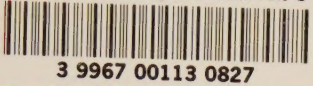
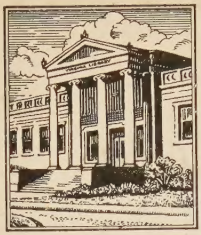
Jesuit-Krauss-McCormick Library
BS2615 .W524g v.1-2
Bible. N.T. John. Greek. 1908. WeMAIN
The Gospel according to St. John : the G

3 9967 00113 0827

McCORMICK THEOLOGICAL SEMINARY OF CHICAGO



Virginia Library

Digitized by the Internet Archive
in 2025

https://archive.org/details/bwb_T5-DGQ-299_2

Bible. N.T. John. Greek. 1908.
Westcott and Hort

THE GOSPEL ACCORDING TO ST. JOHN

THE GREEK TEXT WITH INTRODUCTION AND NOTES

BY THE LATE

BROOKE FOSS WESTCOTT, D.D., D.C.L.

BISHOP OF DURHAM

SOMETIME REGIUS PROFESSOR OF DIVINITY, CAMBRIDGE

IN TWO VOLUMES

VOL. II

VIRGINIA LIBRARY

LONDON

JOHN MURRAY, ALBEMARLE STREET, W.

1908

THEOLOGICAL SEMINARY

BS
2615
.W4
1908
vol.2

PRINTED BY
HAZELL, WATSON AND VINEY, LD.
LONDON AND AYLESBURY.

JESUIT - KRAUSS - McCORMICK - LIBRARY
1100 E 55th STREET
CHICAGO, ILLINOIS 60615
32023

BS
2615
W524g
v.2

ADDITIONAL NOTES IN VOLUME II

		PAGE
CHAP. VIII.	Interpretations of *v.* 25 (*τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν*)	28
CHAP. X.	*v.* 16. The Latin renderings of *αὐλή* and *ποίμνη*	74
CHAP. XIII.	*v.* 18. The Choice of Judas	165
CHAP. XIV.	*v.* 16. *παράκλητος*	188
	v. 28. The Superior Greatness of the Father	191
CHAP. XVIII.	Jewish Rules for the Conduct of Trials	288
	"The Booths of the Sons of Hanan"	289
	The Narratives of St. Peter's Denial	290
	The Private Examination of Christ before Annas	294
	v. 31. "It is not lawful for us to put any man to death"	294
CHAP. XIX.	St. John's Reckoning of Hours	324
	"The Acts of Pilate"	326
	v. 34. Patristic Interpretations (The issue of Blood and Water)	328
CHAP. XX.	The Words used to denote the Mission of Christ	357
CHAP. XXI.	Interpretations of the Number 153	375

NOTES ON READINGS

CHAP. VIII.	*v.* 44	30
CHAP. IX.	*v.* 35	47
CHAP. X.	*vv.* 22, 29	75
CHAP. XVIII.	*vv.* 1, 15, 24	295
CHAP. XXI.	*vv.* 15 ff., 25	376

34157

ΚΑΤΑ ΙΩΑΝΗΝ

KATA IΩANHN

8 Πάλιν οὖν αὐτοῖς ἐλάλησεν [ὁ [1]] Ἰησοῦς λέγων Ἐγώ
εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν μοι οὐ μὴ περι-
πατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.
13 εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι Σὺ περὶ σεαυτοῦ μαρτυ-

[1] Omit ὁ B.

4. *The after teaching* (viii. 12—20)

The Lord had applied to Himself one of the typical miracles of the Exodus (vii. 37 ff.): in this section He seems to apply to Himself that of the fiery pillar. As "the light of the world" He is self-attested (*v.* 12 f.). But for the apprehension of His nature sympathy is needed (14, 15). At the same time even as the Lord's judgement was an expression of the divine will, so His witness included that of the Father (*vv.* 16—18), who could be recognised by those who truly knew Christ (*v.* 19).

12. Παλ. *οὖν αὐτ. ἐλαλ. ὁ Ιησ. . . .*] The opinions about Jesus were divided. The rulers were blinded by their prejudices. Jesus *therefore* traces back doubt and unbelief to want of inner sympathy with Himself. The differences of class (vii. 49) and province (vii. 52) on which the Pharisees had doubt are set aside. At the same time (*πάλιν*, vii. 37) the second symbol of the festival was interpreted.

αὐτοῖς] Not to the multitude of the pilgrims, but rather to the representatives of the Jewish party at Jerusalem (*the Pharisees*, *v.* 13; *the Jews*, *vv.* 22, 31). The words refer back to the subject of vii. 52. The "multitude" (vii. 20, 31, 32, 40, 43, 49), which figures throughout the last chapter, does not appear again till xi. 42.

ἐλάλησεν] This word compared with *ἔκραξεν* (vii. 37) suggests an occasion of less solemnity, probably after the Feast, but the time cannot be certainly determined.

Ἐγώ *εἰμ. τὸ φῶς τ. κοσμ.*] *Ego sum lux mundi* v.; *I am the light of the world.* In the court of the women, where this discourse was held (see *v.* 20), were great golden candelabra which were lighted on the first night of the Feast of Tabernacles, and perhaps on the other nights. The sight of these and the remembrance of the light which they had cast over the otherwise unbroken gloom of the city seems to have suggested the figure. But the lamps themselves were only images of the pillar of light which had guided the people in the wilderness, just as the libations (vii. 38) recalled the supply of water from the Rock. And it is to this finally that the words of the Lord refer. The idea of that light of the Exodus—transitory and partial—was now

ACCORDING TO JOHN

8 Again therefore Jesus spake to them, saying,
I am the light of the world: he that followeth me
shall not walk in the darkness, but shall have the
13 light of life. The Pharisees therefore said to him,
Thou bearest witness concerning thyself; thy witness

fulfilled in the living light of the world. Compare Isa. xlii. 6, xlix. 6; Mal. iv. 2; Luke ii. 32. According to tradition "Light" was one of the names of Messiah. Compare Lightfoot and Wünsche, *ad loc.* The same title in all its fulness was given by the Lord to His disciples (Matt. v. 14); and St. Paul (Phil. ii. 15) speaks of Christians as "luminaries" (φωστῆρες). God is "Light" absolutely (1 John i. 5).

φῶς] Compare Introd.

τ. κοσμ.] *of the world*, not of one nation only. This thought went beyond the popular hope. Buxtorf (*Lex. s.v.* נר) quotes a remarkable saying from Talm. Hieros. *Sabb.* ch. 2, that "the first Adam was the light of the world."

ὁ ἀκολουθ.] The thought of the pilgrimage still remains. The light is not for self-absorbed contemplation. It is given for action, movement, progress.

ἐν τ. σκοτ.] The phrase does not simply describe an accompanying circumstance of the movement, but the sphere in which it takes place. "The darkness" is opposed to the "light" (compare i. 5, xii. 46; 1 John ii. 9, 11), and includes the conceptions of ignorance, limitation, death.

ἕξει] *shall have*, not only shall look upon, or regard from a distance, but receive so that it becomes his own, a part of his true self. Comp. iv. 14, vi. 57. The Pauline phrase "in Christ," or conversely "Christ in me," expresses the fundamental thought.

τ. φῶς τ. ζω.] *lucem vitæ* v.; *the light of life*; the light which both springs from life and issues in life; of which life is the essential principle and the necessary result. Compare i. 4. Parallel phrases are ὁ ἄρτος τ. ζωῆς (vi. 35, note); τ. ὕδωρ τ. ζωῆς, Rev. xxi. 6; τ. ξύλον τ. ζωῆς, Rev. xxii. 14; and perhaps ὁ στέφανος τ. ζωῆς, James i. 12.

13. Σὺ περὶ σεαυτ. μαρτ.] This objection points to the very characteristic of Christ's Being. It must be as they say because Christ is the light. The reality, the character of light, is attested by its shining. If men deny that it does shine, then there is no more room for discussion.

ἡ μαρτ. σου οὐκ ἔστ. ἀληθ.] This is perhaps as much an independent assertion as a consequence from the fact that the

ρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής. ἀπεκρίθη
14 Ἰησοῦς καὶ εἶπεν αὐτοῖς Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυ-
τοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου[1], ὅτι οἶδα πόθεν
ἦλθον καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχο-
μαι ἢ ποῦ ὑπάγω. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ
15 οὐ κρίνω οὐδένα. καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἡ
16 ἐμὴ ἀληθινή[2] ἐστιν, ὅτι μόνος οὐκ εἰμί, ἀλλ' ἐγὼ καὶ
ὁ πέμψας με [πατήρ[3]]. καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ
17 γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.
ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ καὶ μαρτυρεῖ περὶ
18

[1] ἡ μαρτ. μου ἀληθής ἐστιν B. [2] ἀληθής ℵΓΔ. [3] Omit πατήρ ℵ*D.

witness to Christ was from Himself, and so formally imperfect. The Pharisees set their judgement against His assertion. He affirms a truth; they, as claiming equal right of knowledge, deny it. Lightfoot (*ad loc.*) gives some interesting examples of the application of the law of witness to a particular case (*Rosh Hashanah*, 1 ff.). "No man," it is said, "can give witness for himself" (Mishnah, *Ketub.* ii. 9).

14. Κἂν ἐγὼ μαρτ. . . . ἀληθ.] The reply meets the objection of the Pharisees. The witness of Christ to Himself was essentially complete, and they had not that equality of knowledge on which they presumed to rely. A strong emphasis is thrown upon the pronoun (κἂν ἐγώ . . .), to mark at once the peculiarity in the source and in the foundation of the witness. Compare v. 31. The "I" in the earlier passage marked the separate individuality; here it marks the fulness of the whole Person.

ἀληθής] in point of fact, and not, as in xix. 35, in formal validity (ἀληθινή).

ὅτι οἶδα] True witness even to a single fact in the spiritual life involves a knowledge of the past and of the future. In the past lie the manifold elements out of which the present grew; in the future lies the revelation of what the present implicitly contains. He can bear witness to himself who has such knowledge of his own being. This no man has, but the Son has it, and in virtue of it He can reveal the Father. Comp. xvi. 28.

ὑμ. . . . οὐκ οἶδ. . . .] To such knowledge the Pharisees could lay no claim. They could not even discern the immediate spiritual relationship of the Lord to the unseen order (πόθεν ἔρχομαι . . .), and still less the mystery of the Incarnation (πόθεν ἦλθον . . .) which underlay it.

15. The thought of "knowledge" passes into that of "judgement." The Pharisees had not the knowledge, nor could they in their present state gain the knowledge. They judged *after the flesh* (comp. 2 Cor. v. 16). They were content to form their conclusions on an imperfect

14 is not true. Jesus answered and said to them,
Even if I bear witness concerning myself, my witness
is true; because I know whence I came, and whither
I go; but ye know not whence I come, or whither
15 I go. Ye judge after the flesh; I judge no man.
16 Yea and if I judge, my judgement is true, because
I am not alone, but I and the Father that sent me.
17 And even in your law it is written, that the witness
18 of two men is true. I am he that beareth witness

external, superficial examination. Without feeling any necessity for deeper or wider insight, they decided according to the appearance of things; and so by that part of our nature which deals with appearances. Christ, on the other hand, though He embraced in this knowledge all the circumstances, and aspects, and issues of life, *judged no man.* The time for this was not yet; nor was this His work (xii. 47).

The contrast in these words may be compared with that below in *v.* 23 (26 ?).

16. But this absence of judgement on Christ's part was not from any defect in the completeness of His knowledge. For He adds, *And even* (vi. 51, note) *if I judge, my judgement is true . . .*

ἀληθινή . . . ὅτι . . .] Not only *true* as answering to the special facts (*ἀληθής v.* 14), but *true* as satisfying our perfect conception of what judgement ought to be (comp. iv. 23, note, and xix. 35), *because* it is not an isolated or personal judgement, but a judgement springing out of a conscious union with the Author of all Truth. A saying given in *Pirke Aboth* (iv. 12) gives the characteristic thought which the Lord meets: "Judge not alone (יחידי), for none may judge alone save ONE."

17. *κ. ἐν τ. νομ. δὲ τ. ὑμ. γεγραπτ. . . .*] *And even in your law*—the Law which is your law—*it is written . . . that the witness . . .* The Pharisees had appealed to the Law; the Law then of which they claimed absolute possession (vii. 49) is shown to decide against them (Deut. xix. 15). The phrase does not in any way disparage or set aside the Law as a divine revelation, but marks the Jewish claim (*v.* 56, *ὁ πατὴρ ὑμῶν*).

γέγραπται] The form used here is found in St. John of the old Scriptures only in this place (compare xx. 31). It is the common form of citation in other books. St. John elsewhere uses the resolved form (*γεγραμμένον ἐστίν*), which is read here by *Cod. Sin.*; ii. 17, note, x. 34, (xv. 25).

δύο ἀνθρ.] The word *ἀνθρώπων* does not occur in the original text or in the LXX. It appears to be introduced here to indicate the superior force of the divine witness.

18. *ἐγώ εἰμι ὁ μαρτ. . . . κ. μαρτυρεῖ . . .*] The change in the

19 ἐμοῦ ὁ πέμψας με πατήρ. ἔλεγον οὖν αὐτῷ Ποῦ ἐστὶν
ὁ πατήρ σου; ἀπεκρίθη Ἰησοῦς Οὔτε ἐμὲ οἴδατε οὔτε
τὸν πατέρα μου· εἰ ἐμὲ ἤδειτε, καὶ τὸν πατέρα μου ἂν
20 ἤδειτε. Ταῦτα τὰ ῥήματα ἐλάλησεν[1] ἐν τῷ γαζοφυλακίῳ
διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτόν, ὅτι
οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

21 Εἶπεν οὖν πάλιν αὐτοῖς[2] Ἐγὼ ὑπάγω καὶ ζητήσετέ
με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ

[1] Insert ὁ Ἰησοῦς ΧΓΔ. [2] Insert ὁ Ἰησοῦς ΓΔ.

form of the two clauses presents the difference of the mode in which the two witnesses give their testimony. He that gave the witness was one, but through Him the Father also spake and wrought: "*I am he that beareth witness; and,* at the same time, in and through me, *the Father beareth witness to me,* so that your objection loses its point." The witness of the Father from whom Christ came was given not merely in the miracles done but in the whole ministry of the Son.

19. ἔλεγον οὖν . . .] The appeal to an absent, unseen witness did not satisfy the Pharisees.

Ποῦ ἐστ. ὁ πατ. σου;] The form of the question shows the spirit of the questioners. They do not say "Who is thy Father?" as if they were in uncertainty as to the reference, but "Where . . .?" implying that a reference to one whom they could not look upon and interrogate was of no avail for the purpose of the argument.

Οὔτε ἐμὲ οἰδ. οὔτε . . .] The question was futile. The mere fact that it was put showed that the true answer to it could not be given or received. There must be knowledge of what we seek before we can profitably ask where to seek it.

With this question and answer the question of Philip and the answer given to it may be contrasted, xiv. 8 ff.

20. ἐν τ. γαζοφυλακίῳ] *in gazophylacio* v. The Treasury was in the Court of the women, the most public part of the temple (compare Mark xii. 41 ff.; Luke xxi. 1). The mention of the locality adds force to the notice of the Lord's immunity from violence which follows. For the Sanhedrin held their sittings ordinarily in the chamber *Gazith,* which was situated between the Court of the women and the inner Court. So Jesus continued to teach within earshot of His enemies.

διδασκ.] Contrast Acts xxiv. 12.

κ. οὐδείς . . .] *and* yet *no man* . . . The strange contrast is expressed by the simple juxtaposition of the facts: *v* 55, i. 10, iii. 19, 32, vi. 70, vii. 4, 30, ix. 30, xvi. 32, xx. 19.

ἐπιασ. αὐτ.] *took him,* as in vii. 30, 32. 44, etc.

ἡ ὥρα αὐτ.] Comp. ii. 4, vii. 30, xiii. 1, note.

concerning myself, and the Father that sent me
19 beareth witness concerning me. They said therefore
to him, Where is thy Father? Jesus answered,
Ye know neither me, nor my Father: if ye knew
20 me, ye would know my Father also. These words
spake he in the treasury, as he taught in the temple:
and *yet* no man took him; because his hour was not
yet come.

21 He said therefore again to them, I go away,
and ye shall seek me, and shall die in your sin:

5. *The trial of true and false faith* (21—59)

This section describes the spiritual crisis in the preaching to Israel. It consists of two parts. The first part (21—30) contains the distinct presentation of the one object of faith with the declaration of the consequences of unbelief (*v.* 24). This is closed by the notice of a large accession of disciples (*v.* 30). The second part (31—58) gives an analysis of the essential character and issues of selfish belief and false Judaism. This is closed by the first open assault upon the Lord with violence (*v.* 59).

21—30. The subject of these verses is that which had been already partly announced at the feast (vii. 33 ff.). Christ shows the momentous issues which hang upon His brief sojourn with the Jews (*v.* 21), who are essentially opposite to Him in character (*v.* 23), and therefore only to be delivered by transforming faith in Him (*v.* 24). At present a plainer revelation of Himself was impossible (*v.* 25 f.); but hereafter all would be made clear (*v.* 28). Meanwhile His work was His witness (*v.* 29). And this some were enabled to accept (*v.* 30).

21. Εἶπ. οὖν πάλιν . . .] *He therefore* — because while He was still able to speak freely (*v.* 20), there was yet time and opportunity for some at least to gain the knowledge which they lacked—*said again to them*, as He had said before, vii. 34, but now with a more distinct and tragic warning, *I go my way, and ye shall seek me, and shall die in your sin.*

αὐτοῖς] *v.* 12, note.

ζητήσετέ με] *quæritis me* v. The emphasis lies (as in vii. 34) upon the word *seek*. There is no contrast here between "ye" and "me." The search was the search of despair under the pressure of overwhelming calamity; and the issue was not failure only but death, and death in sin, for the search under false motives, with false ends, was itself sin, an open, utter abandonment of the divine will.

τ. ἁμαρτίᾳ ὑμ.] *your sin.* The sin was one in its essence, though its fruits were manifold (*v.* 24).

22 ὑπάγω ὑμεῖς οὐ δύνασθε ἐλθεῖν. ἔλεγον οὖν οἱ Ἰουδαῖοι
Μήτι ἀποκτενεῖ ἑαυτὸν ὅτι λέγει Ὅπου ἐγὼ ὑπάγω
23 ὑμεῖς οὐ δύνασθε ἐλθεῖν; καὶ ἔλεγεν αὐτοῖς Ὑμεῖς ἐκ
τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου
τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.
24 εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν·
ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν
25 ταῖς ἁμαρτίαις ὑμῶν. ἔλεγον οὖν[1] αὐτῷ Σὺ τίς εἶ;

[1] Omit οὖν ℵΓ.

Hence the order here is, "in your sin shall ye die," while in *v.* 24 the emphasis is transposed ("ye shall die in your sins").

ὅπου ἐγὼ ὑπ. ὑμ. οὐ δυν. ἐλθ.] *whither I go, ye cannot come.* Compare vii. 34 (*where I am . . .*). Here the contrast of persons is distinctly marked, as containing the ground of separation. When the same words are applied to the disciples (xiii. 33) the impossibility of following is shown to be for a time only (xiii. 36).

22. ἔλεγ. οὖν οἱ Ἰουδ.] *The Jews*, who were the speakers also in vii. 35, *therefore said*, in scornful contempt of such an assumption of superiority. The repetition of the imperfect (ἔλεγον, ἔλεγεν contrasted with εἶπεν, 21, 24, 28) marks the record as a compressed summary.

Μήτι (iv. 29, note) ἀποκτ. ἑαυτ. ὅτι . . .] *numquid interficiet semetipsum quia . . .* v. The bitterness of the mockery, like the sternness of the denunciation, is increased (vii. 35). The questioners assume that no way can be open to Jesus which is not equally open to them, unless it be the way to Gehenna opened by self-murder. Thither indeed they could not follow Him. By the Jews suicide was placed on the same level with murder, Josephus, *B. J.* III. 8 (14), 5; and the darkest regions of the world below were supposed to be reserved for those who were guilty of the crime (ἅδης δέχεται τὰς ψυχὰς σκοτιώτερος, Jos. *l.c.*).

23. The Lord meets the taunt of His opponents by developing that difference of nature in which lay at once the cause of their inability to follow Him, and the cause of their inability to understand Him. He and they belonged essentially to different regions; the spring of their life, the sphere of their thoughts, were separated from the spring and the sphere of His by an infinite chasm. The difference was equally great whether it was regarded in its final source or in its present manifestation. The circumstances of earthly life give scope for the embodiment of two characters absolutely opposed. For earthly life lies between and in connexion with two orders, and it includes in itself two orders. It may be swayed by higher or lower influences; it may be fashioned on a fleeting or on an eternal type. And between these there

22 whither I go, ye cannot come. The Jews therefore
said, Will he kill himself, that he saith, Whither
23 I go, ye cannot come? And he said to them, Ye
are from beneath; I am from above: ye are of this
24 world; I am not of this world. I said therefore to
you, that ye shall die in your sins: for except ye
25 believe that I am, ye shall die in your sins. They

can be no fellowship. There can be in the way of nature no passage from the one to the other.

Ὑμ. ἐκ τ. κάτω ἐστέ] *vos de deorsum estis* v.; *ye are from beneath.* Your whole being in its deepest principles is drawn from the powers of the lower, sensual realm; you are "flesh of flesh" (iii. 6). Comp. James iii. 15 ff. For the phrase εἶναι ἐκ see *v.* 47, xviii. 37.

ἐγὼ ἐκ τ. ἄνω εἰμί] *ego de supernis sum* v.; drawing every inspiration, every feeling, every judgement from heaven (comp. Col. iii. 1 f.).

ὑμ. ἐκ τουτ. τ. κοσμ. ἐστ.] *ye are of this world,* true children of the fleeting order which you can see.

ἐγὼ οὐκ εἰμ. ἐκ τ. κοσμ. τουτ.] *I am not of this world,* but the bringer in of a new and spiritual order, to which entrance can be gained only by a new birth.

24. εἰπ. οὖν . . .] *I said therefore,* because this fatal chasm separates you from my true home and from the region of life, that *ye shall die*—here the emphasis is changed and lies upon the end "death," and not upon the state "sin"—*in your sins,* which in their varied form reveal the presence of the one fatal source (*v.* 21). *For* there is but one mode of escape from death, one means of obtaining life, one "way" of approaching the Father by which earth and heaven are united, even fellowship by Faith with Him who *is,* and who has become man, and *unless ye believe that I am, ye shall die in your sins.*

ὅτι ἐγώ εἰμι] not simply "*that I am* the Messiah," such as your imagination has drawn for you; but far more than this, *that I am,* that in me is the spring of life and light and strength; that I present to you the invisible majesty of God; that I unite in virtue of my essential Being the seen and the unseen, the finite and the infinite.

The phrase ἐγώ εἰμι occurs three times in this chapter (*vv.* 24, 28, 58; comp. xiii. 19), and on each occasion, as it seems, with this pregnant meaning. Compare Deut. xxxii. 39; Isa. xliii. 10.

Elsewhere, in cases where the predicate is directly suggested by the context, this predicate simply is to be supplied; ch. ix. 9, xviii. 5, 6, 8. Comp. vi. 20; Matt. xiv. 27; Mark vi. 50, xiv. 62; Luke xxii. 70. And so it is used of the Messiah: Mark xiii. 6; Luke xxi. 8. Cf. Acts xiii. 25.

25. Σὺ τίς εἶ;] The question corresponds with the general translation "I am." The wish of the questioners is evidently to

εἶπεν[1] αὐτοῖς [ὁ[2]] Ἰησοῦς Τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν ;
26 πολλὰ ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν· ἀλλ' ὁ πέμψας
με ἀληθής ἐστιν, κἀγὼ ἃ ἤκουσα παρ' αὐτοῦ ταῦτα λαλῶ
27 εἰς τὸν κόσμον. οὐκ ἔγνωσαν ὅτι τὸν πατέρα αὐτοῖς
28 ἔλεγεν[3]. εἶπεν οὖν[4] ὁ Ἰησοῦς Ὅταν ὑψώσητε τὸν υἱὸν
τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι, καὶ ἀπ' ἐμαυ-
τοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέν με ὁ πατὴρ ταῦτα

[1] Insert οὖν ℵD.
[2] Omit ὁ B.
[3] Insert τὸν θεόν ℵ*D.
[4] Insert αὐτοῖς ℵDXΓΔ.

draw from the Lord an open declaration that He is "the Christ," that is the Deliverer such as they conceived of him.

T. ἀρχ. ὅτι κ. λαλῶ ὑμῖν ;] *principium quia et loquor vobis* v. Among the many interpretations of this most difficult phrase two appear to have chief claim to consideration:

(1) *Altogether, essentially, I am that which I even speak to you.* That is to say, My Person is my teaching. The words of Christ are the revelation of the Word Incarnate; and (2) *How is it that I even speak to you at all?* How is it that I so much as speak with you? That is to say, The question which you ask cannot be answered. The very fact that it is proposed makes it clear, as it has been clear before, that it is vain for me to seek to lead you by my words to a better knowledge of myself.

Of these two the second interpretation, which was in the main that of the Greek fathers, seems to fall in best with the general sense of the dialogue. Ὁ δὲ λέγει τοιοῦτόν ἐστι· τοῦ ὅλως ἀκούειν τῶν λόγων τῶν παρ' ἐμοῦ ἀνάξιοί ἐστε, μή τι γε καὶ μαθεῖν ὅστις ἐγώ εἰμί· ὑμεῖς γὰρ πάντα πειράζοντες φθέγγεσθε (Chrys.). Δίκαια πάσχω, φησίν, ὅτι καὶ λόγου παρ' ὑμῶν ἐποιησάμην ἀρχήν (Cyril). See Additional Note.

26. We must suppose a pause after the last words, if they are taken interrogatively, and then the sad train of thought is continued. The Jews, even if they had misunderstood the revelation which Christ had given of Himself, and were unworthy of any further manifestation of His Person—and indeed in virtue of this their grievous fault—furnished many subjects for teaching and judgement. In them unbelief was embodied. So the sentence follows: *I have many things to say and to judge concerning you.* The utterance of these judgements will widen the chasm between us. *But* they must be spoken at all cost; they are part of my divine charge; *he that sent me is true*; in His message there is no superfluity and no defect, and the *things which I heard from Him*, when I came on earth to do His will, *these speak I into the world.*

ἀλλ' . . .] It seems best to find the opposition (as above) in the anticipated failure of these further revelations. Others find in it a contrast between these personal judgements and the Father's

said therefore unto him, Who art thou? Jesus said unto them, How is it that I even speak to you at
26 all?[1] I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak
27 I into the world. They perceived not that he spake
28 to them of the Father. Jesus therefore said, When ye have lifted up the Son of man, then shall ye perceive that I am, and *that* I do nothing of myself, but as the Father taught me, I speak these things.

[1] *or* Essentially I am what I even speak to you.

commission; as if the sense were: "but these self-chosen subjects must be set aside; He that . . ." In this case, however, the force of the affirmation of the "truth" of the Father appears to be lost. The general scope of the words seems to be that the divine message must be delivered whatever its immediate effect may be.

ἤκουσα] Comp. *v.* 28, note, xv. 15, note.

λαλῶ εἰς τὸν κ.] *loquor in mundo* v. The construction is very remarkable. It is not simply "address to the world," but "*speak into*, so that the words may reach as far as, spread through, *the world*." Christ stands, as it were, outside the world, mediating between two worlds. Comp. 1 Thess. ii. 9 (εἰς ὑμᾶς), iv. 8; Heb. ii. 3.

27. οὐκ ἔγνωσαν . . .] *non cognoverunt* v.; *They perceived not* . . . preoccupied as they were with thoughts of an earthly deliverer, and perhaps with doubts as to the possibility that Jesus might have come to them from some one such as they looked for, who awaited the favourable time for his appearance.

28. εἰπ. οὖν ὁ Ἰησ. . . .] *Jesus therefore said* . . . because He read their imaginations and knew why they were offended by His Person and teaching, *When ye have lifted up the Son of man* by the Cross to His throne of glory, *then shall ye perceive* at last—*that I am, and that I do nothing of myself*; perceive, that is, that my being alike and my action are raised above all that is limited, and in absolute union with God.

ὑψωσ.] Compare xii. 32, note.

γνώσεσθε] Compare Ezek. vii. 4, xi. 12, xii. 20.

καί . . . ποιῶ] It is not unlikely that the verb begins a new sentence, and does not depend on the ὅτι of the previous clause: "you shall then perceive my true Nature. Yes, and in fact my whole work answers to a divine guidance."

ἀπ' ἐμαυτ.] Compare v. 30, note, xv. 4, note.

ποιῶ . . . ταῦτα λαλῶ] The present teaching was part of the appointed work of Christ.

29 λαλῶ. καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστίν· οὐκ ἀφῆκέν
30 με μόνον[1], ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε. Ταῦτα
31 αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἔλεγεν
οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους
Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταί

[1] Insert ὁ πατήρ ΓΔ.

The last phrase is not general, as if it were equivalent to "so I speak," but is used with a specific reference to the revelations which the Lord was even now making.

ἐδίδαξ. . . . ὁ πατήρ] The mission of the Son is regarded as the point when He received all that was required for His work. The teaching is so far looked upon as compressed into one supratemporal act, and gradually realised under the conditions of human life.

Compare the use of ἤκουσα (iii. 32, viii. 26, 40, xv. 15). On the other hand ἀκούω is used in regard to special acts (v. 30).

29. The whole being of the Son was in absolute harmony with the being of the Father, and the Father was personally present with the Son. In one sense there was a separation at the Incarnation: in another sense there remained perfect unbroken fellowship. There was a "sending" and yet a "remaining together." He that "sent" was still with Him that "was sent." The pregnancy of the phrase must be observed.

Τὸ μὲν γὰρ (*sc.* μετ. ἐμοῦ ἐστιν) τῆς οἰκονομίας· τὸ δὲ (*sc.* ὁ πέμψας με) τῆς θεότητος (Chrys.).

ὁ πεμψ. . . . μόνον] *He*, even He that sent me, at that crisis *left me not alone*—the new relation was superadded to and did not destroy the old relation—and men themselves can see the signs of this abiding communion, *because I*—I (ἐγώ), in the complete Person on which you look—*do always*—not fitfully, uncertainly, partially—*the things that please Him.*

ὅτι] The word seems to be used here as in Luke vii. 47, to indicate the sign of the truth of the statement made, and not to give the ground of the fact stated. The perfect coincidence of the will of the Son with the will of the Father is presented as the effect, and not as the reason of the Father's Presence. And yet here as always the two thoughts run into one another.

τὰ ἀρεστὰ αὐτ.] *quæ placita sunt ei* v. The service is positive, active, energetic, and not only a negative obedience, an abstention from evil. Comp. 1 John iii. 22; Exod. xv. 26; Isa. xxxviii. 3; Wisd. ix. 18.

30. ἐπιστ. εἰς αὐτ.] *believed on him* in the fullest sense: cast themselves upon Him, putting aside their own imaginations and hopes, and waiting till He should show Himself more clearly. This energy of faith in a person (πιστεύειν εἰς) is to be carefully distinguished from the simple acceptance of a person's statements as true (πιστεύειν τινί), which is noticed in the next verse. The phrase is character-

29 And he that sent me is with me; he left me not
alone; because I do always the things that are
30 pleasing to him. As he spake these things, many
31 believed on him. Jesus therefore said to those Jews
which had believed him, If ye abide in my word, ye

istic of St. John's Gospel (ii. 11, iii. 16, 18, 36, iv. 39, vi. 29, 35, 40, 47, vii. 5, 31, 38 f., 48, ix. 35 f., x. 42, xi. 25 f., 45, 48, xii. 11, 36 f., 42, 44, 46, xiv. 1, 12, xvi. 9, xvii. 20). It occurs once only in the Synoptic Gospels (Matt. xviii. 6 || Mark ix. 42), and there most significantly of the faith of "little ones." The common phrase (*πιστεύειν τινί*) occurs *vv.* 45 f. (ii. 22), iv. 21 (50), v. 24, 38, 46 f., xiv. 11. With this phrase "to believe in a person" must be compared the more definite phrase "to believe in his name," that is, to believe in him as characterised by the specific title implied (i. 12, ii. 23, iii. 18).

31—59. This conversation lays open the essential differences between the men who would have given permanence to the Old Dispensation and Christ who fulfilled it. The historical and the spiritual, the external and the moral, the temporal and the eternal, are placed side by side. The contrast is made more complete because Abraham and not Moses is taken as the representative of Judaism.

The successive pleas of the Jews give in a natural order the objections which they took to Christ's claims. "We are Abraham's seed: . . . how sayest thou, Ye shall be made free?" (*v.* 33). "Abraham is our father" (*v.* 39). "We were not born of fornication: we have one Father, even God" (*v.* 41). "Thou art a Samaritan, and hast a devil" (*v.* 48). "Art thou greater than our father Abraham, who died?" (*v.* 53). "Hast thou seen Abraham?" (*v.* 57). The first three press the claims of inheritance, of kinsmanship, of religious privilege: the last three contain decisive judgements on Christ's character, on His authority, on His implied divine nature.

With the help of the clue thus given it is more easy to follow the course of the argument. At the outset Christ promises freedom to those who honestly follow out an imperfect faith (31 f.). "But we are free" is the answer (*v.* 33). Not spiritually (*vv.* 33—36); nor does descent carry with it religious likeness (*vv.* 37—42). Inability to hear Christ betrays and springs from a close affinity with the powers of evil (*vv.* 43—47). Such a judgement is sober and true (*vv.* 48—50). The word which Christ brings is life-giving (*vv.* 51—53); and He Himself belongs to the eternal order: He *is* before Abraham *came to be* (*vv.* 54—58).

31. Among the body of new converts were some *Jews*—men, that is, characterised as retaining the mistaken views of the nation —*who believed Him*, who acknowledged His claims to Messiahship as true, who were convinced by

μού ἐστε, καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. ἀπεκρίθησαν πρὸς αὐτόν Σπέρμα Ἀβραάμ ἐσμεν καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις ὅτι Ἐλεύθεροι γενήσεσθε; ἀπεκρίθη αὐτοῖς [ὁ[1]] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστιν [τῆς ἁμαρτίας[2]]· ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς

[1] Omit ὁ B.

[2] Omit τῆς ἁμαρτίας D.

what He said, but who still interpreted His promise and words by their own prepossessions (comp. vi. 15). They *believed Him* and did not *believe in Him* (comp. ix. 40). The addition of the word "Jews" and the change in the construction of the verb distinguish sharply this group from the general company in *v.* 30; and the exact form of the phrase makes the contrast more obvious (οἱ πεπιστευκότες αὐτῷ Ἰουδαῖοι, not οἱ Ἰουδαῖοι οἱ πεπιστευκότες αὐτῷ).

τ. πεπιστ. αὐτ.] *which had believed Him.* See *v.* 30, note.

Ἐὰν ὑμ. . . . ἀληθ. μαθ. μου] *If ye*—even ye with your inveterate prejudices and most imperfect faith—*abide in my word ye are truly my disciples.* The emphasis lies on the pronoun (ὑμεῖς) and not, as we are inclined to place it, on the verb (μείνητε). The sentence is a gracious recognition of the first rude beginning of faith. Even this, if it were cherished with absolute devotion, might become the foundation of better things. It included the possibility of a true discipleship, out of which knowledge and freedom should grow; for there is a discipleship of those who for the time are in ignorance and in bondage.

. . . μειν. ἐν τ. λογ. τ. ἐμ.] *manseritis in sermone meo* v. The *word*, the revelation of Christ, is at once the element in which the Christian lives, and the spring of his life. He abides in the word, and the word abides in him (v. 38; 1 John ii. 14, i. 10). Just so, in the language of St. Paul, the believer lives in Christ and Christ in the believer (Gal. ii. 20). The phrase ὁ λόγος ὁ ἐμός (cf. *vv.* 37, 43) expresses the word which is truly characteristic of Christ and not simply that which He utters. Comp. xv. 9, note. His word is the word of God, xvii. 6, 14, 17.

32. γνωσ. τ. ἀληθ.] Comp. i. 17, v. 33. This truth is no mere abstract speculation. It is living and personal. Comp. *v.* 36, and xiv. 6.

ἡ ἀληθ. ἐλευθ. ὑμ.] The freedom of the individual is perfect conformity to the absolute—to that which *is*. Intellectually, this conformity is knowledge of the Truth: morally, obedience to the divine Law. This principle is that which Socrates (for example) felt after when he spoke of vice as ignorance; and the Stoics when they maintained that "the wise man alone is free." The Jews also had a saying, "Thou wilt find no freeman but him

32 are truly my disciples; and ye shall know the truth,
33 and the truth shall make you free. They answered
unto him, We be Abraham's seed, and have never
yet been in bondage to any man: how sayest thou,
34 Ye shall be made free? Jesus answered them, Verily,
verily, I say to you, Every one that committeth
35 sin is the bondservant of sin. And the bondservant
abideth not in the house for ever: the son abideth

who is occupied in learning of the Law," and hence they substituted mystically *cheruth* (freedom) for *charuth* (graven) in Exod. xxxii. 16 (*Perek R. Meir*, 2. See Taylor, *ad loc.*). These different thoughts are summed up in the noble paradox *Deo servire est libertas.*

33. ἀπεκρ.] *They answered . . . i.e. the Jews who believed Him* who have just been characterised.

Σπέρμα Ἀβ. ἐσμ.] *We be Abraham's seed* to whom the sovereignty of the world has been assured by an eternal and inalienable right. Comp. Matt. iii. 9; Luke iii. 8.

Τοιαῦτα γὰρ τῶν Ἰουδαίων τὰ αὐχήματα· Σπέρμα Ἀβραάμ ἐσμεν, Ἰσραηλῖταί ἐσμεν. οὐδαμοῦ τῶν οἰκείων κατορθωμάτων μέμνηνται (Chrys.).

οὐδενὶ δεδουλ. πώποτε] The episodes of Egyptian, Babylonian, Syrian, and Roman conquests were treated as mere transitory accidents, not touching the real life of the people, who had never accepted the dominion of their conquerors or coalesced with them.

πῶς σὺ λεγ. . . .] *How sayest thou*—thou, a solitary if a great teacher, against the voice of the national consciousness—*ye shall be made*—become—*free?*

34. The answer to the national boast of the Jews lies in the affirmation of the true principle of freedom (ἀμὴν ἀμήν. Comp. *vv.* 51, 58).

πᾶς ὁ ποι. τ. ἁμαρτ.] *Omnis qui facit peccatum* v.; Ποιεῖν τὴν ἁμαρτίαν (*to commit sin*) is not simply to commit single, isolated acts of sin, but to live a life of sin (1 John iii. 4, 8). The exact contrast is ποιεῖν τ. ἀλήθειαν (iii. 21; 1 John i. 6) on one side and ποιεῖν τ. δικαιοσύνην on the other (1 John ii. 29, iii. 7). Sin as a whole—complete failure, missing of the mark, in thought and deed—is set over against Truth and Righteousness.

δοῦλος] "the slave," "the bondservant." The same image occurs in St. Paul (Rom. vi. 17, 20).

35. The transition from the thought of bondage to sin to that of freedom through the Son is compressed. Bondage to sin is the general type of a false relationship to God. He who is essentially a bondman cannot be a son of God. Whatever may be his outward connexion with God it can last only for a time. Permanent union with God must rest upon an abiding and essential foundation. Even the history of Abraham showed this: Ishmael

36 τὸν αἰῶνα. ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως
37 ἐλεύθεροι ἔσεσθε. οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ
ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν
38 ὑμῖν. ἃ ἐγὼ ἑώρακα παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς
39 οὖν ἃ ἠκούσατε[1] παρὰ τοῦ πατρὸς[2] ποιεῖτε. ἀπεκρίθησαν
καὶ εἶπαν αὐτῷ. Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστιν. λέγει

[1] ἑωράκατε ℵ*DΤΓΔ. [2] Insert ὑμῶν ℵCDΧΓΔ.

was cast out; the promises centred in Isaac. Thus there is a two-fold change in thought, (1) from bondage to sin to the idea of bondage, and (2) from the idea of sonship (contrasted with the idea of bondage) to the Son. Comp. Gal. iv. 22 ff.; Rom. vi. 16 ff.

τ. οἰκίᾳ] Comp. xiv. 2; Heb. iii. 6 (οἶκος).

36. This general principle, illustrated in the origin of the Jewish people by the parable of Isaac and Ishmael, has one absolute fulfilment. The Son, the true Son, is one. Through Him alone—in Him, in fellowship with Him—can lasting freedom be gained, seeing that He alone is free, and abideth unchangeable for ever.

ἐὰν οὖν ὁ υἱ. . . .] The Son and not the Father is represented as giving freedom, in so far as He communicates to others that which is His own.

ὄντως ἐλευθ.] *vere liberi* v.; *free indeed.* The word ὄντως occurs here only in St. John. It appears to express reality in essence from within, as distinguished from reality as seen and known (ἀληθῶς *v.* 31, i. 48, iv. 42, vi. 14, vii. 40). The conception of freedom which is given in this whole passage presents the principle which St. Paul applied to the special case of external ordinances.

37. The conception of freedom having been thus illustrated, the Lord goes back to the claim of the Jews, and admits it in its historical sense.

οἶδα ὅτι . . . ἀλλά . . .] Outwardly ye are sons; but in fact you seek to destroy the true Son. Your conceptions of the Father's will and purpose are so fatally wrong that they place you—however little the final issue may be apparent now—in deadly hostility to me. You believe me, but you would make me fulfil your thoughts. When you find that this cannot be, you too will see the murderous spirit revealed in you.

The ground of the hostility of the Jews was the fact that the revelation of Christ (ὁ λογ. ὁ ἐμός) made no way, no progress in them. It had in some sense found an entrance, but it made no successful progress in their hearts.

οὐ χωρεῖ ἐν ὑμ.] *non capit in vobis* v.; *maketh no way in you, hath not free course in you.* The sense given in A.V. ("hath no place in you") is not supported by ancient authority; and the idea required is not that of "abiding," but of growth and movement. Comp. Wisd. vii. 23, 24.

36 for ever. If therefore the Son shall make you free,
37 ye shall be free indeed. I know that ye are Abraham's
seed; yet ye seek to kill me, because my word hath
38 not free course in you. I speak the things which I
have seen with *my* Father: and ye therefore do the
39 things which ye heard from *your* father.[1] They
answered and said unto him, Our father is Abraham.

[1] *or* the Father; and do ye therefore the things which ye heard from the Father.

38. ἃ ἐγὼ ἑωρ. . . . λαλῶ] And yet the word of Christ justly claimed acceptance, for it was derived from immediate knowledge of God. *The things which I*—I myself directly, in my own Person—*have seen in the presence of the Father I speak.* Compare iii. 11, 32.

ἑώρακα] The perfect revelation through the Son rests upon perfect and direct knowledge. He speaks to men in virtue of His immediate and open vision of God, which no man could bear (i. 18). The appeal to this Vision of God is peculiar to St. John. Comp. iii. 32, vi. 46 (the Father); and though man naturally is unable to attain to the sight of God (v. 37; 1 John iv. 20), yet in Christ the believer does see Him now (xiv. 7, 9. Comp. iii. 11; 1 John iii. 6; 3 John 11), and shall see Him more completely (1 John iii. 2. Comp. Matt. v. 8; 1 Cor. xiii. 12).

ὑμ. ἃ ἠκούσ. παρ. τ. πατρ. ποιεῖτε] *vos quæ vidistis apud patrem vestrum facitis* v. The verb ποιεῖτε is ambiguous. It may be imperative *do ye*, or indicative *ye do*. If it be taken as an imperative the sense will be: *and do ye therefore the things which ye heard from the Father:* fulfil in very deed the message which you have received from God, and in which you make your boast. If it be taken as an indicative "the father" must receive opposite interpretations in the two clauses (*my Father*, even God, and *your father*, even the devil: τοῦ πατρός is to be read in both places). The sense will then be: *and ye therefore*, tragically consistent, *do the things which ye heard from your father*, the devil, whose spiritual offspring ye are. This thought has not yet been distinctly expressed, and in *v.* 41 *your father* is distinctly written (τοῦ πατρὸς ὑμῶν), but on the other hand *v.* 39 may be supposed to imply a special reference.

39. If ποιεῖτε be taken imperatively in *v.* 38 the connexion is: "Do not speak to us of some general relationship of the Father, and raise a doubt as to our obedience: *our father*—the one head of our whole race and of none other—*is Abraham*, whom we obey beyond question." If it be taken indicatively then the answer is: "What is this covert reproach as to our obedience to our father? There can be no doubt as to whom we obey. *Our father is Abraham.*" The thought

αὐτοῖς [ὁ[1]] Ἰησοῦς Εἰ τέκνα τοῦ Ἀβραάμ ἐστε, τὰ
40 ἔργα τοῦ Ἀβραὰμ ποιεῖτε[2]· νῦν δὲ ζητεῖτέ με ἀποκτεῖναι,
ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα ἣν ἤκουσα
41 παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. ὑμεῖς
ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν[3] αὐτῷ Ἡμεῖς
ἐκ πορνείας οὐκ ἐγεννήθημεν[4]· ἕνα πατέρα ἔχομεν τὸν
42 θεόν. εἶπεν αὐτοῖς [ὁ[5]] Ἰησοῦς Εἰ ὁ θεὸς πατὴρ ὑμῶν
ἦν ἠγαπᾶτε ἂν ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον καὶ

[1] Omit ὁ B. [2] ἐποιεῖτε ℵB²DLT. Insert ἄν ℵᶜCLXΔ.
[3] Insert οὖν CDXΓΔ.
[4] οὐκ ἐγεννήθημεν BD*; οὐ γεγεννήμεθα ℵᶜCD² XΓΔ(ℵ*LT).
[5] Omit ὁ B.

is somewhat different from that in the words *we are Abraham's seed*. This phrase *we are Abraham's seed* suggests the notion of rightful inheritance; *Abraham is our father* that of a personal relationship.

Εἰ τέκνα . . . ἐργ. τ. Ἀβ. ποιεῖτε] *si filii . . . opera Abrahæ facite* v. There is a great variety of reading in the Greek texts in this passage. The most probable reading gives the sense: *If ye are children of Abraham, do the works of Abraham.* Or perhaps it may be rendered: *If ye are children of Abraham, ye do the works of Abraham*, a supposition which is obviously false. The emphasis is laid upon the community of nature (τέκνα), and not upon the inheritance of privilege (υἱοί).

For the use of τέκνα see i. 12, xi. 52; 1 John iii. 1, 2, 10, v. 2; and for υἱοί, xii. 36 (φωτός); xvii. 12 (τ. ἀπωλείας). Compare also Rom. ix. 8, and viii. 15—17 taken in connexion with Gal. iv. 6 f.

40. νῦν δέ . . .] As things really are.

ἀνθρ.] The word ἄνθρωπον stands in contrast with παρὰ τ. θεοῦ, and so brings out the element of condescension in the Lord's teaching which exposed Him to the hostility of the Jews; and at the same time it suggests the idea of human sympathy, which He might claim from them (*a man*), as opposed to the murderous spirit of the power of evil. The title is nowhere else used by the Lord of Himself. Compare Rom. v. 15; 1 Tim. ii. 5; Acts ii. 22, xvii. 31 (ἀνήρ).

ἣν ἤκουσα] Compare *v.* 28, note.

τουτ. Ἀβ. οὐκ ἐποίησεν] *this did not Abraham*, who faithfully obeyed each word of God, and paid honour to those who spoke in His name, as to Melchizedek and the angels (Gen. xiv., xviii.). In the traditions of the East, Abraham, "the Friend," is still spoken of as "full of loving-kindness."

41. ὑμ. ποιεῖτε] The condemnation stands in a solemn isolation, and carries the thought back to *v.* 38: *Do ye . . .* nay, *ye do . . .*

εἶπαν . . .] The line of thought seems to be this. You admit,

Jesus saith unto them, If ye are Abraham's children,
40 do the works of Abraham. But now ye seek to kill
me, a man that hath told you the truth, which
41 I heard from God: this did not Abraham. Ye do
the works of your father. They said unto him, We
were not born of fornication; we have one Father,
42 *even* God. Jesus said unto them, If God were your
Father, ye would love me: for I came forth from

the Jews argue, that we are historically descended from Abraham (*v.* 37), but you deny that we are spiritually like Abraham (*v.* 39). You speak of another father whose spiritual seed we are. But we appeal to facts. Just as we are literally Abraham's true seed, so are we spiritually. *We*, with a proud emphasis, *we were not born of fornication* (cf. Deut. xxiii. 2). We do not owe our position to idolatrous desertion of Jehovah. We are the offspring of the union of God with His chosen people. Our spiritual descent is as pure as our historical descent. (See *Expository Times*, February, 1900, p. 235.)

42. The answer to the boast lies in the natural conditions of all kinsmanship. The true children of God in virtue of their nature can always recognise Him however He shows Himself. The Jews by their misunderstanding destroyed the claim which they set up. Cf. 1 John v. 1.

ἐγὼ γάρ . . . ἀπεστειλ.] The Person and the Work of the Lord were both evidences of His Sonship. This He shows by placing His mission first in relation to His divine nature, and then in relation to its historic aspect. In the first clause the two points, the actual mission (ἐξῆλθον), and the present fulfilment of the mission (ἥκω), are contemplated in their distinctness. In the second (ἐλήλυθα), they are brought together, so that the mission is regarded in its fulfilment.

ἐκ τ. θε. ἐξηλθ. κ. ἥκω] *ex deo processi et veni* v.; *came forth from (i.e. out of) God and am come* . . . The first phrase is most remarkable, and occurs only in one other place, xvi. 28, where the preposition has been variously disturbed, some copies reading παρά (*from the side of*), and others ἀπό (*away from*), but here there is no variation. The words can only be interpreted of the true divinity of the Son, of which the Father is the source and fountain. The connexion described is internal and essential, and not that of presence or external fellowship. In this respect the phrase must be distinguished from ἐξελθεῖν ἀπό used of the separation involved in the Incarnation under one aspect (xiii. 3, xvi. 30); and also from ἐξελθεῖν παρά, which emphasises the personal fellowship of the Father and the Son (xvi. 27,

ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με
43 ἀπέστειλεν. διὰ τί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε;
44 ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν. ὑμεῖς ἐκ
τοῦ πατρὸς τοῦ διαβόλου ἐστὲ καὶ τὰς ἐπιθυμίας τοῦ
πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν
ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐκ[1] ἔστηκεν, ὅτι οὐκ
ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν
ἰδίων λαλεῖ, ὅτι ψεύστης ἐστὶν καὶ ὁ πατὴρ αὐτοῦ.

[1] οὐχ $B^3C\Gamma$. See note.

xvii. 8). These differences of thought are clearly seen in xvi. 27, 28, 30. Augustine expresses the idea very well: "Ab illo processit ut Deus, ut æqualis, ut Filius unicus, ut Verbum Patris; et venit ad nos quia Verbum caro factum est ut habitaret in nobis. Adventus ejus, humanitas ejus: mansio ejus, divinitas ejus quo vivus, humanitas ejus qua vivus."

κ. ἥκω] *and I am come.* Comp. 1 John v. 20. In this word the stress is laid wholly on the present.

οὐδὲ γάρ . . . ἐληλ.] Comp. iii. 2, 19, v. 43, vii. 28, xii. 46, xvi. 28, xviii. 37. Here the present is connected with the past act on which it rests. The deeper meaning of the first clause explains the form of the second. My Being is inherently divine in its derivation; and so it is also in its manifestation to the world, *for neither—not even*—on this mission of infinite love *have I come of myself* . . . This act of supreme sacrifice is in absolute dependence on the Father's will. That which causes offence to you is done in obedience to Him.

ἀπ' ἐμαυτ.] Comp. v. 30, note.

43. If the Jews had been true children of God they would have recognised His Son. But yet more than this. They failed not only in instinctive feeling towards Christ, but also in intellectual apprehension of His teaching. They had no love for Him, and therefore they had no understanding of His Gospel. They could not perceive the meaning or the source of His *speech* (λαλίαν, *loquelam* v.) in which little by little He familiarly set forth His work (comp. iv. 42), because they could not grasp the purport of His word, the one revelation of the Incarnate Son in which all else was included.

οὐ δυν.] *ye cannot*, inasmuch as the wilful service of another power hinders you (*v.* 44). The fatal obstacle was one of their own making. Comp. vii. 7, note.

For the form of the sentence see *vv.* 46, 47.

44. ὑμεῖς] There is a strong emphasis on the pronoun in answer to the ἡμεῖς, *v.* 41, *Ye* so-called children of Abraham, children of God, *are of your father*, true children of your true father, *the devil, and the lusts* (desires) *of your father it is your*

God and am come; for neither have I come of myself,
43 but he sent me. Why do ye not understand my
44 speech? *Even* because ye cannot hear my word. Ye are of *your* father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. Whenever *a man* speaketh a lie, he speaketh of his own; for his father also is

will to do; you deliberately choose as your own the feelings, passions, ends, which belong to him. You are, so to speak, his voluntary organs; what he desires, that you carry out. A strange translation, which the phrase ἐκ τοῦ πατρὸς τοῦ διαβ. admits, and which has been put forward by a few recent critics, found some support in early times, and is adopted by Macarius Magnes without remark (II. c. 21): "ye are of the father of the devil"; as if the Jews and the devil were alike the offspring of another spiritual progenitor. According to this view the Jews are said to be murderers and liars like the devil, who followed the pattern of his (and their) father. But the interpretation finds no support elsewhere in Scripture.

ἐκ. . . . ἐστέ] *are of*; draw your being from, and so reproduce in your character. Comp. iii. 31, viii. 23, 47, xv. 19, xvii. 14, 16, xviii. 36, 37; 1 John ii. 16, iii. 8, 10, 12, iv. 1 ff., v. 19.

τ. διαβ.] xiii. 2; 1 John iii. 8, 10; Rev. xii. 9.

ἐκ. ἀνθρωποκτ. ἦν ἀπ' ἀρχ.] *ille homicida erat ab initio* v. When creation was complete he brought death upon the race of men by his falsehood (Rom. v. 12). For even before he had fallen through want of truth. *He stood not in the truth* (ἐν τῇ ἀλ.)—the divine Sum of all truth—*because there is no truth* (οὐκ ἔστιν ἀλ.)—no fragmentary truth which has affinity with the Truth—*in him.*

The reference appears to be to the Fall and not to the death of Abel (1 John iii. 12). The death of Abel was only one manifestation of the ruin wrought by selfishness (see 1 John iii. 8 ff.). Comp. Wisd. ii. 24.

οὐκ ἑστηκ.] *and stood not.* See Additional Note.

ὅταν λαλ. τὸ ψευδ. . . .] *cum loquitur mendacium ex propriis loquitur* . . . v. *Whenever he* (the devil) *speaketh a lie* (the falsehood as opposed to the Truth as a whole, comp. *v.* 38), *he speaketh of his own*; his utterances are purely selfish, he draws them simply from within himself (contrast *v.* 42; 2 Cor. iii. 5), *because he is a liar, and the father of it.*

αὐτοῦ] This phrase may be masculine, *of him, i.e.* the liar; or neuter, *of it, i.e.* the lie. Comp. Orig. *In Joh. T.* VI. 3, ὁ πατὴρ αὐτῆς (the truth).

It is, however, most probable that this very difficult sentence should be translated quite differently: *Whenever* a man *speaketh*

45 46 ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι. τίς
ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ[1] ἀλήθειαν λέγω,
47 διὰ τί ὑμεῖς οὐ πιστεύετέ μοι; ὁ ὢν ἐκ τοῦ θεοῦ τὰ
ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε
48 ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. ἀπεκρίθησαν[2] οἱ Ἰουδαῖοι
καὶ εἶπαν αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς ὅτι Σαμαρείτης
49 εἶ σὺ καὶ δαιμόνιον ἔχεις; ἀπεκρίθη Ἰησοῦς Ἐγὼ

[1] Insert δέ ΓΔ. [2] Insert οὖν ΓΔ.

a lie, he speaketh of his own, for his father also is a liar. A man, that is, by lying reveals his parentage and acts conformably with it. The omission of the subject with the verb is certainly harsh (ὅταν λαλῇ), but scarcely more so than the other renderings of the pronoun (αὐτοῦ).

45. ἐγὼ δὲ ὅτι . . .] *But because . . .* If I had spoken falsehood, such is the argument, you would have recognised that which is kindred to yourselves, *but . . .* The final opposition between Christ and the devil lies in the opposition of Truth to Falsehood. And this opposition repeats itself in the children of the two spiritual heads. There must be that which is akin to Truth in us, if we are to believe Truth. If our souls are given up to a lie we cannot believe the truth addressed to us. The contrast between *I* and *ye* is made as sharp as possible. "But as for me, because I tell you . . ."

46. Falsehood in action is sin. Falsehood within must show itself. From words then the appeal is made to acts. *Which of you convicteth me of sin?* Who, that is, arraigneth me on a just charge of sin? The word ἁμαρτία is not to be taken for *error* or *falsehood*, but for "sin" generally, according to the uniform usage of the New Testament, and here probably, from the connexion, as measured by the Law. The words suggest but they do not prove the sinlessness of Christ. The appeal is to a human standard, yet such an appeal on such an occasion carries far more with it.

ἐλέγχει] *arguit* v.; *convicteth.* Compare xvi. 8, note.

εἰ ἀληθ. λεγ. . . .] *If I say truth*, that which is true: truth, and not the Truth, the part and not the whole revelation. The absence of sin includes necessarily the absence of falsehood. Hence the Lord takes it as proved that His words are true.

47. We must suppose a pause after 46a, and again after 46b. Then follows the final sentence. The true child of God alone can hear the words (τὰ ῥήματα), each separate message, of God. For this reason, because the power of hearing (*v.* 43) depended on inward affinity, the Jews could not hear, because they were not of God. Comp. xviii. 37, vii. 17, xii. 48 f., xiv. 23, note; 1 John iv. 6.

ὁ ὢν ἐκ τ. θε.] *He that is of God*, the true child of God, who draws his life and support from Him. Comp. (i. 13), iii. 31, viii. 23, xv. 19, xvii. 14, xviii. 36, 37;

45 a liar[1]. But because I say the truth, ye believe me
46 not. Which of you convicteth me of sin? If I say
47 truth, why do ye not believe me? He that is of God heareth the words of God: for this cause ye
48 hear *them* not, because ye are not of God. The Jews answered and said unto him, Say we not well that
49 thou art a Samaritan, and hast a demon? Jesus

[1] *or* Whenever he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof.

1 John ii. 16, iii. 10, (12), iv. 1 ff., v. 19.

διὰ τουτ. . . . ὅτι . . .] *for this cause . . . because . . .* This combination in St. John commonly refers back to a former principle, which is exemplified at the time in the immediate circumstances. Comp. v. 16, 18, x. 17, xii. 18, 39; 1 John iii. 1.

ἐκ τ. θε. οὐκ ἐστέ] The whole scope of the argument proves that this state does not exclude true moral responsibility. Comp. 1 John iii. 7 ff.

48. ἀπεκρ. οἱ Ἰουδ. . . .] The key-word (οἱ Ἰουδαῖοι) is introduced again in this new phase of the argument.

Οὐ καλῶς λέγομεν. . .;] The form of expression shows that the reproach was a current one; so that a glimpse is here offered of the common judgement on Christ. He was in the eye of "the Jews" a Samaritan, a bitter foe of their nationality, and withal a breaker of the Law, and a frantic enthusiast, who was not master of his own thoughts and words. Thus the Jews turned back upon Christ both the charges which he had brought against them, that they were not legitimate children of Abraham, and that they were of the devil as their spiritual father. The pronoun is emphatic (οὐ κ. λ. ἡμεῖς): "Are not we at last right . . .?"

Σαμαρείτης εἶ σύ] There is bitter irony in the original words, from the position of the pronoun at the end of the clause, which it is difficult to reproduce. "Thou that boastest great things of a kingdom and a fulfilment of the Law, after all art but a Samaritan."

δαιμον. ἔχ.] Comp. vii. 20, x. 20 f.

49. The contrast is between the persons *I* and *you*. "*I* (ἐγώ), even in these bold mysterious utterances which move your wonder, *have not a demon, but* speak only words of soberness, which I must speak that I may thereby fulfil my mission. By so doing *I honour my Father*, and am no Samaritan; *and ye* are unable to see the Father in the Son, and therefore *ye* (ὑμεῖς) *do dishonour me*."

The Lord leaves unnoticed the first epithet of reproach (Σαμαρείτης εἶ σύ). He would not recognise the meaning which they attached to a difference of race.

ἀλλά . . .] *But* when I speak of dishonour it is not that I shrink from it: *I seek not my own glory*; that quest is not my

δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ
50 ὑμεῖς ἀτιμάζετέ με. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου·
51 ἔστιν ὁ ζητῶν καὶ κρίνων. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν
τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς
52 τὸν αἰῶνα. εἶπαν[1] αὐτῷ οἱ Ἰουδαῖοι Νῦν ἐγνώκαμεν ὅτι
δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται,
καὶ σὺ λέγεις Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ
53 γεύσηται θανάτου εἰς τὸν αἰῶνα· μὴ σὺ μείζων εἶ
τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανεν; καὶ οἱ

[1] Insert οὖν DLXΓΔ.

part, but belongs to another: and *there is one that seeketh and judgeth*—that seeketh and in the very act of seeking judgeth. For he who has failed in giving to me what is due is thereby condemned; and the will of the Father is that all men should honour the Son even as they honour the Father (v. 23).

50. ἔστιν] v. 45, *v.* 54.

ὁ . . . κρίνων] The phrase is superficially opposed to v. 22. But the thought here is of the divine law which is self-executing in the very nature of things.

ζητῶν] Philo, in a paraphrase of Gen. xlii. 22, *his blood is required* (LXX. ἐκζητεῖται), writes: "He that requireth (ὁ ζητῶν) is not man but God, or the Word, or the divine Law" (*de Jos.* 29, II. p. 66).

51. Ἀμὴν ἀμήν] These words (as always) introduce a new turn of thought. The claims of the Jews based upon their historical descent and their spiritual sonship have been met and set aside; and the Lord now returns to the declaration of *vv.* 31 f., but with this difference, that what was then regarded in relation to *state* is now regarded in relation to *action*. For "abiding in the word" we have "keeping the word," and for "freedom" we have "victory over death."

τ. ἐμ. λογ. τηρ.] *sermonem meum servaverit* v.; *keep my word*, "doctrinam credendo, promissa sperando, facienda obediendo," Bengel. The term τηρεῖν is characteristic of St. John. It expresses rather the idea of intent watching than of safe guarding (φυλάσσειν). The opposite to "keeping (τηρεῖν) the word" in this form would be to disregard it; the opposite to "keeping (φυλάσσειν) the word" in the other form would be to let it slip. "Keeping the word" of Christ is also to be distinguished from "keeping His commandments" (1 John ii. 3, 5); the former marks the observance of the whole revelation in its organic completeness, and the latter the observance of definite precepts.

θαν. οὐ μὴ θεωρ.] The exact phrase (θεωρεῖν θάνατον) is not found elsewhere in the New Testament. Comp. iii. 36 (ὀψ. ζωήν); Luke ii. 26; Heb. xi. 5 (μὴ ἰδεῖν θαν.); Acts ii. 27, 31, xiii. 35 ff. (εἶδε διαφθοράν); Rev. xviii. 7 (πένθος ἰδεῖν).

answered, I have not a demon; but I honour my
50 Father, and ye dishonour me. But I seek not mine
own glory: there is one that seeketh and judgeth.
51 Verily, verily, I say unto you, If a man keep my
52 word, he shall never see death. The Jews said unto
him, Now we know that thou hast a demon. Abraham
died, and the prophets; and thou sayest, If a man
53 keep my word, he shall never taste of death. Art
thou greater than our father Abraham, seeing that

The "sight" described here is that of long, steady, exhaustive vision, whereby we become slowly acquainted with the nature of the object to which it is directed. The words must be compared with Gen. ii. 17. There is that in the believer which never dies, even though he seems to die; and conversely, Adam died at the moment of his disobedience, though he seemed still to live. Comp. xi. 26, vi. 50.

θάνατον] Just as "life" in St. John is present, or rather eternal (xvii. 3), so "death" is not an event but a state, that selfish isolation which is the negation of life. Comp. xi. 25 f., vi. 50, v. 24; 1 John iii. 14.

εἶπ. αὐτ. οἱ Ἰουδ.] The name is repeated here as in *v.* 48 at the beginning of the answer to the new self-revelation.

ἐγνώκαμεν] The direct statement, made in apparent good faith, and yet (as the hearers thought) obviously and flagrantly false, could only be explained on the supposition of evil possession.

Ἀβ. *ἀπεθ. κ. οἱ προφ.*] God had spoken to Abraham and to the prophets, and they had kept His word and yet died, who then was this with a word more powerful? For the objection is intensified by the fact that the Lord did not simply claim life for Himself, but, what was far more, claimed to communicate eternal life.

ἀπεθ.] *died.* The argument rests upon the simple historic fact.

γευσ. θαν.] *gustabit mortem* v. The inaccuracy of quotation is significant. The believer, even as Christ (Heb. ii. 9), does "taste of death," though he does not "see" it in the full sense of *v.* 51.

The phrase (comp. Matt. xvi. 28 and parallels) is not found in the Old Testament, but is common in Rabbinic writers (see Buxtorf, *Lex. s.v.* טעם), and seems to come from the image of the "cup" of suffering: ch. xviii. 11; Rev. xviii. 6, xiv. 10, xvi. 19; Matt. xx. 22 f. parallels, xxvi. 39 parallels. The "cup of death" is an Arabian image. Comp. Gesen. *Thes. s.v.* כוס.

53. Μὴ σύ . . .] *Art thou,* the Galilean, the Nazarene. Comp. iv. 12.

ὅστις ἀπεθ. κ. οἱ προφ. ἀπεθ.] *seeing that he died, and the prophets died.* For the use of the relative see Col. iii. 5; Phil. iv. 3; Eph. iii. 13; Heb. x. 35; 1 John i. 2.

τίνα σεαυτ. ποι.;] Comp. v. 18, x. 33, xix. 7, 12; 1 John i. 10.

προφῆται ἀπέθανον· τίνα σεαυτὸν ποιεῖς; ἀπεκρίθη
Ἰησοῦς Ἐὰν ἐγὼ δοξάσω ἐμαυτόν, ἡ δόξα μου οὐδέν
ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς
λέγετε ὅτι [θεὸς ὑμῶν[1]] ἐστίν, καὶ οὐκ ἐγνώκατε αὐτόν,
ἐγὼ δὲ οἶδα αὐτόν· κἂν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι
ὅμοιος ὑμῖν ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον
αὐτοῦ τηρῶ. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα
ἴδῃ τὴν ἡμέραν τὴν ἐμήν, καὶ εἶδεν καὶ ἐχάρη. εἶπαν

[1] ὑμῶν ℵB*DFX; ἡμῶν AB²·ᵉᵗ ³CLΓΔ.

54 f. The Lord prefaces His answer as to the relative dignity of Abraham and Himself by a revelation of the principle in obedience to which the answer is given. It does not come from any personal striving after glory, but in obedience to the will of the Father which the Son knows absolutely and obeys. The Son "makes Himself" to be nothing: He is, and He declares Himself to be that which the Father, so to speak, makes Him.

Ἐὰν ἐγὼ δοξ. . . .] *If I*, I in obedience to my own impulse, *glorify myself, my glory* . . . Comp. v. 31.

ἐστ. ὁ πατ. μ. ὁ δοξ. . . .] *there is my Father that glorifieth me.* I glorify not myself, nor need I to do it; there is one that glorifieth me . . . The construction is exactly parallel with *v.* 50.

θεὸς ὑμ.] *your God*, as claiming an exclusive connexion with Him.

55. καὶ οὐκ ἐγνωκ. αὐτ. . . .] *And*, while you make this claim (comp. *v.* 20, note), *ye have not come to know him* by the teaching of the Law and of the Prophets, and now of the Son himself, *but I know Him*, essentially; and if I should dissemble my knowledge, if I should withhold the message which I have to give, *if I should say I know Him not, I shall be like unto you, a liar.*

οἶδα αὐτ.] Comp. vii. 29. For the difference between progressive and absolute knowledge see iii. 10 f. The special ignorance of these Jews stands in contrast with the knowledge which was characteristic of the nation: iv. 22.

ψεύστης] *mendax* v.; *a liar*, for to hide the truth is no less falsehood than to spread error. Compare 1 John ii. 4, 22, iv. 20, v. 10.

ἀλλά . . .] even in this crisis of separation, when my words will be misunderstood and so widen the breach between us (cf. *v.* 26), I proclaim the knowledge which I have and fulfil my mission by keeping His word.

τ. λογ. αὐτ. τηρῶ] The relation of the Son to the Father is attested by the same active devotion as the relation of the believer to Christ (*v.* 51). Comp. xv. 10.

56. This then is the answer. There is no such comparison as you dream of between Abraham and me. *Abraham your father*, the father whom you delight to name (*v.* 53) and in whom you trust (*v.* 39), *rejoiced* with the joy of exultation in his eager desire, in his confident hope, *to see my*

he died? and the prophets died: whom makest thou
54 thyself? Jesus answered, If I glorify myself, my
glory is nothing: there is my Father that glorifieth
55 me; of whom ye say, that he is your God; and ye
have not come to know him: but I know him; and
if I should say, I know him not, I shall be like
unto you, a liar: but I know him, and keep his
56 word. Abraham your father exulted to see my day;
57 and he saw it, and was glad. The Jews therefore

day, and he saw it and was glad. I am He for whom he looked as the fulfilment of all that was promised to him; and you, who profess to be his children, pretend that I do him dishonour in claiming power which he could not have.

ἠγαλλιάσατο ἵνα ἴδῃ] *exultavit ut videret* v.; *exulted to see.* The peculiar construction may be explained by considering that the joy of Abraham lay in the effort to see that which was foreshadowed. It lay not in the fact *that* he saw, nor was it *in order to* see; but partial vision moved him with the confident desire to gain a fuller sight. Winer's translation (*Gramm.* § XCIV. 8, c) "that he should see" obscures this sense.

τ. ἡμ. τ. ἐμ.] That is probably the historic manifestation of the Christ (comp. Luke xvii. 22) without any special reference to any particular point in it as the Passion. It may be, however, that the historic work of Christ is regarded in its consummation in the day which is spoken of emphatically as "that day," "the day of the Son of man" (Luke xvii. 30), "the day of Christ" (Phil. i. 6, 10, ii. 16).

Chrysostom says: Ἡμέραν ἐν ταὐθά μοι δοκεῖ λέγειν τὴν τοῦ σταυροῦ ἣν ἐν τῇ τοῦ κριοῦ προσφορᾷ καὶ τῇ τοῦ Ἰσαὰκ προδιετύπωσε.

εἶδεν] The reference cannot be to any present vision in Paradise (comp. Heb. xi. 13). The tense of the original is decisive against this view. All conjecture must be uncertain, but there is nothing unnatural in the supposition that the faith shown in the offering up of Isaac may have been followed by some deeper, if transient, insight into the full meaning of the promises then renewed. Such faith was in itself, in one sense, a vision of the day of Messiah.

According to the Jewish tradition (*Bereshith R.* 44, Wünsche) Abraham saw the whole history of his descendants in the mysterious vision recorded in Gen. xv. 8 ff. Thus he is said to have "rejoiced with the joy of the Law."

57. *εἶπ. οὖν οἱ Ἰουδ. . . .*] *The Jews therefore said . . .* still persisting in the literal interpretation of the words.

Πεντηκ. ἔτη] This age was the crisis of completed manhood (Num. iv. 3). There was an early tradition that Christ was between 40 and 50 years old at the time of the Passion (Iren.

οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν Πεντήκοντα ἔτη οὔπω ἔχεις καὶ Ἀβραὰμ [ἑώρακας][1]; εἶπεν αὐτοῖς Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, πρὶν Ἀβραὰμ γενέσθαι ἐγὼ εἰμί. ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν· Ἰησοῦς δὲ ἐκρύβη καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ[2].

[1] ἑώρακεν σε ℵ*; ἑώρακες B*.

[2] Insert διελθὼν διὰ μέσου αὐτῶν καὶ παρῆγεν οὕτως ℵ°ACLXΓΔ: Insert also καὶ ἐπορεύετο ℵ°BCLX.

Adv. Hær. II. 22, 5 f.). This opinion was said to be derived from St. John. However strange it may appear, some such a view is not inconsistent with the only fixed historic dates which we have with regard to the Lord's life, the date of His birth, His Baptism, and the banishment of Pilate.

ἑώρακας . . .] The language of the Lord is again (*v.* 52) misquoted; and on this occasion the misquotation completely misrepresents the thought.

58. There can be no doubt as to the meaning of the final answer which follows as a natural climax to what had been said before. Abraham died: Christ was the giver of life. Abraham was the father of the Jews: Christ was the centre of Abraham's hope. Abraham came into being as a man: Christ is essentially as God. And this closing revelation is prefaced by the solemn words which fix attention upon its substance. *Verily, verily, I say unto you, Before Abraham was*—was born, came to be—*I am* (πρὶν Ἀ. γενέσθαι ἐγὼ εἰμί, Vulg. *antequam fieret Abraham ego sum*).

ἐπὶ τοῦ Ἀβραὰμ ἔθηκε τὸ "γενέσθαι," ὅτι ὁ γεγονὼς καὶ φθείρεται, ἐπὶ δὲ αὐτοῦ τὸ "εἰμί" ὡς ἀΐδιος καὶ κρείττων φθορᾶς (Ammon. ap. Cramer).

ἐγὼ εἰμί] The phrase marks a timeless existence. In this connexion "I was" would have expressed simple priority. Thus there is in the phrase the contrast between the created and the uncreated, and the temporal and the eternal. At the same time the ground of the assurance in *v.* 51 is made known. The believer lives because Christ lives, and lives with an absolute life (comp. xiv. 19).

59. ἦραν οὖν . . .] *They took up therefore* . . ., as understanding rightly the claim which was advanced in the last words. If the sentence had been a simple affirmation of the claim to Messiahship, it would have been welcomed. Comp. x. 24. But it was the affirmation of a new interpretation of Messiah's nature and work. Comp. x. 30 f.

ADDITIONAL NOTES ON CHAPTER VIII. 25, 44

25. τὴν ἀρχὴν ὅτι καὶ λαλῶ ὑμῖν; (ὑμῖν.)] The numerous interpretations of this most obscure sentence fall into two main classes, according as it is taken affirmatively (1), or interrogatively (2).

(1) The affirmative interpretations again are twofold. In some τὴν ἀρχήν is taken adverbi-

said unto him, Thou art not yet fifty years old, and
58 hast thou seen Abraham? Jesus said unto them,
Verily, verily, I say unto you, Before Abraham was,
59 I am. They took up stones therefore to cast at him:
but Jesus hid himself, and went out of the temple.

ally, and in others as parallel with the relative ὅτι (ὃ τι).

According to the latter interpretation the sense is: "I am the Beginning (Rev. xxi. 6), that which I am even saying to you." This appears to be the sense of the early Latin translation: *Initium quod et loquor uobis.* But even if τὴν ἀρχήν could be attracted to ὅτι in this way at the beginning of the sentence, the use of λαλῶ and not λέγω appears to be fatal to such an interpretation, for it evidently refers to the conversation, the general teaching, of Christ, and not to any specific declaration.

It may be here noticed that Augustine's interpretation, which is based upon the later Latin text, *Principium, quia et loquor uobis*, is obviously inconsistent with the Greek. "Believe me to be the Beginning, because I am even speaking with you, because, that is, I have become humble for your sake. . . ." This interpretation, however, was followed by many Latin fathers who were ignorant of Greek.

If τὴν ἀρχήν be taken adverbially, it may have the sense of "altogether, essentially," or "to begin with, first of all," or (perhaps) "all along."

Thus the following interpretations have been given:

(*a*) "Altogether, essentially I am what I even speak to you. My Person *is* my teaching." The words of Christ are, to express the idea otherwise, the revelation of the Word Incarnate.

(*β*) "To begin with, first of all, I am even that which I am saying, that is, the Light of the world, the source of life."

(*γ*) "Even that which I am speaking and have spoken to you, all along, from the first, that I am. My words from the beginning have made known my Person."

Of these interpretations (*a*) seems to be open to the least objection on the score of the Greek, and to give the best sense. In (*β*) λέγω and not λαλῶ would be required; and the sense given to τὴν ἀρχήν in (*γ*) is very questionable, while A.V., which gives a true sense to τὴν ἀρχήν, would require ἐλάλησα.

(2) On the whole it is probably best to treat the sentence as interrogative; or (which gives the same sense) as a sad exclamation which is half interrogative. This is the sense which is given to the words by the Greek fathers.

"How is it that I even speak to you at all?" "Why do I even so much as speak with you?" Or, "To think that, can it be that, I even speak with you."

The interrogative sense of ὅτι is illustrated by Mark ix. 28 (ii. 7), ix. 11. And for the order see Matt. xv. 16.

The interrogative rendering: "Do you ask that which all

9 Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς. καὶ
2 ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ λέγοντες Ῥαββεί,
τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ ;

along I am even saying to you?" leaves τὴν ἀρχήν without any real force.

(3) Others have connected τὴν ἀρχήν with the next clause, "To begin with . . . I have many things to say . . . concerning you." But no adequate sense can be given in this case to the intervening words.

44. The reading of the best MSS. (ℵB*DLX, etc.), ΟΥΚΕΣΤΗΚΕΝ, that is οὐκ ἔστηκεν, which has been disregarded by editors, and arbitrarily altered into οὐχ ἕστηκεν (Tischendorf prints οὐκ ἕστηκεν), is undoubtedly correct. Comp. Rev. xii. 4. The verb is the imperfect of στήκω (ch. i. 26; Rom. xiv. 4; 1 Thess. iii. 8; 1 Cor. xvi. 13). The Vulgate, which regularly renders ἕστηκα *sto* (Matt. xii. 47, xx. 6; Acts i. 11, xxvi. 6, etc.), here translates rightly *in veritate non stetit*. The context requires a past tense, and the strong form of the verb ("stand firm": comp. i. 26, στήκει) is perfectly appropriate to the place.

---

(2) *The Feast of Dedication* (ix., x.)

The true reading in x. 22 (*Then was the Feast of Dedication*) determines that ch. ix. and x. 1—21 is connected with the Feast of Dedication, and not, as is commonly supposed, with the Feast of Tabernacles. The latter connexion has found support from the false gloss added to viii. 59, which appears to have been suggested by the "passing by" in ix. 1. As it is, ch. ix. begins abruptly like ch. vi. The contents of ix. 1—x. 21 have a close affinity with x. 22—39. The thought throughout is of the formation of the new congregation, the new spiritual Temple.

The section falls into three main divisions: the sign, with the judgements which were passed upon it (ix. 1—12, 13—34); the beginning and characteristics of the new society (ix. 35—41, x. 1—21); Christ's final testimony as to Himself (x. 22—39).

The Sign (1—12)

The narrative of the healing is marked by the same kind of vivid details as we have noticed before. The occasion of the miracle, the peculiarity of the mode of cure, the reference to Siloam, are without direct parallels, and yet in perfect harmony with other narratives. The variety of opinion among the people and the mention of "the man called Jesus" belong to the experience of an immediate witness.

CHAP. IX. **1.** παράγων] *præteriens* v.; *as he passed by*, perhaps in the neighbourhood of the temple where the man was waiting for the alms of worshippers (Acts iii. 2). The word παράγειν, which is rarely used (Matt. ix. 9; Mark ii. 14; Matt. ix. 27, xx. 30; Mark xv. 21), directs notice to the attendant circumstances. The narrative

9 And as he passed by, he saw a man blind from his
2 birth. And his disciples asked him, saying, Rabbi,
who did sin, this man, or his parents, that he should

has been generally connected with the events of the preceding chapter owing to the false reading in viii. 59. It stands really as an independent record.

"Postquam exisset Dominus de templo Judæorum quid fecerit in populo gentium, immo totius humani generis audiamus." (Bede.)

"Quæ fecit Dominus noster . . . et opera et verba sunt: opera, quia facta sunt: verba, quia signa sunt." (Aug.)

εἶδεν] Something in the man's condition seems to have arrested the attention of the Lord. The word is significant. Naturally we should have expected "the disciples saw and asked."

τυφλ. ἐκ γεν.] *cæcum a nativitate* v. The miracles recorded in St. John's Gospel stand out each as a type of its class. Hence stress is laid upon this special fact.

It is remarkable that there is no record of healing of the blind in the Old Testament (but see Tobit xi. 7 ff.), nor by the apostles in the New Testament. The healing of the blind is not mentioned among the signs that shall follow believers in Mark xvi. 18. The case of St. Paul in Acts ix. 17 f. is quite exceptional.

Giving sight to the blind was to be a sign of the Messianic times (see Isaiah xxxv. 5 (physical), xxix. 18, xxxii. 3 f., xlii. 7 (moral).

Christ's signs in the healing of the blind are recorded in Matt. ix. 27, xii. 22, xx. 30 (Mark x. 49 ff.; Luke xviii. 35 ff.); Mark viii. 22; and mentioned generally in Matt. xi. 5, xv. 31; Luke vii. 21.

2. The thoughts of the controversy recorded in ch. viii. seem to have passed away. At once "a great calm" has come. The Lord stands in the centre of His disciples, and not of an angry crowd. Yet the question of the disciples moves in the same spiritual region as the speculations on inherited religious privileges and divine Sonship. Such a question is perhaps the simplest and commonest form of inquiry into our relation to those who have gone before us.

Ῥαββεί] Comp. i. 38, 49, iii. 2, iv. 31, vi. 25, xi. 8. The use of the Aramaic terms is characteristic of St. John, though it is found Matt. xxvi. 25, 49; Mark ix. 5, xi. 21, xiv. 45.

τίς ἥμ. . . . ἵνα . . .] *who did sin . . . that he should be . . .* by the just sequence of punishment on guilt. It is assumed that the particular suffering was retributive. The only doubt is as to the person whose sin was so punished; whether it was the man himself either before birth or in some former state of existence, or the man's parents. The latter alternative was familiar to the Jews (Exod. xx. 5; Heb. vii. 10); and there are traces of a belief in the pre-existence of souls, at least in later Judaism (Wisd. viii. 20).

Perhaps it is most natural to suppose that the question, which in itself belongs to a Jewish mode of thought, was asked without

3 ἀπεκρίθη Ἰησοῦς Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς
αὐτοῦ, ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ θεοῦ ἐν αὐτῷ.
4 ἡμᾶς[1] δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με [ἕως[2]]
ἡμέρα ἐστίν· ἔρχεται νὺξ ὅτε οὐδεὶς δύναται ἐργάζεσθαι.
5 6 ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμὶ τοῦ κόσμου. ταῦτα εἰπὼν

[1] ἐμέ . . . με ℵ[a]ACXΓΔ. [2] ὡς C*L.

any distinct apprehension of the alternatives involved in it. Lightfoot (*ad loc.*) has a curious collection of Rabbinical passages illustrating different forms of opinion on this subject.

τυφλ. γενν.] From the disciples' acquaintance with this fact it may be supposed that the history of the man was popularly known.

3. The Lord's answer deals only with the special case (comp. Luke xiii. 1 ff., and for the general idea towards which it is directed, Acts xxviii. 4); and that only so far as it is an occasion for action and not a subject for speculation. We are not concerned primarily with the causes which have determined the condition or circumstances of men, with the origin of evil in any of its forms, but with the remedying of that which is amiss and remediable. It is true always, in one way or other, that for us evil is an opportunity for the manifestation of the works of God. But evil never ceases to be evil; and it may be noticed that at the proper occasion the Lord indicates the connexion between sin and suffering: v. 14; Matt. ix. 2.

Οὔτε οὗτ. ἡμ. οὔτε . . .] *Neither did . . . sin, nor* . . . so as to bring down on him, that is, this particular retribution.

ἀλλ' ἵνα φαν. τ. ἐργ. τ. θε. . . .] *but* he was born blind *that the works of God*, the works of redemptive love which He has sent me to accomplish, *may be made manifest in him.* Comp. v. 36. The works themselves are real, even though we cannot see them: they need (from this side) manifestation only. For ἀλλ' ἵνα comp. xv. 25, note. Underneath what we can see and conclude, there lies a truer cause of that which perplexes us most.

ἐν αὐτ.] The man is not treated as an instrument merely, but as a living representative of the mercy of God. His suffering is the occasion and not the appointed preparation for the miracle, though when we regard things from the divine side we are constrained to see them in their dependence on the will of God.

4. ἡμ. δεῖ ἐργ. τ. ἐργ. τ. πεμψ. με] *we must work the works of Him that sent me.* So the Lord associates His disciples with Himself as before in iii. 11. The truth is general and holds good of the Master and of the servants. They are sent for the manifestation of the works of God. But the obligation of the servant's charge comes from the Master's mission. The works are no longer regarded as "the works of God" generally, but "the works of Him that sent" the Son.

ἕως ἡμ. ἐστ.] *donec dies est* v.; *while it is day*, while the appointed time for working still remains: Ps. civ. (ciii.) 23.

3 be born blind? Jesus answered, Neither did this man
sin, nor his parents: but that the works of God should
4 be made manifest in him. We must work the works
of him that sent me, while it is day: there cometh
5 night, when no man can work. Whensoever I am
6 in the world, I am the light of the world. When he

"Day" and "night" are taken in their most general sense as the seasons for labour and rest in regard to the special end in view. After the Passion there was no longer the opportunity for the performance of the works characteristic of the historic Life of Christ. Then in one sense "night" came, and in a yet fuller sense a new day dawned for new works, to be followed by another night, another close. It is not to be supposed that the "night" here describes an abiding and complete rest of Christ: it presents rest only from the works which belong to the corresponding "day."

The image partially finds place in the 'Sayings of the Jewish Fathers': "R. Tarphon (Tryphon) said, The day is short, and the task is great, and the workmen are sluggish, and the reward is much, and the Master of the house is urgent" (*Pirke Arboth*, ii. 19).

ἐρχ. νύξ. . . .] The order is significant. The emphasis is laid upon the certain and momentary advance of that which ends all successful efforts in the present order: *there cometh* swiftly and inevitably *night, when no one can work.* The necessary cessation of labour is expressed in its completest form.

5. ὅταν ἐν τ. κοσ. ὦ] *quamdiu in mundo sum* v.; *Whensoever I am in the world.* The indefinite form of the statement suggests the thought of the manifold revelations of the Word. "Whensoever" and not only during that revelation which was then in the course of being fulfilled, but also in the time of the Patriarchs, and of the Law, and of the Prophets, and through the later ages of the Church, Christ is *the light of the world.* This universality of application is further brought out by the omission of the personal pronoun in both clauses of the sentence. The stress is thrown upon the character of the manifestation of the Son, and not as in the former place where the phrase occurs (viii. 12) upon the Person of the Son.

φῶς τ. κοσ.] The omission of the definite article (as compared with viii. 12, τὸ φῶς τ. κ.) is not without significance; Christ is "light to the world" as well as "the one light of the world." The character is unchangeable, but the display of the character varies with the occasion. In this case it is shown in personal illumination. Bodily sight is taken as the representation of the fulness of human vision (*vv.* 39 ff.).

6. ἐπτυσ. χαμ.] Comp. Mark vii. 33, viii. 23. We must suppose that the attention of the blind man was by this time fully

ἔπτυσεν χαμαὶ καὶ ἐποίησεν πηλὸν ἐκ τοῦ πτύσματος,
καὶ [ἐπέθηκεν [1]] αὐτοῦ τὸν πηλὸν ἐπὶ τοὺς ὀφθαλμούς,
7 καὶ εἶπεν αὐτῷ Ὕπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ
Σιλωάμ (ὃ ἑρμηνεύεται Ἀπεσταλμένος). ἀπῆλθεν οὖν
8 καὶ ἐνίψατο, καὶ ἦλθεν βλέπων. Οἱ οὖν γείτονες καὶ
οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι προσαίτης [2] ἦν ἔλεγον
9 Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν; ἄλλοι
ἔλεγον ὅτι Οὗτός ἐστιν· ἄλλοι ἔλεγον Οὐχί, ἀλλὰ

[1] ἐπέθηκεν BC*: ℵ [A] [D] [E], etc., ἐπέχρισεν. [2] τυφλός C^3ΓΔ.

roused, perhaps by the conversation just recorded, or by some words addressed to him.

The application of spittle to the eyes, which was considered very salutary (comp. Tac. *Hist.* iv. 81), was expressly forbidden by Jewish tradition, on the Sabbath. See Wetstein or Lightfoot, *ad loc.* The kneading of the clay further aggravated the offence.

ἐπεθ. αὐτ. τ. πηλ. ἐπὶ τ. ὀφθ.] *levit lutum* . . . v. At first Christ may seem to work against the end for which His help is sought. Here He sealed, so to speak, the eyes which He designed to open. It is impossible to determine why the Lord chose this method of working the cure. In the end the mode proved all-important.

7. νίψαι] *wash, i.e.* thine eyes, Matt. vi. 17 ; ch. xiii. 10, note.

εἰς τ. κολ.] *i.e.* go to the pool and wash thine eyes there.

Σιλ. ὃ ἑρμ. Ἀπεστ.] *which is interpreted Sent.* The idea which underlies this note of the Evangelist appears to be that in vii. 37 f. The stream which issued from the heart of the rock was an image of Christ. In the passage of Isaiah (viii. 6) "the waters of Siloah that go softly" are taken as the type of the divine kingdom of David resting on Mount Zion, in contrast with "the waters of the river [Euphrates], strong and mighty, even the king of Assyria and all his glory," the symbol of earthly power. (Comp. Delitzsch, *l.c.*) So therefore here Christ works through "the pool," the "Sent," sent, as it were, directly from God, that He may lead the disciples once again to connect Him and His working with the promises of the prophets. Thus, in some sense, God Himself, whose law Christ was accused of breaking, was seen to cooperate with Him in the miracle. At the same time the charge tried the faith of the blind man.

Σιλωάμ] The name of the pool properly indicates a discharge of waters (ἀποστολή) "sent," in this case, from a subterranean channel. For the form see Ewald, "Gramm." § 156, 2, a. The pool, which still retains its old name, *Birket Silwan*, is one of the few undisputed sites at Jerusalem. It lies at the mouth of the Tyropœon Valley, south of the temple, "at the foot of Mount Moriah," in Jerome's words. "The two pools of Siloam were probably made for

had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with the
7 clay, and said unto him, Go, wash in the pool of Siloam (which is interpreted, Sent). He went away
8 therefore, and washed, and came seeing. The neighbours therefore, and they which saw him aforetime, because[1] he was a beggar, said, Is not this he that
9 sat and begged? Others said, It is he: others

[1] *or* that.

the irrigation of the gardens below, and seem always to have been a favourite place for washing purposes; besides the surface drainage they received a supply of water from the Fountain of the Virgin by means of a subterranean channel. The upper pool is small" [an oblong reservoir cut in the rock, about fifty feet long, sixteen feet broad, and eighteen feet deep], "and at the south-west corner has a rude flight of steps leading to the bottom; but the whole is fast going to ruin, and the accumulation of rubbish around is very great; a little below this a dam of solid masonry has been built across the valley, forming the end of the lower and larger pool, now nearly filled up with rich soil and covered with a luxuriant growth of fig-trees" (Wilson, *Notes on the Ordnance Survey of Jerusalem*, p. 79). See Ritter, *Palestine*, iv. 148 ff. (Eng. Tr.), and *Dict. of Bible*, *s.v.*, for notices of the site in earlier writers.

An inscription, "perhaps of the date of Solomon," * was found (June 1880) in the tunnel leading from Siloam.

Ἀπεστ.] *missus* v. The interpretation of the name connects the pool with Christ (xvii. 3, etc.), and not with the man. See above.

ἦλθ.] to his home, as it appears from the context (οἱ γείτονες).

8. Οἱ οὖν γειτ. . . .] No mark of time is given. The scene may belong to the following day, as *v.* 13 ff. certainly do (*v.* 14).

οἱ θεωροῦντες] *they which saw* —used habitually to see, behold as a conspicuous object—*him before that* (or *because*) *he was a beggar*. The particle ὅτι is capable of both meanings (*that*, *because*). In other passages (iv. 19, xii. 19) St. John uses the phrase certainly for "see . . . that . . ."; here, however, "because" suits the context better: *because he was a beggar* in a public spot, they were familiar with his appearance.

The circumstantiality of the narrative which follows seems to show that the man himself related the events to the Evangelist.

9. ἀλλ. ἐλ. . . . ἀλλ. ἐλ. . . .] Two classes of people apparently are mentioned different from the first group.

* I do not know whom my father is quoting. The time of Hezekiah is generally regarded as more probable. (See Hastings, *Dict. of Bible*.) A. W.

ὅμοιος αὐτῷ ἐστίν. ἐκεῖνος ἔλεγεν ὅτι Ἐγώ εἰμι. ἔλεγον οὖν αὐτῷ Πῶς [οὖν[1]] ἠνεῴχθησάν σου οἱ ὀφθαλμοί; ἀπεκρίθη ἐκεῖνος Ὁ ἄνθρωπος ὁ λεγόμενος Ἰησοῦς πηλὸν ἐποίησεν καὶ ἐπέχρισέν μου τοὺς ὀφθαλμοὺς καὶ εἶπέν μοι ὅτι Ὕπαγε εἰς τὸν Σιλωὰμ καὶ νίψαι· ἀπελθὼν οὖν καὶ νιψάμενος ἀνέβλεψα. καὶ εἶπαν αὐτῷ Ποῦ ἐστὶν ἐκεῖνος; λέγει Οὐκ οἶδα. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους τόν ποτε τυφλόν. ἦν δὲ σάββατον ἐν ᾗ ἡμέρᾳ[2] τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς. πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς Πηλὸν ἐπέθηκέν μου ἐπὶ τοὺς ὀφθαλμούς, καὶ ἐνιψάμην, καὶ βλέπω. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές Οὐκ ἔστιν

[1] Omit οὖν ABΓΔ. [2] ὅτε ADΓ.

Augustine remarks: "Aperti oculi vultum mutaverant."

ἐκεῖνος ἔλεγ.] The pronoun here and in vv. 11, 12, 28, 36 is remarkable. It presents the man as the chief figure in a scene viewed from without. "He, that signal object of the Lord's love . . . ." (comp. ii. 21, v. 11, (x. 6), (xiii. 30), xix. 21), and not "He himself," in contrast with the opinions of others.

10. Πῶς οὖν . . .] It is to be observed that all the stress is laid upon the *manner* and not upon the *fact*. Compare vv. 15, 19, 26.

11. ὁ ἄνθρ. ὁ λεγ. Ἰησ.] *ille homo qui dicitur Jesus* v.; *the man that is called Jesus*. Not "that is called the Christ." He had learnt the personal name of the Lord, but says nothing of His claims to Messiahship. The form of the sentence, however, points to the general attention which was directed to the Lord. It is "the man" not "a man"; the man of whom report speaks often.

ἀνέβλεψα] *I recovered my sight* (Matt. xi. 5; Mark x. 51 f.; Luke xviii. 41 ff.), for sight by nature belongs to a man even though he has been born blind. This sense appears to us better than: "I looked up" (Mark xvi. 4).

12. Ποῦ ἐστ. ἐκεῖνος;] *Where is he*, that strange, unwelcome teacher, of whom we hear so much? Comp. vii. 11, v. 11, notes.

The judgements on the sign (13—34)

The examination of the man who was healed offers a typical example of the growth of faith and unbelief. On the one side the Pharisees, who take their stand on a legal preconception, grow more determined and violent: 16 (*debate, division*); 24 (*judgement*); 34 (*disgraceful expulsion*). On the other side the

said, No, but he is like him. He said, I am *he*.
10 They said therefore to him, How then were thine
11 eyes opened? He answered, The man that is called Jesus made clay, and anointed mine eyes, and said to me, Go to Siloam, and wash: so I went away
12 and washed, and I recovered my sight. And they said to him, Where is he? He saith, I know not.
13 They bring to the Pharisees him that aforetime was
14 blind. Now the day was a sabbath whereon Jesus
15 made the clay, and opened his eyes. Again therefore the Pharisees also asked him how he recovered his sight. And he said to them, He put clay upon mine
16 eyes, and I washed, and do see. Some therefore of the Pharisees said, This man is not from God, because

man gains courage and clearness in his answers: 17 (*He is a prophet. Opinion*); 30 ff. (*acceptance of discipleship*); and finally he openly confesses Christ, *v.* 38.

The characters thus live and move, and show marked traits of individuality. There is nothing vague, nothing conventional, in the narrative. The record includes three scenes: the first examination of the man (13—17); the examination of his parents (18—23); the final examination and expulsion of the man (24—34).

13. Ἄγ . . . πρὸς τ. Φαρ.] *They bring to the Pharisees*, as the recognised judges in religious questions. There were in Jerusalem two smaller courts, or Synagogue Councils, and the man was probably taken to one of these. In the later sections of the narrative, *vv.* 18 ff., the general title *the Jews* is used.

14. ἦν δὲ σαββ. ἐν ᾗ ἡμ. . . .] *erat autem Sabbatum quando* . . . v.; *now the day was a sabbath whereon* . . . Comp. v. 9.

τ. πηλ. ἐποι.] The words mark the feature in the miracle which technically gave offence. Comp. v. 12.

15. παλ . . . κ. οἱ Φαρ . . .] *Again therefore the Pharisees also* . . . as not content with the report of others (*vv.* 10, 11), *asked him how he recovered his sight.* The answer is more curt than before (*v.* 11); and there is already something of impatience in the tone of it, which breaks out afterwards, *v.* 27. The making of the clay and the command to go to Siloam are passed over.

16. ἐλεγ. οὖν . . .] *therefore said* . . . because to the legalist no other conclusion seemed to be possible.

ἀλλ. [δὲ] ἐλ. . . . Πῶς . . . ἁμαρτωλ. . . .] It is presupposed there-

οὗτος παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι [δὲ[1]] ἔλεγον Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς. 17 λέγουσιν οὖν τῷ τυφλῷ πάλιν Τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέῳξέν σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι 18 Προφήτης ἐστίν. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν 19 τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος καὶ ἠρώτησαν αὐτοὺς λέγοντες Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε 20 ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; ἀπεκρίθησαν οὖν[2] οἱ γονεῖς αὐτοῦ καὶ εἶπαν Οἴδαμεν ὅτι οὗτός 21 ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· πῶς δὲ νῦν βλέπει οὐκ οἴδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἐρωτήσατε, ἡλικίαν ἔχει, αὐτὸς 22 περὶ ἑαυτοῦ λαλήσει. ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἤδη γὰρ συνετέθειντο οἱ

[1] Omit *δέ* ALXΓΔ.

[2] Omit *οὖν* DGLX; *δέ* AEFΓΔ. Insert *αὐτοῖς* ADΓΔ.

fore that Christ had valid authority for the apparent violation of the Sabbath.

τοιαῦτα σημ.] This was but one of many works (vii. 31).

σχίσμα] *a division* as before "in the multitude" (vii. 43) and afterwards "in the Jews" (x. 19). One party, it will be noticed, laid stress upon the fact, the others upon a preconceived opinion by which they judged of the fact.

17. *πάλιν*] *again* . . . as hoping to elicit some fresh details.

Τί σὺ λεγ. . . . ὀφθ.] *What dost thou say*—we appeal to your own judgement and to the impression made upon you—What *dost thou say of him, seeing that he opened thine eyes?* For the construction, see ii. 18.

Προφ. ἐστ.] Comp. *v.* 33, iv. 19, (vi. 14), iii. 2.

18—23. The examination of the parents of the man follows the examination of the man himself. They shrink with singular naturalness from incurring the displeasure of the dominant party.

18. . . . *οὖν οἱ Ἰουδ.*] *The Jews therefore* . . . seeing that they could not reconcile a real miracle with disregard to the Sabbath. They probably suspected some collusion on the part of the man.

The Jews represent the incredulous section of *the Pharisees* (*v.* 16). Comp. *v.* 22.

19. *κ. ἠρωτ. . . .*] *and asked* . . . The words are closely connected with the preceding clause.

ὃν ὑμ. λεγ. . . .] *of whom ye say,*

he keepeth not the sabbath. But others said, How can a man that is a sinner do such signs? And
17 there was a division among them. They say therefore to the blind man again, What sayest thou of him, seeing that he opened thine eyes? And he said, He
18 is a prophet. The Jews therefore did not believe concerning him, that he had been blind, and had recovered his sight, until they called the parents of
19 him that had recovered his sight, and asked them,
20 saying, Is this your son, of whom ye say that he was born blind? how then doth he now see? His parents therefore answered and said, We know that
21 this is our son, and that he was born blind: but how he now seeth, we know not; or who opened his eyes, we know not: ask him; he is of age; he
22 will speak for himself. These things said his parents, because they feared the Jews: for the Jews had agreed already, that if any man should confess him

from whom we may expect certain information, *that he was . . .*

20. *ἀπεκρ. οὖν . . . κ. εἶπ.*] *His parents therefore answered and said,* because they were unwilling to incur any responsibility.

21. *οὐκ οἰδ. . . . ἡμ. οὐκ οἰδ.*] *we know not . . . we know not.* The emphatic insertion of the pronoun in the second case gives a new turn to the phrase: "*we* directly, of our own experience, *know not,* as you appeal to us, *who opened his eyes.*"

ἡλικ. ἐχ. . . .] *ætatem habet . . .* v.; *ask him,* not us: *he is of age,* and therefore his answer will be valid, and he will not be slow to give it: *he will speak for himself.*

22. *συνετεθ. . . . ἵνα . . .*] *conspiraverant . . . ut . . .* v.; *had agreed . . . that . . .* had formed a compact among themselves to secure this end, *that . . .* Comp. Acts xxiii. 20. The idea is not that they had determined on a punishment, but that they had determined on an aim.

ὁμολ. Χριστόν] The question had already been publicly debated, vii. 26 ff.; though the Lord had not so revealed Himself in Jerusalem (x. 24) as He had done in Samaria (iv. 26).

ἀποσυναγ. γεν.] xii. 42, xvi. 2. This excommunication appears to have been exclusion from all religious fellowship (comp. Matt. xviii. 17) from "the congregation of Israel." In later times there were different degrees of excommunication, the Curse (חרם), and

Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστόν, ἀπο-
23 συνάγωγος γένηται. διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν
24 ὅτι Ἡλικίαν ἔχει, αὐτὸν [ἐπερωτήσατε[1]]. Ἐφώνησαν οὖν
τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ
Δὸς δόξαν τῷ θεῷ· ἡμεῖς οἴδαμεν ὅτι οὗτος ὁ ἄνθρωπος
25 ἁμαρτωλός ἐστιν. ἀπεκρίθη οὖν ἐκεῖνος[2] Εἰ ἁμαρτωλός
ἐστιν οὐκ οἶδα· ἓν οἶδα ὅτι τυφλὸς ὢν ἄρτι βλέπω.
26 εἶπαν οὖν[3] αὐτῷ[4] Τί ἐποίησέν σοι; πῶς ἤνοιξέν σου
27 τοὺς ὀφθαλμούς; ἀπεκρίθη αὐτοῖς Εἶπον ὑμῖν ἤδη καὶ
οὐκ ἠκούσατε· τί[5] πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς
28 θέλετε αὐτοῦ μαθηταὶ γενέσθαι; καὶ[6] ἐλοιδόρησαν αὐτὸν
καὶ εἶπαν Σὺ μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως
29 ἐσμὲν μαθηταί· ἡμεῖς οἴδαμεν ὅτι Μωυσεῖ λελάληκεν ὁ

[1] ἐπερωτήσατε ℵB. ἐρωτήσατε ALX . . .; ἐρώτατε D.
[2] Insert καὶ εἶπεν XΓΔ.
[3] Omit οὖν ℵ*; δέ ΑΓΔ.
[4] Insert πάλιν ℵ^cAXΓΔ.
[5] Insert οὖν B.
[6] καὶ ἐλοιδ. ℵ*B; ἐλοιδ. AXΓΔ; ἐλοιδ. οὖν 69; οἱ δὲ ἐλοιδ. ℵ^cDL.

the Isolation (שמתא). Comp. Buxtorf, *Lex. s.v.* נדוי. Lightfoot and Wünsche, *ad loc.*

23. διὰ τουτ.] *For this cause* . . . seeing that the hostility of the Jews was now passing into action.

24—34. In the second examination the conflict is brought to a decisive issue. The man chooses the Saviour whom he had experienced before the Moses of the schools.

24. Ἐφων. οὖν . . . ἐκ δευτ.] *vocaverunt ergo rursum* . . . v.; *so they called the man a second time:* we must suppose that he was dismissed after the confession in *v.* 17. As they could no longer question the fact, they seek to put a new construction upon it.

Δὸς δοξ. τ. θεῷ] *Give glory to God.* The phrase is a solemn charge to declare the whole truth. Compare Josh. vii. 19; 1 Esdr. ix. 8; (1 S. vi. 5). The man by his former declaration (*v.* 17) had really (so they imply) done dishonour to God. He was now required to confess his error, perhaps to confess an imposture: to recognise in the authoritative voice of "the Jews" his own condemnation, and to admit the truth of it. At the same time under this thought of the rendering of glory to God by the confession of error, lies the further idea that the cure was due directly to God, and that to him and not to "the man called Jesus," was gratitude to be rendered. This, however, is not the primary sense of the phrase, though it is natural so to interpret A. V. (*Give God the praise*).

Augustine pithily remarks: "Quid est *Da gloriam Deo?* Nega quod accepisti."

to be Christ, he should be put out of synagogue.
23 For this cause said his parents, He is of age; ask
him. So they called a second time the man that was
24 blind, and said unto him, Give glory to God: we
25 know that this man is a sinner. He therefore
answered, If he is a sinner, I know not: one thing
26 I know, that, whereas I was blind, now I see. They
said therefore to him, What did he to thee? how
27 opened he thine eyes? He answered them, I told
you even now, and ye did not hear: wherefore
would ye hear it again? would ye also become his
28 disciples? And they reviled him, and said, Thou art
that man's disciple; but we are disciples of Moses.
29 We know that God hath spoken to Moses: but as

ἡμεῖς οἰδ.] *We*, the guardians of the national honour, the interpreters of the divine will, *we know*. . . . The claim is to absolute knowledge, and no reasons are alleged for the conclusion.

ἁμαρτωλός] by the violation of the Sabbath (*v.* 16), and therefore he cannot have given deliverance.

25. Εἰ ἁμ. ἐ.] The order is remarkable: *If he is a sinner*, as you assert, that *I know not*. The first clause is an echo of the words of the Pharisees, and the man simply states that his knowledge furnishes no confirmation of it. Comp. Luke xxii. 67; Acts iv. 19, xix. 2. In 1 John iv. 1 and elsewhere the order is different.

26. εἶπαν οὖν . . .] *They said therefore to him, What did he . . . ? how . . . ?* The questions suggest that they were yet willing to believe, if the facts were not decisive against belief.

27. μὴ καὶ ὑ. . . .] *would ye also* . . . the words go back to the *we*, *v.* 24: *ye* who make the proud claims of which we have all heard, *ye* as well as I a poor mendicant, *would ye*. . . . ? Have you a real desire, if only you can yield to it, to *become his disciples?* The *would* points the idea suggested by the fresh interrogation.

28. ἐλοιδ.] *maledixerunt* v.; *they reviled him* by questioning his loyalty to the law, and treating him as an apostate. Comp. Acts xxiii. 4.

μαθ. . . . ἐκ.] *that man's disciple*. Comp. *vv.* 12, 37. Christ is looked upon as separated from them by a great chasm.

29. ἡμ. οἰδ.] The claim to knowledge is repeated (*v.* 24) with a bitter emphasis. "Moses" and "this man" stand at the head of the two clauses to make the contrast sharper.

λελαλ.] *hath spoken* familiarly, face to face, and the words abide still.

30 θεός, τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν. ἀπεκρίθη ὁ
ἄνθρωπος καὶ εἶπεν αὐτοῖς Ἐν τούτῳ γὰρ τὸ[1] θαυμασ-
τόν ἐστιν ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστίν, καὶ ἤνοιξέν
31 μου τοὺς ὀφθαλμούς. οἴδαμεν ὅτι ὁ θεὸς ἁμαρτωλῶν
οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβὴς ᾖ καὶ τὸ θέλημα
32 αὐτοῦ ποιῇ τούτου ἀκούει. ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη
33 ὅτι ἠνέῳξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου· εἰ μὴ
34 ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν. ἀπεκρί-
θησαν καὶ εἶπαν αὐτῷ Ἐν ἁμαρτίαις σὺ ἐγεννήθης
ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.
35 Ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω, καὶ εὑρὼν
αὐτὸν εἶπεν Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου[2];

[1] Omit τό ADXΓΔ. [2] τοῦ ἀνθρώπου ℵBD; τοῦ θεοῦ ALXΓΔ. See note.

τουτ. δέ . . . ποθ. ἐστ.] *but as for . . . whence he is*, that is, with what commission, by whose authority, he comes. Comp. Matt. xxi. 25. The converse objection is urged, vii. 27. Pilate at last asks the question, xix. 9; and the Lord claims for Himself alone the knowledge of the answer, viii. 14.

30. ἐν τουτ. γὰρ τ. θαυμαστόν, comp. iv. 37. The particle (γάρ) brings out an affirmation drawn from the previous words. "That being so as you say, then assuredly . . ."

ὅτι ὑ.] *that ye* from whom we look for guidance . . .

καί . . .] *and yet he opened.* For the καί see viii. 20, note.

31. οἴδαμεν] *We know*, not you alone, nor I, but all men alike (comp. iii. 2; iv. 42; 1 John v., 18 ff. note). The simple verb is contrasted with the strong personal affirmation in *vv.* 24, 29 (ἡμεῖς οἰδ.).

ἐάν τις θεοσ. ᾖ κ. . . . ποι. . . .] *si quis dei cultor est* . . . v.; *if any man be devout and do* . . . The word θεοσεβής occurs here only in the New Testament (comp. 1 Tim. ii. 10). The two phrases mark the fulfilment of duty to God and man.

32. ἐκ τ. αἰων.] *a sæculo* v.; *Since the world began.* The exact phrase does not occur elsewhere in the New Testament. Comp. Luke i. 70; Acts iii. 21, xv. 18 (ἀπ' αἰῶνος); Col. i. 26 (ἀπὸ τῶν αἰ.).

33. Comp. *v.* 17; Isa. lxiv. 4.

34. Ἐν ἁμαρτ. σύ . . . ὅλος]. The order is very significant: "In sins wast thou born altogether." So the Jews at once interpret and apply the question of the disciples, *v.* 2. Blindness was but a sign of deeper and more prevailing infirmity. For ὅλος comp. viii. 23.

σὺ διδασκ.] The emphasis lies on "teach." "Dost thou, marked out as a sinner, assume the prerogative of instruction. . . .?" The repeated σύ should be noticed.

ἐξεβ. αὐτ.] *cast him out* from the place of their meeting, with

30 for this man, we know not whence he is. The man
answered and said to them, Why, herein is the mar-
vellous thing, that ye know not whence he is, and
31 *yet* he opened mine eyes. We know that God heareth
not sinners: but if any man be religious, and do his
32 will, him he heareth. Since the world began it was
never heard that any one opened the eyes of a man
33 born blind. If this man were not from God, he
34 could do nothing. They answered and said unto
him, Thou wast altogether born in sins, and dost
35 thou teach us? And they cast him out. Jesus heard
that they had cast him out; and having found him,

contempt and contumely, as unworthy of further consideration. Comp. Mark i. 43, note. The word does not describe the sentence of excommunication, which such a body was not competent to pronounce, but opens the prelude to it.

The beginning of the new Society (35—41)

The ejection of the blind man who had been healed from the council of the Pharisees furnished the occasion for the beginning of a new Society distinct from the dominant Judaism. For the first time the Lord offers Himself as the object of faith, and that in His universal character in relation to humanity, as "the Son of man." He had before called men to follow Him: He had revealed Himself, and accepted the spontaneous homage of believers: but now He proposes a test of fellowship. The universal Society is based on the confession of a new truth. The blind who acknowledge their blindness are enlightened: the seeing who are satisfied with their sight (οἴδαμεν) are proved to be blind. In this connexion the use of the term φωτισμός for Baptism, the initiation into the new Society, is noteworthy.

35. Ἠκ. Ἰησ.] The man himself may well have spoken of his treatment.

εὑρ. αὐτ. εἶπ.] *having found him, he said.* Comp. i. 43, v. 14. The "work of God" was not yet completed. *Modo lavat faciem cordis* in Augustine's words.

Σὺ πιστ.] The emphasis of the pronoun is remarkable, and may be contrasted with *v.* 34. *Dost thou*, thou the outcast, thou that hast received outward sight, thou that hast borne a courageous testimony, *believe on the Son of Man*—cast thyself with complete trust on Him who gathers up in Himself, who bears and who transfigures all that belongs to man? For the use of σύ in questions compare i. 19, 21; ii. 20; iii. 10; iv. 9, 12; viii. 25; xiii. 6; xviii. 33; xxi. 12.

36 ἀπεκρίθη ἐκεῖνος [καὶ εἶπεν [1]] Καὶ τίς ἐστιν [2], κύριε, ἵνα
37 πιστεύσω εἰς αὐτόν; εἶπεν αὐτῷ ὁ Ἰησοῦς Καὶ ἑώ-
38 ρακας αὐτὸν καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν. ὁ δὲ
39 ἔφη Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ. καὶ εἶπεν
ὁ Ἰησοῦς Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, ἵνα
οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένων-
40 ται. Ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ μετ' αὐτοῦ

[1] Omit καὶ εἶπεν AB. [2] Insert ἔφη B.

The thought of "the Son of man" stands in true contrast with the selfish isolation of "the Jews." The new Society, seen here in its beginning, rests upon this foundation, wide as humanity itself. Comp. *v.* 11 (*called Jesus*). See Additional Note.

36. Καὶ τίς . . .] *And who is he . . .?* The conjunction marks the eager, urgent, wondering question. The thought which it meets seems to be beyond hope. Compare Mark x. 26; Luke x. 29.

At the same time he asks that faith may find its object (*that I may believe . . .*). His trust in Jesus is absolute.

37. εἶπ. αὐτ. ὁ Ἰησ. . . .] *Jesus said . . . Thou hast both seen him* —with the eyes which God hath even now opened—*and he that talketh with thee is he.* The natural form of the sentence would have been "Thou hast both seen Him and heard Him"; but the circumstances of his immediate position give shape to the latter clause; "He that talketh with thee familiarly, as man with man, is He, that sublime Person, who seems to stand far off from thought and experience (ἐκεῖνος)."

Here for the first time the Lord reveals Himself as the direct object of personal faith; and not in vain.

38. Confession in word and deed follows at once on the revelation. In St. John προσκυνεῖν is never used of the worship of mere respect (iv. 20 ff., xii. 20).

Πιστ. κ.] *I believe, Lord.* The order is significant. "I do believe: I do fulfil that which thou requirest of me." In every other place in the Gospel (except *v.* 36; xi. 27, xxi. 15, 16, where it was impossible) Κύριε stands first. Comp. Luke ix. 61, ἀκολουθήσω σοι, κύριε . . . Matt. xxvi. 22, μήτι ἐγώ εἰμι, κύριε; Matt. xv. 22; xvi. 22 (not xx. 30 f.).

Thus iii. 15 finds an accomplishment.

39. κ. εἶπ. ὁ Ἰησ.] *And Jesus said,* not directly to any one nor to any group of those about Him, but as interpreting the scene before Him. The separation between the old and the new was now consummated, when the rejected of "the Jews" sank prostrate at the feet of the Son of man.

Εἰς κριμ. ἐγ. . . . ἦλθ.] *For judgement I came . . .* not to execute judgement (κρίσις), but that judgement (κρίμα) may issue from My Presence. Comp. Luke ii. 34 f. The Son was not sent to judge (iii. 17), but judgement followed from His advent in the

36 he said, Dost thou believe on the Son of Man? He
answered and said, And who is he, Lord, that I may
37 believe on him? Jesus said unto him, Thou hast
both seen him, and he that talketh with thee is he.
38 And he said, I believe, Lord. And he worshipped
39 him. And Jesus said, For judgement came I into
this world, that they which see not may see; and
40 that they which see may become blind. Those of

manifestation of faith and unbelief (iii. 18 f.). The emphatic pronoun carries back the reference to the "Son of man."

For the contrast of *κρίμα* and *κρίσις*, see Heb. vi. 2 and ix. 27; x. 27; 1 Cor. xi. 29. Κρίμα is not found again in the Gospel or Epistles of St. John.

τ. κοσ. τουτ.] *this world*, the world as made known to us in its present state, full of conflict and sin, and so distinguished from *the world* which includes all created being. The phrase occurs viii. 23, xi. 9, xii. 25, 31, xiii. 1, xvi. 11, xviii. 36; 1 John iv. 17.

ἵνα οἱ μὴ βλεπ. . . .] The true commentary on these words is Luke x. 21 || Matt. xi. 25, and Matt. xii. 31, 32. The phrase must be taken literally to describe those who have no intellectual knowledge, no clear perception of the divine will and the divine law; the simple, the little children. These by apprehending the revelation of the Son of man grasp the fulness of the Gospel, and see. Those on the other hand who had knowledge of the Old Covenant, who were so far "wise and understanding," and rested in what they knew, by this very wisdom became incapable of further progress and unable to retain what they had.

τυφ. γεν.] *may become blind.* By wilfully confining their vision men lose the very power of seeing. There is a contrast between *οἱ μὴ βλέποντες* and *τυφλοί*. The former have the power of sight, though it is unused: the latter have not the power.

Compare Heb. v. 11 *νωθροὶ γεγόνατε ταῖς ἀκοαῖς*; vi. 12 *ἵνα μὴ νωθροὶ γένησθε*.

Origen (c. Cels. vii. 39) gives a different interpretation of the passage which includes important truth. He dwells on the double vision of man, sensual and spiritual, referring to Gen. iii. 5 ff., and after quoting these words, adds: *Μὴ βλέποντας μὲν αἰνιττόμενος τοὺς τῆς ψυχῆς ὀφθαλμοὺς οὓς ὁ λόγος ποιεῖ βλέπειν, βλέποντας δὲ τοὺς τῶν αἰσθήσεων, τούτους δὲ ἐτύφλου ὁ λόγος, ἵνα ἀπερισπάστως ἡ ψυχὴ βλέπῃ ἃ δεῖ. παντὸς οὖν τοῦ κατὰ τρόπον χριστιανίζοντος ὁ τῆς ψυχῆς ἐγήγερται ὀφθαλμὸς καὶ ὁ τῆς αἰσθήσεως μέμυκε, καὶ ἀνάλογον τῇ ἐγέρσει τοῦ κρείττονος ὀφθαλμοῦ καὶ τῇ μύσει τῶν ὄψεων τῆς αἰσθήσεως νοεῖται καὶ θεωρεῖται ἑκάστῳ ὁ ἐπὶ πᾶσι θεὸς καὶ ὁ υἱὸς αὐτοῦ, λόγος καὶ σοφία τυγχάνων καὶ τὰ λοιπά.*

ὄντες, καὶ εἶπαν αὐτῷ Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;
41 εἶπεν αὐτοῖς [ὁ [1]] Ἰησοῦς Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε
ἁμαρτίαν· νῦν δὲ λέγετε ὅτι Βλέπομεν· ἡ ἁμαρτία
ὑμῶν μένει.

[1] Omit ὁ B.

The double action of Christ to give sight and to blind is recognised in prophecy. Comp. Isa. vi. 10 (c. xii. 40).

40. ἐκ τ. Φαρ. . . . οἱ μετ' αὐτ. ὄντ.] *Those of the Pharisees which were with him* . . . who still followed under the guise of discipleship (Matt. xii. 2 f., 38; Luke vi. 2; Mark xvi. 10, etc.), but clung to their own views of Messiah's work (viii. 31 ff.).

Μὴ κ. ἡμ. τυφ. ἐσμ.;] *Are we also blind?* we who have acknowledged Thy claims in advance—we who in virtue of our insight (iii. 2) have come to know Thee while others are in doubt (x. 24)? Can it be that we who saw then have now lost the power of sight? The question (like the claim of Nicodemus, iii. 2, οἴδαμεν) is inspired by the pride of class. The answer lays open the responsibility of privilege. Better—such is the force of it—is the lack of knowledge, than knowledge real and misused. The words (εἰ τυφλοὶ ἦτε) recognise that in a sense the Pharisees were not blind. They had a power of perception of the truth. Thus their claim to sight is conceded so far as to leave them without excuse, when they failed to profit by it. This appears to be a more natural interpretation than to suppose that the phrase means "If you recognised your blindness" ("*Si cæci essetis*, id est, si vos cæcos adverteretis, si vos cæcos diceretis, et ad medicum curreretis." (Aug.)

Rupert says rightly, "'Si cæci essetis' inquit, id est, si non confideritis in vobis metipsis et si non tulissetis clavim scientiæ nec ipsi inter euntes nec alios intrare permittentes peccatum non haberetis."

For μὴ καὶ (ἡμεῖς) see vi. 67; vii. 47, 52; xviii. 17, 25. The form of expression is characteristic of the Gospel.

41. οὐκ ἂν εἶχ. ἁμ.] *ye would have had no sin.* Comp. xv. 22, 24, xix. 11; 1 John i. 8. Sin is regarded as something cleaving to the man himself, which has become (so to speak) part of him, and for which he is responsible.

νῦν δὲ λεγ. ὅτι Βλεπ.] There seems to be a pathetic pause after these words. Then at last follows the sentence: "You plead the reality of your knowledge, and the plea, in this sense, is just. You are witnesses against yourselves. Then is there no further illumination. *Your sin abideth.*"

There is a remarkable saying assigned to R. Abuhu which expresses the thought of this verse. A Sadducee asked him, When cometh the Messiah? "Go first," was the answer, "and make dark this people." "What sayest thou? That is a reproach to me." "I appeal," answered the Rabbi, "to Is. lx. 2." (*Sanhedrin*, 99a, quoted by Wünsche on John iii. 19.)

the Pharisees which were with him heard these things,
41 and said unto him, Are we also blind? Jesus said unto them, If ye were blind, ye would have had no sin: but now ye say, We see: your sin abideth.

ADDITIONAL NOTE ON CHAP. IX. 35

The ancient authorities are divided as to the reading of the title under which the Lord offers Himself as the object of faith. τὸν υἱὸν τοῦ ἀνθρώπου (*the Son of man*) is read by ℵBD, the Thebaic version, by copies of the Æthiopic, and by some texts of Chrysostom.

On the other hand, τὸν υἱὸν τοῦ θεοῦ (*the Son of God*) is read by ALX 1, 33, and apparently all other MSS. (C. is defective), by the Latin and Syriac and Memphitic versions, by Tertullian, Cyril of Alexandria, etc.

Both readings were evidently very widely spread at the beginning of the third century; and though undoubtedly such a combination of MSS. as ℵBD is shown by a wide induction to be practically irresistible, the case is one in which it is important to take internal evidence into account.

The titles "the Son of man" and "the Son of God" do not occur very frequently in St. John, and each about the same number of times. Nor does there appear to have been any general tendency to substitute one for the other, or to introduce either one or the other. In v. 19, D and a few kindred authorities read "the Son of man" for "the Son." It is of much more importance that elsewhere in confessions the title used is uniformly "the Son of God" (i. 34, 50, xi. 27: comp. xx. 31); and partly for this reason the introduction of the Synoptic confession of St. Peter in vi. 69 became natural and easy. At first sight indeed the demand for belief in "the Son of man" is difficult to understand. It seems certain that there could have been no inclination on the part of scribes to substitute this unusual phrase for the common one; and the evidence is too varied to admit of the supposition that "Son of man" was accidentally substituted for "Son of God." On the other hand, the converse change from "Son of man" to "Son of God" was very obvious, whether the change was made mechanically or as the correction of a supposed blunder.

All the probabilities of change are in favour of "the Son of man" as the original reading. A closer examination of the context shows that this title is required to bring out the full meaning of the scene. The man had been expelled with contumely by the religious leaders of his people. He had in the popular sense broken with Judaism. He was therefore invited to accept an object of faith larger than that which was offered by the current conceptions of Messiah, "the Son of God." It was not necessary that he should have any very distinct understanding of the full meaning of the phrase

10 Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας
εἰς τὴν αὐλὴν τῶν προβάτων ἀλλὰ ἀναβαίνων ἀλλαχόθεν
2 ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής· ὁ δὲ εἰσερχόμενος διὰ

"the Son of man" (xii. 23, 34); but at least it must have suggested to him one who being Man was the hope of man. This is the elementary form of the confession of the Incarnation on which the universal Church rests.

An examination of the other passages (i. 51, iii. 13 f., vi. 27, 53, 62, viii. 28, ix. 35, xii. 23, xiii. 31) in which the title occurs shows clearly that it is in each case (as here) an essential part of the teaching which they convey.

The title occurs in the Gospel:

i. 51 (52) *ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.*

iii. 13 f. *οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου.*

ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ ζωὴν αἰώνιον.

vi. 27 *ἐργάζεσθε . . . τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει.*

vi. 53 *ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίητε αὐτοῦ τὸ αἷμα οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.*

vi. 62 *ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;*

viii. 28 *ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου τότε γνώσεσθε ὅτι ἐγώ εἰμι.*

ix. 35 *Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;*

xii. 23 *ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.*

xiii. 31 *νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ.*

Comp. xii. 34.

Distinguish v. 27.

ἐξουσίαν ἔδωκεν αὐτῷ κρίσιν ποιεῖν ὅτι υἱὸς ἀνθρώπου ἐστίν.

The first passage gives the general view of the revelation. In the Son of man the intercourse of heaven and earth is restored: in Him humanity attains the fulfilment of its destiny.

This main thought is developed under various aspects in the passages which follow.

The beginning of restoration must be from heaven: its accomplishment, under the actual circumstances of life, can only be through suffering. Eternal life is found in fellowship with Him who unites God and man, who in love comes down from heaven, and by the way of sorrow goes up again to heaven.

Thus the true aim and the adequate support of life are made clear. The spiritual is shown to be the real. He who has transfigured the earthly ascends where He was before.

By this exaltation through the Cross to the throne of God, the character of Messiah's work is finally made known. His work is for the world and not for a people only.

And in the last trial through treachery and death the Son of man maintains perfect trust in God, and so in Him God is glorified: the end of creation is reached.

10 Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and
2 a robber. But he that entereth in by the door is

The Nature of the New Society
(x. 1—21)

The reception of the outcast of the Synagogue gave occasion for an exposition under familiar figures of the nature of the new Society. At first this is given generally. The relation of the Shepherd to the Fold and to the Sheep suggests the character of the work which Christ had to do in respect of the organization of the divine Church, and to the completeness of His power to claim His own true followers (1—6). Afterwards the images are applied directly. Christ shows how He fulfils the offices indicated by "the Door" (7—10), and by "the Shepherd" (11—16). He is "the Good Shepherd" in regard of His devotion (11—13) and of His sympathy (14—16). His work too rests on perfect fellowship with the Father (17, 18). Once again His words divide His hearers (19—21).

We notice the use of the same image in the Synoptic Gospels: "the lost sheep," Luke xv. 4 ff.; Matt. xviii. 12 ff., ix. 36 *ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα*, x. 6 *τὰ πρ. τὰ ἀπολωλότα οἴκου Ἰσραήλ* (to the apostles), xv. 24 *εἰς τὰ πρ. τὰ ἀπολ. οἴκου Ἰ.*, xxvi. 31 *πατάξω τὸν π.*; Luke xii. 32 *μὴ φοβοῦ τὸ μ. ποίμνιον*. Especially notice St. Paul at Miletus, Acts xx. 28; St. Peter, 1 Pet. v. 2 f., ii. 25 *ὡς πρ. πλαν.*; cf. John xxi. 16; Heb. xiii. 20 *τὸν π. τῶν πρ. τὸν μέγαν*.

CHAP. X. **1—6.** The point of connexion lies in the thought of the Pharisees as the shepherds of God's Fold in contrast with the shepherds who may perhaps have been seen gathering their flocks for the night's shelter on the hills, though the thought of the allegory is that of the morning's work. On one side were self-will and selfishness; on the other loyal obedience and devotion. Comp. Ezek. xxxiv. 2 ff.; Jer. iii. 15, xxiii. 1 ff.; Zech. xi. 3 ff.; Isa. xlii. 22 ff., liii. Comp. Mic. vii. 14; Ps. xxiii.; Isa. xl. 11, lxiii. 13 f.

The allegory is given at first in its complex form. All the elements stand together undistinguished. Afterwards the two chief facts are considered separately, the fold and the flock. In relation to the Fold Christ is the Door; in relation to the Flock He is the Good Shepherd. But for the present this personal application lies in the background. The teaching is general. Even in Old Testament times the "Word" was the Door. Augustine (*In Joh. XLV.* 9) says well: *tempora variata sunt, non fides.*

1. *ἀμὴν ἀμήν . . .*] The old thought is taken up upon a fresh stage: there is continuance at once and progress (*v.* 7).

ἀμὴν ἀμήν probably represents אמנם אמינא *ἀμναμ ἀμηνα*, *verily I say.*

In *ἀμὴν λέγω, λέγω* is merely translated as in *ἀββα ὁ πατήρ.*

ἀμὴν ἀμήν λ. occurs only in

τῆς θύρας ποιμήν ἐστιν τῶν προβάτων. τούτῳ ὁ θυρωρὸς
ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει, καὶ τὰ
ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά. ὅταν
τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται, καὶ
τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν
αὐτοῦ· ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν ἀλλὰ φεύξον-

St. John and used by Christ, as ἀμὴν λέγω occurs in Synn. used only by Christ.

ἀμήν is never used for "verily" by Jews (Lowe, *Pesachim*, p. 70, note).

ἀμ. λ. σοι occurs: Matt. v. 26; Mark xiv. 30 (1 Peter); Luke xxiii. 43, ἀμ. σοι λέγω (to penitent robber).

ἀμὴν ἀμ. λ. σοι: John iii. 3, 5, 11; xiii. 38; xxi. 18.

ἀμ. ἀμ. λ. ὑμῖν: i. 52 (51), v. 19, 24, 25, vi. 26, 32, 47, 53, viii. 34, 51, 58, x. 1, 7, xii. 24, xiii. 16, 20, 21, xiv. 12, xvi. 20, 23. The phrase does not occur in chs. iv. vii. ix. xi. xv.

The formula is always used in reference to some difficulty, doubt, wonder: it is a solemn declaration of that which may well cause surprise.

τ. αὐλ. τ. προβ.] *ovile ovium* v.; *the fold of the sheep.* The two ideas of the fold and the flock are presented distinctly. Comp. *v.* 7, *the door of the sheep.*

ἀναβαιν. ἀλλαχ.] . . . *ascendit aliunde* v.; *climbeth up* (over the fence) *some other way*, not coming from the pastures or from the shepherd's home, and thinking of himself only, he makes his own road and overleaps the barriers which are set. He does that which the feeble sheep cannot do, and so at once separates himself from them (a "Pharisee").

On entering by the door Augustine remarks: "Qui intrat per hanc januam oportet humiliet se, ut sano capite possit intrare."

And Rupert: "Intrare per ostium quid est nisi imitari Christum? . . . Item, quid est imitari Christum nisi non a seipso quemque venire sed cum subjectione obedientiæ mittentis sive vocantis sustinere imperium?"

κλεπτ. ἐστ. κ. λῃστ.] *fur est et latro* v.; *is a thief* who seeks to avoid detection, and *a robber*, who uses open force to secure his ends. For λῃστής see xviii. 40; Matt. xxvii. 38, xxvi. 55, and parallel; Luke x. 30, and for κλέπτης, xii. 6; 1 Thess. v. 2 ff. Comp. Hos. vi. 9; Matt. xxi. 13 (Jer. vii. 11), σπηλ. λῃστ.

2. ποιμ. ἐστ. τ. προβ.] *is shepherd of the sheep*, one, it may be, of many, but his true nature is shown by his act. The absence of the article fixes attention on the character as distinct from the person.

Several flocks were often gathered into one fold for protection during the night. In the morning each shepherd passed into the fold to bring out his own flock; and he entered by the same door as they. Hence the emphatic repetition of "sheep" (*vv.* 2, 7). As several flocks were gathered in one fold, the sheep of the One Shepherd might be in several folds (*v.* 16).

3 a shepherd of the sheep. To him the porter openeth;
and the sheep hear his voice: and he calleth his own
4 sheep by name, and leadeth them out. When he
hath put forth all his own, he goeth before them,
and the sheep follow him: for they know his voice.
5 But a stranger will they not follow, but will flee

3. *θυρωρός*] *ostiarius* v.; *the porter*, the guardian to whose care the fold in each case is committed. Comp. Mark xiii. 34. Thus the interpretation will vary according to the special sense attached to the "sheep" and the "shepherd." The figure is not to be explained exclusively of the Holy Spirit or of the Father, or of Moses, or of John the Baptist, but of the Spirit acting through His appointed ministers in each case.

ἀνοιγ.] *openeth*, when the shepherd returns to seek out his sheep and lead them to pasture.

τὰ προβ.] all that are gathered within the fold, listen to his voice, as a shepherd's voice, even though they are not peculiarly *his own sheep*. But the shepherd of each flock *calleth his own sheep by name and leadeth them out*. First comes the personal recognition, and then follows the fulfilment of the specific office.

φων. κατ' ὀν.] Comp. Isa. xl. 26, xliii. 1, xlv. 3, xlix. 1 (cf. lxii. 2); Rev. iii. 5; 3 John 15. The phrase "to be known" by God corresponds with this image: 1 Cor. viii. 3, xiii. 12; Gal. iv. 9. Each "sheep" has its own name. They are severally regarded not as simply units in a flock, but as having a peculiar character. In accordance with this conception the word *φωνεῖ* expresses personal address rather than general or authoritative invitation (*καλεῖ*). Comp. Ps. cxlvii. 4.

"Quemadmodum unus idemque Dominus noster Jesus Christus et via et veritas et vita est, sic non solum ostium sed et ostiarius et adhuc ipsa ovium est pascua" (Rup.).

4. *ὅταν . . . ἐκβαλ.*] *When he hath put forth.* In part an idea of separation underlies the parable. There is a sense in which the true shepherd not only "leads forth," but also "puts forth his own sheep," with a loving constraint (comp. Luke x. 2), as well as that in which the false shepherds "put forth" (ix. 34). With regard to the old fold of Israel the time for this separation was at hand.

So *when* the shepherd *hath put forth all his own, he* places himself at their head and *goeth before them. The sheep . . . know* (*οἴδασιν*) *his voice.* This knowledge is absolute. Contrast v. 14.

πορεύεται] He has a definite end in view. He waits till all have gone forth, and then He places Himself at their head.

"Expedit ut cum emiserit illas per verbum exhortationis cedat ante illas per exemplum boni operis" (Rup.).

5. *ἀλλοτρ. δέ . . .*] *alienum autem* v.; *But a stranger . . .*

ται ἀπ᾽ αὐτοῦ, ὅτι οὐκ οἴδασι τῶν ἀλλοτρίων τὴν φωνήν.
6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ
7 οὐκ ἔγνωσαν τίνα ἦν ἃ ἐλάλει αὐτοῖς. Εἶπεν οὖν
πάλιν [1] [ὁ [2]] Ἰησοῦς Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐγώ εἰμι ἡ
8 θύρα τῶν προβάτων. πάντες ὅσοι ἦλθον πρὸ ἐμοῦ [3] κλέπ-

[1] Insert αὐτοῖς ℵ[a] DL, etc. [2] Omit ὁ B. [3] Omit πρὸ ἐμοῦ ℵ*EFGΓΔ.

Compare, for the application of the thoughts, 1 John iii. 6, 9, v. 18 (*τηρεῖ αὐτόν*). So the blind man had resisted the threats and persuasions of the Pharisees.

τ. ἀλλοτρ.] *strangers* as a class contrasted with the sons of God. Comp. Matt. xvii. 25 f.; Heb. xi. 34). These are not, however, the same as the "thieves and robbers."

6. *παροιμ.*] *proverbium* v.; *parable.* The Greek word is elsewhere in E. V. translated *proverb*, ch. xvi. 25, 29 (2 Pet. ii. 22). It occurs for מָשָׁל in Symmachus' translation of Ezek. xii. 22 f., xvi. 44, where LXX. has *παραβολή*, and in Prov. i. 1, xxv. 1., xxvi. 7 (LXX.). Elsewhere (23 times) מָשָׁל is rendered by *παραβολή*. Comp. Ecclus. xlvii. 17, *ἐν . . . παροιμίαις καὶ παραβολαῖς*. It suggests the notion of a mysterious saying full of compressed thought, rather than that of a simple comparison.

αὐτοῖς] that is, the Pharisees of ix. 40.

ἐκ. δ. οὐκ ἐγν.] The men whose legal self-complacency has been already noted (*ἐκεῖνοι*, comp. vii. 45), failed to perceive the true meaning of the allegory; the spiritual conceptions of the fold, the door, the sheep, the shepherd, were all strange to them (comp. *v.* 20).

Above all, they could not understand the spirit of sacrifice and self-humiliation, which is shown to mark the true teacher.

There is an instructive parallel in Matt. xiii. 11 ff.

7—10. After drawing the general picture of the true relation of the Teacher to the Society and the outward organization, the Lord interprets it in relation to Himself under two main aspects. He is "the Door of the sheep" (7—10), and also "the Good Shepherd" (11—16). The first application determines that He is the one means of entrance to the Church at all times. "Through Him" men enter, and "through Him" they find access to the full treasures of life.

In the first case He is contrasted with open enemies ("thieves and robbers") who obtain access to the fold by fraud and violence. In the second case He is contrasted with those who have duly received the shepherd's charge, but who fulfil it only for selfish ends without true self-devotion.

7. *εἶπ. οὖν . . . ὁ Ἰησ.*] *Jesus therefore . . .* in order to bring out the chief points of teaching in the allegory, *said again*, probably after an interval (viii. 12, 21). There is at least a pause in thought.

ἀμ. ἀμ. . . .] The teaching is again advanced another stage. That which has been up to this

from him: for they know not the voice of strangers.
6 This parable[1] spake Jesus to them: but they understood not what things they were which he spake
7 to them. Jesus therefore said again, Verily, verily,
8 I say to you, I am the door of the sheep. All that came before me are thieves and robbers:

[1] *or* proverb.

time general is now set forth in its special and most complete fulfilment. The universal law of the divine revelation is presented in its absolute expression. For *he that entereth* (*v.* 2) we read *I am* (*vv.* 7, 11). This being so, Christ reveals Himself under two distinct aspects. He is "the Door" in regard of the society (the Fold) to which He gives admission; He is "the Good Shepherd" in regard of the individual care with which He leads each member of His flock. The thoughts of Ezek. xxxiv. are everywhere present.

ἡ θυρ. τ. προβ.] *the door of the sheep*, not the door of the fold. Even under this aspect the thought is connected with the life and not simply with the organization.

τ. προβ.] *of the sheep*, by which sheep alike and shepherd enter, and not simply the door *to the sheep*. The phrase includes the thought of *v.* 1 and of *v.* 9. Even the shepherds—except the One Shepherd—are sheep also.

This phrase had a wide currency in early Christian literature from some oral source.

Hegesipp. ap. *Euseb.* ii. 23 τίς ἡ θύρα τοῦ Ἰησοῦ;

Ign. *Philad.* 9 αὐτὸς ὢν θύρα τοῦ πατρός.

Clem. Hom. iii. 52 ἔλεγεν Ἐγώ εἰμι ἡ πύλη τῆς ζωῆς· ὁ δι' ἐμοῦ εἰσερχόμενος εἰσέρχεται εἰς τὴν ζωήν.

[Hippol.] *Philosoph.* v. 8, p. 111 ἐγώ εἰμι ἡ πύλη ἡ ἀληθινή.

Clem. R. i. 48 πολλῶν πυλῶν ἀνεῳγυιῶν, ἡ ἐν δικαιοσύνῃ αὕτη ἐστὶν ἡ ἐν χριστῷ.

Herm. *Sim.* ix. 12 ἡ πύλη ὁ υἱὸς τοῦ θεοῦ ἐστίν.

8. πάντες ὅσοι ἦλθ. . . . εἰσίν . . .] *All that came . . . are.* The second verb (εἰσίν) fixes the application of the words to the immediate crisis of national expectation. The interpretation of the whole phrase lies in the word *came*, in which we may see the full significance of the title, *he that should come*, as in *v.* 10. Thus the term includes essentially the notions of false Messiahs and self-commissioned teachers, of all who professed to supply the spiritual support of the divine society.

We may also see a wider application of the phrase to all non-Jewish religious or philosophical systems which claimed to bring final and perfect satisfaction to men. Contrast Plato, *Phaed.* p. 85, D. The present tense (εἰσίν) marks the general character. The condemnation does not touch "seekers after God." These were seekers of self.

The omission of πρὸ ἐμοῦ in an important group of early authorities (ℵ*, *Theb.*, *Lat. vt.*, *Syrr.*,

ται εἰσὶν καὶ λῃσταί· ἀλλ᾽ οὐκ ἤκουσαν αὐτῶν τὰ
9 πρόβατα. ἐγώ εἰμι ἡ θύρα· δι᾽ ἐμοῦ ἐάν τις εἰσέλθῃ
σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν
10 εὑρήσει. ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ

etc.; *quotquot venerunt* v.) points to this interpretation, while it obscures it. They who "came" (comp. 1 John v. 6), who pretended to satisfy the national expectation inspired by the prophets, or to mould the national expectations after the Pharisaic type, who offered in any way that which was to be accepted as the end of the earlier dispensation, who made themselves "doors" of approach to God (Matt. xxiii. 14), were essentially and continued to be inspired by selfishness, whether their designs were manifested by craft or by violence, and whether they were directed to gain or to dominion. They were *thieves and robbers*. With them John the Baptist may be contrasted. He claimed only to prepare the way for one "coming" (i. 30).

"*Omnes quotquot venerunt.* Quid enim? tu non venisti? Sed intellige: *Omnes quotquot venerunt* dixi, utique præter me . . . Ante adventum ipsius venerunt Prophetæ; numquid fures et latrones fuerunt? Absit. Non præter illum venerunt, quia cum illo venerunt . . . Cum illo venerunt qui cum verbo Dei venerunt . . . præcesserunt justi, sic in eum credentes venturum quomodo nos credimus in eum qui venit" (Aug. *In Joh. XLV.* 8, 9).

Theophylact expresses part of the truth: πρόσχες καὶ τῇ ἀκριβείᾳ τῆς λέξεως· "ὅσοι ἦλθον" φησίν ἀλλ᾽ οὐχ "ὅσοι ἀπεστάλησαν." οἱ μὲν γὰρ προφηταῖ ἀποσταλέντες παρεγένοντο, οἱ δὲ ψευδοπροφῆται . . . μηδενὸς ἀποστείλαντος ἤρχοντο . . . (Jer. xxiii. 21).

Rupert remarks: "Aliud est simpliciter et absolute venisse, aliud in nomine Domini vel a Deo venisse, unde prophetæ et sacerdotes sancti non tantum venisse, sed in nomine Domini venisse, vel in nomine Domini locuti esse dicendi sunt."

πρὸ ἐμ.] of time (v. 7). Christ came when "all things were ready," in the fulness of time; and therefore whoever anticipated by however little the moment of the divine revelation so far violated its harmony with life. The other interpretations, "instead of," "passing by," "apart from," "before my commission to them," do violence to the words, and express only fragments of the true idea.

οὐκ ἤκουσαν . . .] Such as *were waiting for the consolation of Israel* found no satisfaction in the works or designs or promises of those who sought to substitute another hope for that which the true Christ realised. There was no "Gospel for the poor" (Luke vi. 20, vii. 22; Matt. xi. 5) till the Son of man came.

Even if these false leaders were present (εἰσί), their fate was already decided (οὐκ ἤκουσαν). They had set forth their system and failed.

9. ἡ θύρα] The thought is now concentrated upon the office (*the door*), and not upon the relation (*the door of the sheep*).

9 but the sheep did not hear them. I am the door:
through me if any man enter in, he shall be saved,
and shall go in and go out, and shall find
10 pasture. The thief cometh not, but that he may

δι' ἐμοῦ ἐάν . . .] *Through me if* . . . The emphatic order brings out the unique personal relation in which the Lord stands to the believer, even in regard to the society.

The promise is made quite generally (*if any one*), and not limited to the shepherds. The one entrance once made (*if any one enter*) is followed by the assurance and the enjoyment of freedom (*he shall be saved* . . .). These words evidently describe the blessings of all Christians, and not of teachers only.

σωθήσεται . . .] *he shall be saved, and shall go in and go out, and shall find pasture.* The fulness of the Christian life is exhibited in its three elements—safety, liberty, support. Admission to the fold brings with it first security (*he shall be saved*). But this security is not gained by isolation. The believer *goes in and goes out* without endangering his position (Num. xxvii. 17 [Joshua]; Deut. xxxi. 2; 1 Sam. xviii. 16 [David]; 2 Chron. i. 10 [Solomon]; Ps. cxxi. 8); he exercises the sum of all his powers, claiming his share in the inheritance of the world, secure in his home. And while he does so *he finds pasture.* He is able to convert to the divinest uses all the fruits of the earth. But in all this he retains his life "in Christ," and he approaches all else "through Christ," who brings not only redemption but the satisfaction of man's true wants. Compare vii. 37.

10. ὁ κλέπτης] Christ presents Himself in His relation to others (*through me if* . . .). His rivals stand by themselves. And here the meaner word (*thief* not *robber*) is chosen to show the true nature of that which appears to be less hateful when it is seen in its more violent forms.

ἵνα . . . ἀπολέσῃ] Whoever sets up a selfish ideal, and falls short of the completeness of self-sacrifice, abridges the resources of men. He not only *steals* to satisfy his own ends, but in doing thus he necessarily *kills* and *destroys.* In the pursuit of his object he wastes life and he wastes the sustenance of life, even if he does not propose to himself such an end. This is an universal truth (*cometh*, not *came*); and contrasted with it is the single unparalleled fact *I came that men may have life and may have abundance.* These two aims are contrasted with *kill* and *destroy*: the contrast to "steal" lies in the very fact of Christ's coming. And thus the work of Christ is presented in its two issues, which correspond with the two fatal issues of the selfish prophet: the gift of life, and the gift of abundance. Life in itself is not all. There must be also that which shall maintain, and strengthen, and extend the action of life; and this also Christ assures. His sheep "find pasture"

περισσὸν ἔχωσιν] *may have*

θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσιν καὶ
11 περισσὸν ἔχωσιν. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· ὁ ποιμὴν
ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν[1] ὑπὲρ τῶν προβάτων·
12 ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα
ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρό-
βατα καὶ φεύγει—καὶ ὁ λύκος ἁρπάζει αὐτὰ καὶ

[1] δίδωσιν ℵ*D.

abundance. The repetition of ἔχωσιν points to this parallelism. The Christian has life, and he has an overflow of grace. Comp. Ps. xxiii. 1, *I shall not want*; 5, *my cup runneth over.* For περ. ἔχειν, comp. Xen. *Œc.* xx. i. The idea that the phrase points to something more than life, as the kingdom of heaven, or the participation in the Holy Spirit, expresses only part of the meaning, which is indicated in i. 16.

At the same time there is an element of truth in Rupert's words: "Vitam quam habebant in spe dedit ut haberent in re."

11—16. The last verse furnishes the transition from the social to the personal relation, from the *door* to the *shepherd.* Two points are specially brought out in the character of "the good shepherd," His perfect self-sacrifice (11—13), and His perfect knowledge (14, 15), which extends beyond the range of man's vision (16). The whole portraiture of "the Good Shepherd" is a commentary on Isa. liii. See Taylor, *The Gospel in the Law*, pp. 107 ff. Comp. Philo *de Agric.*, § 6, Φαύλος γὰρ ὢν ὁ ἀγελάρχης οὗτος καλεῖται κτηνοτρόφος, ἀγαθὸς δὲ καὶ σπουδαῖος ὀνομάζεται ποιμήν. Comp. § 9.

11. ἐγ. εἰμ. ὁ ποιμ. ὁ καλ.] *Ego sum pastor bonus* v. The exact form of the expression, *I am the shepherd, the good* (shepherd), carries back the thought to others who partially and imperfectly discharge the office which Christ discharges completely. The epithet itself is remarkable (ὁ π. ὁ καλός). It recalls the phrases "the true bread" (vi. 32), and "the true vine" (xv. 1), but it is somewhat different. Christ is not only the true shepherd (ὁ π. ὁ ἀληθινός), who fulfils the idea of the shepherd, but He is the good shepherd who fulfils the idea in its attractive loveliness. The epithet implies the correspondence between the nobility of the conception and the beauty of the realisation. The "good" is not only good inwardly (ἀγαθός), but good as perceived (καλός). In the fulfilment of His work "the Good Shepherd" claims the admiration of all that is generous in man. Comp. Heb. x. 24, καλὰ ἔργα, and *v.* 32; Barn. vii. 1, ὁ καλὸς κύριος, xix. 11; *Clem. R.* i. 49, τὸ μεγαλεῖον τῆς καλλονῆς αὐτοῦ (τοῦ θεοῦ) τίς δύναται ἐξειπεῖν. Comp. Isa. xxxiii. 17.

ὁ ποιμ. ὁ καλ.] The character of the Good Shepherd is first described in itself; and then (14 ff.) the relation of Christ as the Good Shepherd to the flock. The first picture, however, is in

steal, and kill, and destroy: I came that they may
11 have life, and may have abundance. I am the good
shepherd: the good shepherd layeth down his life in
12 behalf of the sheep. He that is an hireling, and not a
shepherd, whose own the sheep are not, beholdeth the
wolf coming, and leaveth the sheep, and fleeth—and the

itself general, and it is wrong to seek any direct application of the images of the "hireling" and of "the wolf," as contrasted with one another, to the Jews of the time. Both indeed find their counterparts at all times.

τ. ψυχ. αὐτ. τιθ.] *layeth down his life.* The A.V. *giveth* comes from Vulg., which reads here *dat animam.* The phrase is peculiar to St. John (in the New Testament), *vv.* 15, 17, xiii. 37, 38, xv. 13; 1 John iii. 16, and is not found elsewhere. The image has been explained from the custom of laying down the price for which anything is obtained (comp. Matt. xx. 28), as here the good of the sheep. The usage of St. John (xiii. 4) rather suggests the idea of putting off and laying aside as a robe. The phrase "to lay down life" must be compared with the language in vi. 51, which expresses another aspect of the truth. There appears to be a reference to Isa. liii. 10 (תשים נפשו).

ὑπ. τ. προβ.] *in behalf of the sheep.* It is not said expressly for his sheep (*vv.* 3, 4, 26). The thought here is simply that of the intrinsic relation of shepherd and flock.

Rupert notices that this is a trait in the Chief Shepherd which all shepherds can imitate: "Respersa sunt ovilia sanguine pastorum, maduerunt campi cædibus pastorum, cruentata sunt pascua vulneribus pastorum, sacrata est terra corporibus pastorum, dilatum est cælum animabus quas pastores pro ovibus suis posuerunt."

12. ὁ μισθ. . . .] *mercennarius . . .* v.; *he that is an hireling and not a shepherd. . . .* As the good shepherd regards his duty, and is bound by nature to the sheep, so his rival is described as a hireling who does his work for his reward, and so is not connected essentially with the flock. The idea of "own" here is not that of individual possession (1 Pet. v. 2 f.), but of peculiar relationship (*v.* 3).

οὐκ ὢν π.] Οὐ is used with the participle contrary to St. John's usage and the common usage of the New Testament (ὁ μὴ ὤν), because it coalesces with the substantive verb and expresses the negative part directly. Comp. Heb. xi. 35; *v.* 1; Matt. xii. 30; 1 Pet. i. 8.

See also *v.* 37, εἰ οὐ ποιῶ.

θεωρ.] *beholdeth.* The whole soul of the hireling is concentrated (comp. vi. 19) for the time upon the approaching peril, and then his choice is made. Augustine (*ad loc.*) says tersely *fuga animi timor est.*

τ. λυκ.] The flock has its natural enemies no less than its unfaithful guardians; and when it passes, as it must, into the

13 σκορπίζει[1]—ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ
14 τῶν προβάτων. ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, καὶ
15 γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά[2], καθὼς
γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ
16 τὴν ψυχήν μου τίθημι[3] ὑπὲρ τῶν προβάτων. καὶ ἄλλα
πρόβατα ἔχω ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα

[1] Insert ὁ δὲ μισθ. φευγ. A^2ΧΓΔ. See note.
[2] γινώσκομαι ὑπὸ τῶν ἐμῶν ΑΧΓΔ. [3] δίδωμι ℵ*D.

world, it is open to their attacks.

φεύγει] Flight may be silent of the soul: "Fugisti quia tacuisti: tacuisti quia timuisti. . . . Corpore stetisti: spiritu fugisti" (Aug.).

ἁρπ. αὐτ. κ. σκορπ.] *snatcheth them and scattereth the flock.* Some fall victims to the attack, and all lose their unity. Individuals perish; the society is broken up. The word to be supplied after *scattereth* is not "the sheep," which is wrongly inserted in many authorities, but "the flock."

ἁρπάζει] *rapit* v.; *snatcheth.* The word describes the suddenness as well as the violence of the assault. Compare *v.* 28 f., Matt. xiii. 19; Acts xxiii. 10.

13. *The hireling fleeth* of A.V. must be omitted on the authority of ℵ(A*)BDL 1, 33 *e*, *Memph.*, *Theb.*, etc. The abruptness of the true reading places in close contrast the fate of the false shepherd and of the sheep. The double issue of cowardice and suffering comes from the fact that he who should have been a guardian thinks of himself and not of his charge. According to the Jewish tradition (Lightfoot, *ad loc.*), the shepherd for hire was responsible for damage done by wild beasts to his flock.

οὐ μελ. αὐτ . . .] Contrast 1 Pet. v. 7.

14—16. The Lord applies directly to Himself and to His flock the ideal of the Good Shepherd.

14, 15. The relation of Christ to His people corresponds with that of the Son to the Father. Comp. vi. 57, xiv. 20, xv. 10, xvii. 21; Rev. iii. 21; 1 Cor. xi. 3. The words are not simply a comparison, but the one relation is (so to speak) a measure of the other. Christ first took our nature that we might afterwards receive His. Such mutual knowledge as is described involves sympathy, love, community of nature: 1 John iv. 7 f.; Gal. iv. 9; 1 Cor. viii. 3; ch. xvii. 3, 25.

Ὅρα δὲ ὅτι πρῶτον ἐκεῖνος γνωρίζει ἡμᾶς, εἶθ' οὕτως ἡμεῖς ἐκεῖνον, καὶ οὐκ ἄλλως δυνατόν ἐστι γνῶναι θεὸν εἰ μὴ γνωρισθείημεν ὑπ' ἐκείνου· καὶ γὰρ πρῶτον αὐτὸς ᾠκειώθη ἡμῖν σαρκὶ γεγονὼς ἄνθρωπος, εἶθ' οὕτως αὐτῷ ἡμεῖς ᾠκειώθημεν θεώσεως εἰληφότες χάρισμα. (Theophylact.)

"Magnificentius caritatem suam exprimit dicendo 'cognosco' quam si dixisset 'diligo.' Hoc enim verbum cum significatione dilectionis simul sonat affectum compassionis." (Rup.)

15. Completeness of know-

13 wolf snatcheth them, and scattereth *the flock*—because
14 he is an hireling, and careth not for the sheep. I am
the good shepherd; and I know mine own, and mine
15 own know me, even as the Father knoweth me, and
I know the Father; and I lay down my life for the
16 sheep. And other sheep I have, which are not of
this fold: them also I must lead, and they shall hear

ledge is consummated in completeness of sacrifice. Perfect sympathy calls out the perfect remedy. Christ does actually what the Good Shepherd is prepared to do. This thought leads to the prospect of the removal of the barriers between race and race by the death of Christ (Eph. ii. 13 ff.: comp. Heb. xiii. 20). In this discourse, as elsewhere, the law of the divine revelation is observed, "to the Jew first and afterwards to the Gentile," yet He sacrificed Himself not exclusively for "the sheep" (1 John ii. 2).

16. By the anticipation of the Cross (xii. 32) the spiritual horizon is extended. The knowledge of Christ extends beyond the limits by which our powers of sight are bounded. He "knows" others as His whom we cannot recognise. His flock is not confined to those enclosed in the Jewish fold, whether in Palestine or elsewhere. Even before His death, while the wall of partition is still standing, He "has" other sheep, who even if they know Him not are truly His (comp. xi. 52). The words are the historical affirmation of the truth, i. 4, 9. For the general thought compare Matt. viii. 11 f.; Luke xiii. 28 f.

"Per dilectionem proximi ascenditur ad dilectionem Dei . . . Formam ergo suæ bonitatis qua suos imitatores informare cupit ordinate exprimens incipit a dilectione proximi cum dicit 'et cognosco meas.'" (Rup.)

ἄλλα προβ.] In the case of the Gentiles there was no outward unity. They did not form a "fold" as the Jews, whose work was realised through an outward organization. They were "scattered abroad" (xi. 52); but still they were Christ's "sheep" in fact, and not only potentially.

δεῖ με] *I must* in obedience to the divine Law. Comp. xx. 9, note.

ἀγαγ.] *lead.* The idea is that of openly assuming the guidance of the sheep, and not that of gathering them into one body (συναγαγεῖν, xi. 52), or of conducting them to one place (προσαγαγεῖν). The tense points to the one act whereby the Shepherd took up His rightful position. This could only be by His death, which re-unites man with God and therefore man (as man) with man (xii. 32).

ἀκούσουσιν] Acts xxviii. 28. Such obedience is the sign that we are Christ's (*vv.* 4, 27).

γενησ. μ. π. εἷς π.] *they shall become*—they shall present the accomplishment of the ancient prophecy—*one flock, one shepherd* (Ezek. xxxiv. 23). That which

δεῖ με ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ
17 γενήσονται μία ποίμνη, εἷς ποιμήν. διὰ τοῦτό με ὁ
πατὴρ ἀγαπᾷ ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα
18 πάλιν λάβω αὐτήν. οὐδεὶς ἦρεν[1] αὐτὴν ἀπ' ἐμοῦ,
ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω

[1] ἦρεν ℵ*B; αἴρει ℵ^{c} etc.

"is" in the eternal counsel and truth of things "becomes" in human history, and this stage by stage, and not by one complete transformation.

The plural (γενήσονται) emphasises the variety out of which the unity arises.

The translation "fold" for "flock" (*ovile* for *grex*) has been most disastrous in idea and in influence. So Augustine says: "De uno ovili et uno pastore jam quidem assidue soletis audire; multum enim commendavimus unum ovile" (xlvii. 4). See Additional Note. The change in the original from "fold" (αὐλή) to "flock" (ποίμνη) is most striking, and reveals a new thought as to the future relations of Jew and Gentile. Elsewhere stress is laid upon their corporate union (Rom. xi. 17 ff.), and upon the admission of the Gentiles to the Holy City (Isa. ii. 3); but here the bond of fellowship is shown to lie in the common relation to One Lord. The visible connexion of God with Israel was a type and pledge of this original and universal connexion. The unity of the Church does not spring out of the extension of the old kingdom, but is the spiritual antitype of that earthly figure. Nothing is said of one "fold" under the New Dispensation.

It may be added that the obliteration of this essential distinction between the "fold" and the "flock" in many of the later Western versions of this passage indicates, as it appears, a tendency of Roman Christianity, and has served in no small degree to confirm and extend the false claims of the Roman see. It was so quoted by Pope Pius IX. in addressing Christians (Sept. 8, 13, 1868). See Additional Note.

The fulfilment of the promise began with the establishment of one Church of Jew and Gentile (Eph. ii. 13 ff.) and goes forward until the consummation of all things (Rom. xi. 36).

Origen extends the thoughts to the angels who have ministered to man, "ut terrestrium et cœlestium fiat unus grex et unus pastor" (in Rom. vii., § 4, p. 598).

17. διὰ τοῦτο] *For this reason*, namely, that the Good Shepherd freely offers Himself for His flock, to bring all into a true unity—*doth the Father love me.* The perfect love of the Son calls out (if we dare so speak) the love of the Father, just as man's love calls out the active love of Christ. At the same time the words show both the love of the Father for men and the absolute law of fitness, right, justice. Life for humanity can only be reached through death. Comp. iii. 16.

The reason thus gathered from

my voice; and they shall become one flock, one
17 shepherd. For this reason doth the Father love me,
because I lay down my life, that I may take it again.
18 No one took it away from me, but I lay it down of
myself. I have right to lay it down, and I have

the former verses is summed up in the sentence which follows: *because I*—the pronoun is emphatic, I, in the exercise of my personal will—*lay down my life* with this clear end in view, *that I may take it again.* "Cum magno enim pondere dictum est 'ego': *Quia ego pono*, inquit, *pono animam meam, ego pono.* Quid est *ego pono*? Ego illam pono: non glorientur Judæi. . . ." (Aug.)

"Ponit eam caro, sed ex potestate Verbi: sumit eam caro sed ex potestate Verbi." (Aug.)

The ἵνα marks a definite purpose, and not merely a result or a condition. The sacrifice is not a casting away of a blessing of God, but is itself made in order to give the blessing fuller reality, and this end is here distinctly set forth. Christ died in order to rise to a completer life and to raise men with Him and to continue a work for them in His glory. This purpose evoked the love of the Father. Comp. xii. 32; Phil. ii. 9; Heb. ii. 10, xii. 2. Comp. also Rom. viii. 17, *συνπασχ.* ἵνα καὶ *συνδοξ.*; Luke ix. 24.

18. οὐδ. ἦρεν] The aoristic reading, which is probably true, *no one took it from me*, Matt. xiii. 12, xxv. 28 f., opens a glimpse into the eternal counsel independent of time, into "being" as distinguished from "becoming." Comp. Rev. iv. 11 (ἦσαν καὶ ἐκτίσθησαν); i. 4. Mark xi. 24, πιστεύετε ὅτι ἐλάβετε. The work of Christ, the Incarnate Son, was, so to speak, already accomplished when He came. And this work was imposed by no constraining power at first (*took*) but was to its last issue fulfilled by the free-will of Christ Himself, in harmony with the will of the Father (v. 30, vii. 28, viii. 28, 42, xiv. 10). Here only does Christ claim to do anything "of Himself" (ἀπ' ἐμαυτοῦ) in consequence of His ἐξουσία. Compare a like contrast in v. 31, viii. 14, 18.

ἐξ. ἔχω] *I have right*, not simple ability, but just authority to do so. The emphasis which is laid on the personal act of sacrifice is traced back to its ground in these words. The two parts of the one act of Redemption are set side by side (*I have right to lay down, I have right to . . . take again*).

ἐξ. ἐχ. θ. αὐτ.] *I have right to lay it down.* In the case of Christ even death itself was voluntary. His will to the last absolutely coincided with the Father's will, so that He could do what no man can do.

ἐξ. ἐχ. παλ. λαβ. αὐτ.] *I have right to take it again.* The words contain implicitly the mystery of the divine-human Person of the Lord, gathered up in His divine Personality. In virtue of this undying Personality (v. 26), He had power to revivify all that was dissolved by death, "taking" in this sense that

θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.
19 Σχίσμα[1] πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους
20 τούτους. ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν Δαιμόνιον ἔχει
21 καὶ μαίνεται· τί αὐτοῦ ἀκούετε; ἄλλοι ἔλεγον Ταῦτα τὰ ῥήματα οὐκ ἔστιν δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι;

22 Ἐγένετο τότε[2] τὰ ἐνκαίνια ἐν τοῖς Ἱεροσολύμοις· χει-

[1] Insert οὖν ADΓΔ. [2] τότε BL; δέ ℵADX. See note.

which was given by the Father. Comp. ii. 19. Christ in His divine nature works with the Father. Thus the "right" of the Son to "take" life again completely harmonizes with the fact that the Resurrection is elsewhere referred to the Father, though the Son is the Resurrection.

The word ἐξουσία always has reference to some controlling, sovereign power: to a force which might have ordered otherwise (ἔξεστι). Thus its characteristic sense is "recognised, unaided authority" (auctoritas, potestas).

In connexion with forms of evil it is important as marking their essential dependence upon a higher will. They are by permission κοσμοκράτορες while God is παντοκράτωρ. (Comp. Luke iv. 6, ἐμοὶ παραδέδοται); Eph. ii. 2; iii. 10; vi. 12; Acts xxvi. 18.

In reference to the Father (Acts i. 7, ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ) the word indicates the manner of the exercise of the divine will. God might have ordered otherwise. Comp. Luke xii. 5.

Hence ἐξουσία is specially said to be "given": *e.g.*, Matt. xxviii. 18; Mark xiii. 34; Luke xi. 19; Rev. xiii. 5 ff.

The word occurs in the Gospel of St. John, i. 12, v. 27, and vii. 2, xix. 10 f., and in each case the thought of authority, power derived from an adequate source, right duly granted in regard to a supreme law, is clearly marked.

Ἐξουσία, in a word, expresses not simply strength or might to do anything, *de facto*, but, under the particular aspect, legitimate power *de jure*.

ταυτ. τ. ἐντ.] *hoc mandatum* v.; *This commandment*, which is one and complete—to lay down life and to take it again—is the source of eternal life: xii. 49 f., xiv. 31. Thus the action of the Son is finally led back to His Father (*My Father*, and not simply *the Father*) in the sense of the phrase *of myself I do nothing*. For the Son the knowledge of the Father's purpose of love is a command: a command and a promise.

"Verbum non verbo accepit mandatum, sed in Verbo unigenito Patris est omne mandatum . . . Quoniam Pater non quasi ei filio qui imperfectus est natus, aliquid addidit; sed ei quem perfectum genuit, omnia gignendo dedit." (Aug.)

right to take it again. This commandment received
19 I from my Father. There arose a division again
20 among the Jews because of these words. And many
of them said, He hath a demon, and is mad; why
21 hear ye him? Others said, These are not the sayings
of one possessed with a demon. Can a demon open
the eyes of the blind?

22 At that time the feast of the dedication was held

19. Σχ. παλ. ἐγ. . . .] *There arose a division again among the Jews*, as vii. 43 (in the multitude), ix. 16 (in the Pharisees).

τ. λογ. τουτ.] *sermones hos* v.; *these words*, these discourses: not only the last parables, but all the discourses of this visit.

20. Δαιμ. ἐχ.] Cf. vii. 20, viii. 48 ff.

τί αὐτ. ἀκ.] This was said apparently by those who feared the effect which the teaching of Christ had.

21. Ταυτ. τὰ ῥημ.] *hæc verba* . . . v.; *These are not the sayings*, —the specific utterances which arrested their attention, and not the general teaching—of one *possessed with a demon*. The teaching itself refutes the charge of madness: the act indicates the co-operation of a power greater than and different from that of a demon (*Can a demon open . . . ?*).

Christ's final public testimony to Himself before His passion (*x.* 22—38)

In this section the testimony of the Lord to Himself reaches its climax. In answer to a direct question put to Him in the temple at a season suggestive of great hope (22—24), He directs His interrogators to His teaching and His works (25), while He points out the ground of their unbelief (26). At the same time He claims for Himself a flock separate from the corrupt theocracy, for which He has provided the fulness of life through His absolute fellowship with the Father (27—30). This claim, which is practically an answer to the original question, leads to an outburst of violence (31). Christ again appeals to His works (32); and, in answer to the charge of blasphemy (33), shows that the Old Testament pointed to that fellowship of God and man which He at length presented (34—36). Finally, once again He appeals to His works. By accepting these as real and studying them, He shows that men may rise to a true view of His Nature (37, 38).

The argument evidently falls in completely with the occasion. While it reveals to careful inquiry the essential basis of St. John's own teaching, it is wholly free from his peculiar language, and even superficially (35, 36) at variance with it.

22. Ἐγένετο τότε . . .] *At that time the feast of the dedica-*

23 μὼν ἦν, καὶ περιεπάτει [ὁ[1]] Ἰησοῦς ἐν τῷ ἱερῷ ἐν τῇ
24 στοᾷ τοῦ Σολομῶνος. ἐκύκλωσαν[2] οὖν αὐτὸν οἱ Ἰου-
δαῖοι καὶ ἔλεγον αὐτῷ Ἕως πότε τὴν ψυχὴν ἡμῶν
αἴρεις; εἰ σὺ εἶ ὁ χριστός, εἰπὸν ἡμῖν παρρησίᾳ.
25 ἀπεκρίθη αὐτοῖς[3] [ὁ[4]] Ἰησοῦς Εἶπον ὑμῖν καὶ οὐ πιστ-
εύετε· τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός

[1] Omit ὁ B.
[2] ἐκύκλευσαν B.
[3] Omit αὐτοῖς ℵ*D
[4] Omit ὁ B.

tion was held at Jerusalem. See Additional Note. The special mention of the time appears to be made in order to connect the subject of the Lord's teaching with the hopes associated with the last national deliverance. The Hymn which is at present used in Jewish Synagogues at the Festival records the successive deliverances of Israel, and contains a prayer for yet another. Christ in fact perfectly accomplished what the Maccabees wrought in a figure, and dedicated a new and abiding temple: ii. 18 ff.; (Heb. x. 20). For the history of the Festival, which was kept about the middle of December (Kisleu 25, and seven following days), see 1 Macc. iv. 36 ff.; Jos., *Ant.*, XII. vii. 7 (XII. xi.). It was known as "the Feast of lights," and the title chosen by the Lord in ix. 5 may refer to their custom of kindling the lights, no less than to the ceremonies of the Feast of Tabernacles.

χειμ. ἦν] The note is added, not simply as a mark of time, but as an explanation of the fact that the Lord chose a sheltered spot for His teaching. Comp. Ezr. x. 13: *it is a time of much rain* ('the ninth month').

23, 24. The vividness and particularity of the description (*was walking, surrounded, began to say,* the *porch of Solomon* [comp. viii. 20]) are to be noticed. The verb (περιεπάτει) marks the circumstances of the special conversation.

ἐν τ. στ. τ. Σολ.] Acts iii. 11, v. 12. "The eastern cloister," Jos., *Ant.*, XX. viii. 6. Probably the vast substructions now remaining may belong to it.

24. ἐκυκλ. οὖν . . . οἱ Ἰουδ. . . .] *The Jews therefore came round about him.* . . . The place was a public resort, and offered an opportunity for a decisive interview. Probably they surrounded Him (Acts xiv. 20) because they were resolved to bar escape. The tense marks a definite, decisive act (ἐκύκλωσαν, *circumdederunt* v.); which is in contrast with the questioning which followed (ἔλεγον, *dicebant* v.).

τ. ψυχ. ἡμ. αἴρ.] *animam nostram tollis* (al. *suspendis*) v.; *hold our minds in suspense.* Αἴρειν is used for "raising" the mind with various emotions as the case may be, here in doubt between hope and fear. Comp. Jos., *Ant.*, XVIII. 6 (7), (in reference to John the Baptist), ἤρθησαν ἐπὶ πλεῖστον τῇ ἀκροάσει τῶν λογῶν.

εἰ σὺ εἶ . . .] The emphasis lies on the pronoun. *If thou,* far as

23 at Jerusalem: it was winter; and Jesus was walking
24 in the temple in Solomon's porch. The Jews therefore came round about him, and said unto him, How long dost thou hold our minds in suspense? If thou
25 art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works which I do in my Father's name, these bear witness of me.

thou art from our ideal and from our wishes, *if thou art the Christ, tell us. . . .* For σύ compare xviii. 33 (iv. 12; viii. 53). The words seem to betray an unsatisfied longing which seeks rest, if it can be gained, even from this strange teacher. Perhaps the confession of St. Peter had been noised abroad (Matt. xvi. 16; comp. xi. 27). The notion that the question is asked with a deliberate evil intention is unsuited to the occasion. It was repeated with terrible emphasis afterwards, Luke xxii. 67.

εἰπ. ἡμ. παρρ.] *tell us plainly*, without reserve and without fear, vii. 13, note, xi. 14. As if they wished to add, "and we on our part will not be wanting to carry out your purpose and our own."

Chrysostom notices the contrast of the question with ii. 18, Τί σημεῖον δεικνύεις; τῶν ἔργων βοώντων ῥήματα [ζητοῦσι] καὶ τῶν ῥημάτων διδασκόντων ἐπὶ τὰ ἔργα καταφεύγουσι πρὸς τὸ ἐνάντιον ἀεὶ ἱστάμενοι.

25. The answer is a test of faith. The Lord was the Christ of the Old Testament, and yet not the Christ of the Pharisaic hope. The questioners therefore are thrown back upon their own spiritual discernment. Therefore the Lord appeals to a twofold testimony, His word and His works, and marks emphatically that both witnesses were rejected (οὐ πιστεύετε, ὑμεῖς οὐ πιστεύετε). "Utrumque testimonium illos respuere contra legem suam in qua scriptum est, Quia duorum hominum testimonium verum est." (Rup.) Comp. viii. 16 f.

εἰπ. ὑμ.] not indeed directly, as to the woman of Samaria (iv. 26); that open declaration came only when hope was past and it could foster no false expectations (Matt. xxvi. 64); but yet Christ's words were such that faith could not have misunderstood their meaning. And even if His teaching had remained a riddle, His works might still have furnished the interpretation of it. Comp. xiv. 11.

οὐ πιστ.] *ye believe not.* The question is of their present state.

ἃ ἐγ. ποι.] The emphatic pronoun (*which I*—I, the very person whom you see and despise—*do*) at once refers back to the *thou* of the Jews' question, and forward to the relation of the Son to the Father.

ἐν τ. ὀν. τ. πατ. μ.] *in my Father's name*, as revealing, that is, the special connexion in which I stand to Him, and in virtue of that connexion. This was the mission of Christ: v. 43, ἐλήλυθα ἐν τῷ ὀν. τ. π. μ. Comp. xvii. 6,

26 μου ταῦτα μαρτυρεῖ περὶ ἐμοῦ· ἀλλὰ ὑμεῖς οὐ πιστεύετε,
27 ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν[1]. τὰ πρόβατα
τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, κἀγὼ γινώσκω αὐτά,
καὶ ἀκολουθοῦσίν μοι, κἀγὼ δίδωμι αὐτοῖς ζωὴν αἰώ-
28 νιον, καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ
29 ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου. ὁ πατήρ μου
ὃ δέδωκέν μοι πάντων μεῖζόν ἐστιν[2], καὶ οὐδεὶς δύναται

[1] Insert *καθὼς εἶπον ὑμῖν* ADXΓΔ. See note.
[2] *ὅ . . . μεῖζον* B: *ὅ . . . μείζων* ℵL: *ὅς . . . μεῖζον* AB²X: *ὁ δεδωκώς* D. See note.

11, 12, 26. The exact phrase does not occur elsewhere.

ταυτ.] For the emphatic repetition of the subject, see vi. 46, vii. 18, xv. 5.

26. *ἀλλά*] *But* the fault lies not in the lack of witness. It is the power to apprehend it which is wanting. *You* on your part *believe not, because . . .*

οὐκ . . . ἐκ τ. προβ. τ. ἐμ. . . .] The phrase calls back the teaching of the earlier part of the chapter: *vv.* 14 ff. The exact form of expression, "the sheep that are mine," is characteristic of St. John. Comp. xv. 9, note. *Εἰ δὲ μὴ ἀκολουθεῖτέ μοι, οὐκ ἐπειδὴ οὐκ εἰμὶ ποιμὴν ἀλλ' ἐπειδὴ ὑμεῖς οὐκ ἐστὲ πρόβατα τὰ ἐμά.* (Chrys.)

27—30. The connexion of this paragraph with that which precedes is not very obvious. It seems to lie in the affirmation of the existence of a society of believers though Israel was unfaithful. "You hear not; you fail to recognise your Messiah; but still there are those who welcome the blessings which I bring, and acknowledge in me a wider office and a higher Being."

27, 28. These verses admit of three distinct arrangements, either into three divisions of one, two, and three clauses respectively; or into three divisions of two clauses; or into two divisions of three clauses (as A.V.). According to the first arrangement the general truth is stated at the outset, and afterwards developed on its two sides:

My sheep hear my voice,
And I know them,
and they follow me:
And I give unto them eternal life;
and they shall never perish,
and no one shall snatch them
out of my hand.

In this arrangement the thought is first of the sheep and then of the shepherd.

According to the second arrangement the sheep stand in each case first:

My sheep hear my voice,
and I know them;
And they follow me,
and I give unto them eternal
life;
And they shall never perish,
and no one shall snatch them
out of my hand.

So the knowledge (sympathy, love) of Christ answers to obedience; life to progress; victory to salvation.

However the symmetry of the

26 But ye believe not, because ye are not of my sheep.
27 My sheep hear my voice, and I know them, and
28 they follow me: and I give unto them eternal life;
29 and they shall never perish, and no one shall snatch them out of my hand. That which my Father hath given unto me, is greater than all; and no one is

thought is arranged the ground of all is the same, the unity in essence, and power, and will, of the Father and of the Son.

"Notanda diligenter series hujusce dictionis." (Rup.)

27. ἀκου. . . . ἀκολουθ.] Both verbs are plural here as contrasted with the singular, *vv.* 3, 4 (ἀκούει, ἀκολουθεῖ). In one case the idea of the flock prevails, and in the other that of the separate sheep. The plural occurs: 4, *know;* 5, *follow, fly, know;* 8, *heard;* (14, *know*); 16, *hear, become;* 28, *perish.* The singular, *v.* 4 (ἀκολουθεῖ); *v.* 12, *are* (ἔστιν); 16, *are* (ἔστιν).

The variation in order (τ. φ. μ. ἀκ., so *v.* 3) from that in iv. 4 f. is not without force.

γινώσκω] *v.* 14.

ἀκολ.] *v.* 4. Life is progress towards fuller knowledge, and not rest.

28. δίδωμι] Not simply "I will give." The offer is present and continuously appropriated.

καὶ οὐ μή . . . τ. χειρ. μ.] They are safe from inward dissolution and from outward violence.

κ. οὐχ ἁρπ. τις] *and no one shall snatch them,* as a fact distinguished from *can snatch, v.* 29.

ἐκ τ. χειρ. μου] Comp. Wisd. iii. 1; Isa. xlix. 2, li. 16; Deut. xxxii. 39.

27, 28. The doctrine of "final perseverance" has been found in this passage. But we must carefully distinguish between the certainty of God's promises and His infinite power on the one hand, and the weakness and variableness of man's will on the other. If man falls at any stage in his spiritual life, it is not from want of divine grace, nor from the overwhelming power of adversaries, but from his neglect to use that which he may or may not use. We cannot be protected against ourselves in spite of ourselves. He who ceases to hear and to follow is thereby shown to be no true believer, 1 John ii. 19. The difficulty in this case is only one form of the difficulty involved in the relation of an infinite to a finite being. The sense of the divine protection is at any moment sufficient to inspire confidence, but not to render effort unnecessary. Comp. vi. 37, 39, 40, 44 f. St. Paul combines the two thoughts, Phil. ii. 12 f.

29. ὁ πατ. μ. ὃ δεδ. μοι παντ. μειζ. ἐστ.] *pater meus quod dedit mihi majus omnibus est* v.; *that which my Father hath given me is greater than all:* the faithful regarded in their unity, as a complete body, are stronger than every opposing power. This is their essential character, *and no one is able* . . . Comp. 1 John iv. 4; v. 4. The reading in this place is doubtful. See Additional Note.

30 ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός. ἐγὼ καὶ ὁ πατὴρ
31 ἕν ἐσμεν. Ἐβάστασαν[1] πάλιν λίθους οἱ Ἰουδαῖοι ἵνα
32 λιθάσωσιν αὐτόν. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς Πολλὰ
ἔργα ἔδειξα ὑμῖν καλὰ[2] ἐκ τοῦ πατρός· διὰ ποῖον
33 αὐτῶν ἔργον ἐμὲ λιθάζετε; ἀπεκρίθησαν αὐτῷ οἱ Ἰου-
δαῖοι[3] Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε ἀλλὰ περὶ

[1] Insert οὖν ADX. [2] ἐργ. καλ. ἐδειξ. ὑμ. ℵAK: καλ. ἐργ. ἐδειξ. ὑμ. DLXΓΔ.
[3] Insert λέγοντες DEGΓΔ.

οὐδ. δυν. . . . τ. πατρός] The thought, which is concrete in *v.* 28, is here traced back to its most absolute form as resting on the essential power of God in His relation of universal Fatherhood. The variations in expression all point in the same direction. Here it is said simply *snatch*, and not *snatch them; can snatch*, and not *shall snatch; the Father*, and not *my Father*.

Contrast the pres. inf. ἁρπάζειν with the aor. inf., v. 39 (πιάσαι). Cf. ix. 27. See *Winer*, pp. 415 ff.

30. ἐγ. κ. ὁ πατ. ἕν ἐσμ.] *I and the Father are one.* Every word in this pregnant clause is full of meaning. It is *I*, not *the Son*; *the Father*, not *my Father*; one essence (ἕν, Vulg. *unum*), not one person (εἷς, Gal. iii. 28, *unus*); *are*, not *am*. Comp. 1 Cor. iii. 8. The revelation is of the nature of Christ in the fulness of His double nature, of the incarnate Son in the fulness of His manifested being, and that in relation to *the Father*, to God as He is Father at once of the Son and of men. The Incarnation was the proof of the complete unity of the Father and the Son. Through that was shown the true connexion of God and man. And so it is that the union of believers together is made dependent on the union of the Father and the Son (xvii. 22, according to the true reading).

The former hostility of the Jews (v. 18) gives additional force to this declaration. There could be no doubt as to the sense in which it would be taken.

It seems clear that the unity here spoken of cannot fall short of unity of essence. The thought springs from the equality of power (*my hand, the Father's hand*); but infinite power is an essential attribute of God; and it is impossible to suppose that two beings distinct in essence could be equal in power. Comp. Rev. xx, 6, xxii. 3.

The phrase was very commonly quoted in controversy from the time of Tertullian. The following passages will repay study: Tertull. *adv. Prax.* 22; Hippol. *c. Noet.* 7; Ambr. *de Spir. S.* 1. 111, 116; August. *Coll. c. Max.* § 14.

"Per hoc quod ait 'unum' substantiæ unitatem, per id quod dixit 'sumus' personarum expressit pluralitatem." (Rup.)

The thoughts in *vv.* 28—30 show a natural progress. The fact as to the certainty of Christ's guarding care (οὐχ ἁρπάσει τις) leads to the absolute principle

30 able to snatch out of the Father's hand. I and the
31 Father are one. The Jews took up stones again to
32 stone him. Jesus answered them, Many good works have I shewed you from the Father; for which of
33 those works do ye stone me? The Jews answered him, For a good work we stone thee not, but for

of the Father's protection (*οὐδεὶς δύναται ἁρπάζειν*); and the fact and the principle are brought together in the final unity (*ἕν ἐσμεν*). *Εἰ δὲ ἡ δύναμις ἡ αὐτὴ εὔδηλον ὅτι καὶ ἡ οὐσία.* (Chrys.)

It will be observed that while the Jews had inquired as to temporal authority the Lord lifts up their thoughts to spiritual dominion: "Cum de sola regia potestate quæreretur de divinitatis quoque majestate responsum est." (Rup.)

31. *Ἐβαστ. . . . οἱ Ἰουδ.*] *The Jews took up*, lifted up or bore. The word *ἐβάστασαν* (d *bajulaverunt*, but Vulg. *sustulerunt*) describes that which is borne as a heavy weight rather than that which is seized, Gal. vi. 2, 5, 17. The stones probably were brought from a distance by the most eager assailants (contrast viii. 59, *ἦραν*). The works which were going on at the temple would supply them.

παλ.] viii. 59.

32. *ἀπεκρ.*] *answered* their accusation in action. Comp. ii. 18, note. Here the Lord did not withdraw Himself at once (viii. 59), but further unfolded the revelation which He had given, and held their judgement in suspense by His word.

ἐργ. . . . καλ.] *good works*, good in the sense of morally beautiful, so that they claimed directly the instinctive admiration of men.

ἔδειξα] A divine work is a revelation to be studied. It is emphatically "a sign" (ii. 18). Something is left for the witness to bring to the interpretation of the fact (v. 20). Comp. Ps. lxxvii. (lxxviii.) 11, *τῶν θαυμασιών αὐτοῦ ὧν ἔδειξεν αὐτοῖς*, Mic. vii. 15 (*v.l.*).

ἐκ τ. πατ.] *from the Father*, proceeding from Him as their source, and connected with Him as the stream with the spring. Comp. vi. 65, vii. 17, viii. 42, 47, xvi. 28. See also v. 36, xv. 24. Under this aspect it is important to observe that the Lord speaks not of *my Father* but of *the Father*; the relationship to which He appeals is with men and not with the Son only.

διὰ ποῖον] The interrogation marks quality and not simple definition (*διὰ τί*), Matt. xxi. 23; Acts iv. 7.

ἐμ. λιθ.] The pronoun is emphatic: *do ye stone me*, who truly reveal the Father in act. The irony of the speech becomes the expression of stern indignation. The miracles of Christ had in fact called out the bitterest hostility of the Jews.

33. *ἀπεκρ. αὐτ. οἱ Ἰουδ. . . .*] The second clause defines and intensifies the charge in the first. It was not, they reply, simple

βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν
34 θεόν. ἀπεκρίθη αὐτοῖς [ὁ[1]] Ἰησοῦς Οὐκ ἔστιν γε-
γραμμένον ἐν τῷ νόμῳ ὑμῶν[2] ὅτι Ἐγὼ εἶπα θεοί ἐστε;
35 εἰ ἐκείνους εἶπεν θεοὺς πρὸς οὓς ὁ λόγος τοῦ θεοῦ ἐγένετο,
36 καὶ οὐ δύναται λυθῆναι ἡ γραφή, ὃν ὁ πατὴρ ἡγίασεν

[1] Omit ὁ B. [2] τῷ ὑμετέρῳ ℵ*D.

blasphemy, derogation from the honour due to God, but the assumption by man of the divine prerogatives, which called for their action: "Videlicet tanquam Deus et homo contraria vel repugnantia sint et in una eademque persona simul esse non possint." (Rup.) Comp. xix. 7.

ποιεῖς σεαυτόν] viii. 53, note. 1 John i. 10, note.

θεόν] The anarthrous form marks the nature and not the person.

For the anarthrous use of θεός in the Gospel, compare i. 1 (and art.), 6 παρὰ θ., 12, 13, 18; iii. 2 ἀπὸ θ.; iii. 21 ἐν θ. (vi. 45, LXX.); viii. 54; ix. 33 παρὰ θ., x. 33; xiii. 3 (and art.) ἀπὸ θ.; xvi. 30 ἀπὸ θ.; xix. 7; xx. 17.

34. ἀπεκρ. ὁ Ἰησ.] The accusation of the Jews was grounded upon a false conception of the unity of God drawn from the Old Testament. This, they argued, was violated if Jesus, truly man, claimed to be One with God. The Lord therefore shows in His answer that even in the Old Testament there was a preparation for that union of God and man which He came to complete.

ἐν τ. νομ. ὑμ.] in the code to which you appeal, viii. 17. For the extension of the title "law" to the other Scriptures, see xii. 34, xv. 25; (Rom. iii. 19; 1 Cor. xiv. 21). The same usage is found in Rabbinic writers. Comp. Wünsche, *ad loc.*

The reference in Ps. lxxxii. 6 is to judges who indeed violated the laws of their august office, yet even so their office was no less divine.

The principle is affirmed by placing the fifth commandment in the first table.

35. The case is taken as an extreme one. *If* the Scripture *called them unto whom the word of God came:* if the direct divine call to a sacred office carried with it such a communication of the divine power as justified the attribution of the title: *do ye* (ὑμεῖς) *say*, ye who plead the strictest adherence to the law as your justification, *of him whom . . .*

εἰ . . . εἶπ.] The subject is not defined. It may be taken from the preceding εἶπα, or ἡ γραφή may be supplied from the second clause.

ὁ λογ. τ. θε.] This phrase, which is used of the divine communication under the old covenant, cannot be without reference to the Word before the Incarnation, through whom God held converse with His people and made His will known. Comp. Luke xi. 49; Matt. xxiii. 34.

λυθῆναι] *solvi* v. This word is peculiar and characteristic of St. John: ii. 19, v. 18, note,

blasphemy; and because that thou, being a man,
34 makest thyself God. Jesus answered them, Is it not
35 written in your law, I said, Ye are gods? If he
called them gods, unto whom the word of God came
36 (and the scripture cannot be broken), say ye of him,
whom the Father sanctified and sent into the world,

vii. 23; 1 John iii. 8 (comp. Eph. ii. 14).

It must be noticed that St. John records the permanent significance of the Old Testament no less than the Synoptists: xiii. 18, xvii. 12, xix. 24, 28, 36, compared with Matt. v. 18, etc.

ἡ γραφ.] The particular sentence which has been quoted. This appears to be always the force of the singular in St. John. See ii. 22, note, xvii. 12, xx. 9, note.

36. In contrast with those who derived their title from the temporary mission of the Word stands that One *Whom the Father* Himself directly *sanctified*, set apart for His work, *and then sent into the world.* The two moments in the mission of the Son are thus distinguished in their complete complementary fulness. The translation . . . *to Whom the Word of God came* (*and the Scripture cannot be broken*), *Whom* (*i.e. the Word of God*) *the Father* . . . *sent* . . . is wholly alien from the style of St. John. Yet see Cyril Alex. *ad loc.*

ἡγιασ.] *sanctificavit* v.; *sanctified* (consecrated). Comp. xvii. 17, 19. This fact belongs to the eternal order. The term expresses the divine destination of the Lord for His work. This destination carries with it the further thought of the perfect endowment of the Incarnate Son. His divine Person, if it is allowable so to speak, included an essential capacity for the Incarnation, so that a term peculiarly appropriate to His human nature can be properly used of the unchangeable Person. The various manifestations of the Spirit to Christ after His Advent were results of this eternal consecration. Comp. vi. 27; Acts iv. 27, 30. The word is used of the divine consecration of prophets (Jer. i. 5; Ecclus. xlix. 7), of Moses (Ecclus. xlv. 4), of the chosen people (2 Macc. i. 25 f.; 3 Macc. vi. 3). Comp. vi. 69; 1 John ii. 20.

ὑμεῖς λέγετε . . .] *you* in opposition to the Spirit and in contrast with the Christ *say* . . .

Υἱ. τ. θε.] *Son of God.* The absence of the article (see xix. 7) fixes attention on the character and not on the person. As the position of Christ was higher than that of the theocratic judges, so the title which He here assumes is lower (*Son of God, Gods*). But how, it may be asked, does this argument justify the phrase used in *v.* 30? The phrases *ye are Gods, Son of God, I and the Father are one*, do not appear to be homogeneous. The answer appears to be this:

1. Such a phrase as that in Ps. lxxxii. 6 really includes

καὶ ἀπέστειλεν εἰς τὸν κόσμον ὑμεῖς λέγετε ὅτι Βλασ-
37 φημεῖς, ὅτι εἶπον Υἱὸς τοῦ θεοῦ εἰμί; εἰ οὐ ποιῶ τὰ
38 ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι· εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε τοῖς ἔργοις πιστεύετε, ἵνα γνῶτε καὶ γινώσκητε[1] ὅτι ἐν ἐμοὶ ὁ πατὴρ κἀγὼ ἐν τῷ πατρί.
39 Ἐζήτουν [οὖν[2]] αὐτὸν πάλιν[3] πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.

40 Καὶ ἀπῆλθεν πάλιν πέραν τοῦ Ἰορδάνου εἰς τὸν τόπον ὅπου ἦν Ἰωάνης τὸ πρῶτον βαπτίζων, καὶ ἔμενεν[4] ἐκεῖ.

[1] πιστεύσητε ℵAΓΔ. Omit καὶ γινώσκητε D.
[2] Omit οὖν BEGΓ; καὶ ἐζητ. D.
[3] αὐτὸν πάλιν ℵ^{c}ALXΔ; πάλιν αὐτόν BEGΓ; omit πάλιν ℵ*D.
[4] ἔμεινεν ℵADLXΓΔ.

in a most significant shape the thought which underlies the whole of the Old Testament, that of a covenant between God and man, which through the reality of a personal relationship assumes the possibility of a vital union. Judaism was not a system of limited monotheism, but a theism always tending to theanthropism, to a real union of God and man. It was therefore enough to show in answer to the accusation of the Jews that there lay already in the Law the germ of the truth which Christ announced, the union of God and man.

2. And again the words *I and the Father are one*, exclude the confusion of the divine Persons and so suggest the thought of a Son of the same essence with the Father. In this sense the title "Son of God" does completely answer to the former revelation.

It will be observed that though the title (ὁ λόγος) "the Word" is almost suggested by the current of thought, yet St. John keeps his own phraseology apart from the record of the Lord's words.

37, 38. Once again (*v.* 32) the Lord appeals to His works. The inborn power of recognising the divine in deed is the starting-point: the end is the recognition of the absolute intercommunion of the Incarnate Son (Ἐγώ) and the Father.

μὴ πιστ. μοι] *believe me not*, do not accept my statements as true. The question here is of the acceptance of a testimony and not of faith in a Person (πιστ. εἰς ἐμ.). Comp. v. 24 (note), 46, vi. 30, viii. 31, 45 f., xiv. 11; 1 John iii. 23, v, 10; Acts xvi. 34, xviii. 8, xxvii. 25; Rom. iv. 3.

τ. ἔργ. πιστ.] accept as real the signs which testify of me, *v.* 25. To "believe the works" is the first step towards "believing for the works' sake" (xiv. 11).

The belief in the testimony of the works is the foundation of the general knowledge and the growing perception in all its manifold revelations of the inner fellowship of the Father and the Son (*that the Father is in me and*

Thou blasphemest; because I said, I am Son of God?
37 If I do not the works of my Father, believe me
38 not. But if I do them, though ye believe not me, believe the works: that ye may know and understand
39 that the Father is in me, and I in the Father. They sought again to seize him: and he went forth out of their hand.

40 And he went away again beyond Jordan into the place where John was at the first baptizing; and

I in the Father). This fellowship itself is first realised in works and then in absolute Being. The fellowship of "being" between the Father and the Son must be compared with the fellowship of "abiding" of the believer and God described in 1 John iv. 16, a passage which has evidently been modified by this.

ἵνα γνῶτε καὶ γινώσκητε . . .] *that ye may know and may understand* . . . perceive once for all, and then go on advancing in ever fuller perception. Comp. xvii. 3, 21, 23; 1 John v. 20; Phil. i. 9.

ὅτι ἐν ἐμοί . . .] So of believers: 1 John iii. 24; iv. 15, note.

"In Deo es quia Deus te continet: Deus est in te quia templum Dei factus es; sed numquid quia in Deo es et Deus est in te, potes dicere *Qui me videt, Deum videt*? . . . Agnosce proprium Domini et munus servi. Proprium Domini est æqualitas Patris: munus servi est participatio Salvatoris." (Aug.)

39. Ἐζητ. . . . πάλιν] See vii. 30, 32, 44.

πιασ.] Their immediate violence (*v.* 31) was so far checked.

ἐξῆλθ. ἐκ τ. χ. αὐτ.] *exivit de manibus eorum* v.; the phrase ἐξῆλθεν ἐκ occurs only here. It marks the power of Christ's personal majesty as contrasted with the impotence of His adversaries. Their "hand" is contrasted in some sense with "His hand" (*v.* 28), and His "going forth" with their inability to carry away any from His Father's protection.

40—42. The testimony of works and the testimony of the Baptist, which now found no acceptance in Judæa, were welcomed beyond Jordan.

40. Κ. ἀπῆλθ. παλ.] *And he went away again.* . . The clause commences a new section. The reference is probably to some recent and unrecorded visit. The events of i. 28 are too remote.

This sojourn in Peræa is noticed in the Synoptists, Matt. xix. 1; Mark x. 1 (Luke xviii. 15).

ἦν . . . τ. πρ. βαπτ.] *was at the first baptizing*, as recorded in i. 28, in contrast with iii. 23. So the narrative of the Lord's ministry closes on the spot where it began. The Evangelist naturally marks the scene where he had himself met Christ.

ἐμεν. ἐκεῖ] outside Judæa. The emphasis lies upon the place. Observe the position of ἐκεῖ at the close of *vv.* 40, 42.

41 καὶ πολλοὶ ἦλθον πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάνης
μὲν σημεῖον ἐποίησεν οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάνης
42 περὶ τούτου ἀληθῆ ἦν. καὶ πολλοὶ ἐπίστευσαν εἰς
αὐτὸν ἐκεῖ.

41. πολλ. ἦλθ. . . .] The acceptance of Christ beyond the limits of Judæa serves to complete the picture of the incredulity of the Jews.

The verse contains a double opposition of the Baptist and Christ, as is indicated by the repetition of John's name. The first contrast lies in the fact that John wrought no sign, while Christ was working many (Matt. xix. 1); and the second in the fact that John was not indeed "he that should come," but a true herald. The second clause presupposes the acceptance of Jesus as the Messiah on the testimony of the signs which were seen.

Ἰωαν. . . . σημ. ἐπ. οὐδ.] The notice shows how little inclination there was to invest popular teachers with miraculous powers. The new Elijah might have seemed above all men likely to show signs.

42. ἐπιστ. εἰς αὐτ.] with the devotion of self-surrender, and did not simply (as *vv.* 37, 38) accept His statements.

ἐκεῖ] with a pointed reference to *v.* 40; *there*, if not in Jerusalem.

Chrysostom finds a parallel in the discipline of the Jews in the wilderness when they were removed from the temptations of Egypt.

ADDITIONAL NOTES ON CHAP. X., 16, 22, 29

16. The two words αὐλή (*fold*) and ποίμνη (*flock*) are given in this passage without any variation in the Greek text; and the two words are distinguished in the Syriac (Peshito, Harclean, Hierosol.) and Egyptian versions.

The earliest Latin note upon the passage which I have observed is by Jerome (*In Ezek. XLVI.* 22): "Alias oves habeo quæ non sunt ex hoc *atrio*; et illas oportet me adducere, et vocem meam audient, et fiet unum *atrium* et unus pastor. Hoc enim Græcum αὐλή significat, quod Latina simplicitas in *ovile* transtulit." This observation is interesting for several reasons. It shows how perfunctory Jerome's criticism of the Latin text was. He distinctly prefers *atrium* to *ovile* as the rendering of αὐλή, and yet he did not introduce it into his revision. And again he implies that αὐλή stands in the Greek text in both places, which at least shows that he did not verify his reference.

Elsewhere, it may be added (*In Isa. LX.* 22), Jerome reads "unus *grex* et unus pastor," giving *grex* also as the rendering of αὐλή in the former clause.

The old Latin texts (*a*, *b*, *c*, *e*) read *ovile*, *grex*; the Latin of D reads *atrium*, *grex*, according to Jerome's suggestion; many mixed texts (*f*, *ff*^{2}, *cod. aur.*, but none of Bentley's MSS.) read *ovile*, *grex*; in the Latin of Δ, ποίμνη is represented by the strange

41 there he abode. And many came unto him; and
they said, John indeed did no sign: but all things
42 whatsoever John spake of this man were true. And
many believed on him there.

alternatives *ovile* v. *pastorale*. Cyprian gives *ovile, grex*.

The reading in Augustine varies. In treating of the passage he reads *ovile, ovile*, without comment. Elsewhere (*e.g. Serm.* cxxxviii. 5) he reads *ovile, grex*.

The standard text of the Vulgate (*Cod. Amiat.* etc.) gives *ovile, ovile*, and this reading became practically universal among Latin mediæval writers. Even Erasmus left the rendering unchanged; and so also did Beza until 1582. The phrase *unum ovile, unus pastor*, had evidently become sacred by use.

Luther truly rendered the Greek (*aus diesem Stalle, Eine Herde*), and so also did Tyndale and Coverdale (*fold, flock*). Wiclif, however, following the Vulgate, had already made "one fold" familiar in English; and this rendering was introduced into Cromwell's Bible, 1539, and retained its place down to 1611.

It would perhaps be impossible for any correction now to do away with the effects which a translation undeniably false has produced on popular ecclesiastical ideas.

22. The reading in this verse is of critical importance in regard to the connexion of the preceding discourses.

The early authorities are divided:

(1) ἐγένετο τότε is found in BL 33, and in the Thebaic and Armenian versions.

(2) ἐγένετο δέ in ℵADX, and the mass of MSS., in some old Latin copies, and in the Syriac versions.

(3) A small group of cursive mss., including some of importance (1, 225, 2^{pc}, etc.), and the best copies of the Old Latin (*a, b*) have no connecting particle.

(4) The Memphitic version and one Latin copy at least (*gat*) represent both τότε and δέ.

There are also other slight variations in the renderings in versions.

These phenomena may be accounted for by supposing either that originally there was no connecting particle, or that it was one which caused difficulty.

The evidence in support of the first supposition, though considerable, appears to be inadequate; and τότε would be an unlikely particle to insert.

On the other hand, if τότε stood in the text originally it would create superficial difficulty from the apparent confusion of the feasts; and again it is an unusual word in St. John, and not often found in this position, though in fact its unusual position is significant ("at that time, while these discussions as to the old church and the new were going on." Comp. Matt. xxiv. 21, xxvii. 16).

If δέ had been the true reading, it is not easy to see why it should have been changed. The origin of the τότε from the repetition of the last syllable of ἐγένετο is very unlikely. And,

11 Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας ἐκ τῆς
2 κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. ἦν δὲ
Μαριὰμ ἡ ἀλείψασα τὸν κύριον μύρῳ καὶ ἐκμάξασα

though δέ has no obvious difficulty, it is hard to suppose that St. John would have indicated in such a way a fresh journey to Jerusalem (xiii. 1 is not a parallel), and the statement, "Now the Feast of Dedication took place (ἐγένετο) at Jerusalem," is on this supposition, as it seems, singularly without force.

On the whole, therefore, it is best to adopt the reading τότε, which has strong external and internal authority, and which brings the conversation in x. 1—18 into connexion with its sequel, *v.* 25 ff., and with a characteristic epoch.

29. In this verse the relative (*which*) and the comparative (*greater*) are masculine in some of the most important authorities and neuter in others; and there is a cross division in these differences. Thus, (1) B*, *Latt.*, *Memph.* read, ὅ, μεῖζον; (2) ℵL, ὅ, μείζων; (3) AB²X, ὅς, μεῖζον; (4) D, ὁ δεδωκώς, μείζων; (5) the mass of authorities, ὅς, μείζων.

The reading (2) is impossible. The readings (4) and (5) are evidently corrections: if either had been original, it would not have been disturbed. The choice lies between (1) and (3). Of these (1) has the most ancient authority, and is the most difficult and at the same time the most in accordance with the style of St. John (vi. 39, xvii. 2). This reading has therefore been adopted in the notes.

If the masculine relative be adopted (ὅς) the sense is quite simple: *My Father which gave them to me is greater* (personally, μείζων, or rather, *a greater power*, μεῖζον: comp. Matt. xii. 6) *than all; and* (as a consequence) *no one is able . . .*

Hilary (*de Trin.* 7. 22; 11. 12) takes the phrase in a wholly different sense as referring to the derivation of the Son's divine nature from the Father (Datio paterna sumptæ nativitatis professio est, et quod unum sunt, proprietas ex nativitate naturæ est: 11. 12). Ambrose (*de Spir. Sancto*, III. 116: Dedit pater per generationem non per adoptionem) and Augustine (*ad loc.* Quid dedit Filio Pater majus omnibus? Ut ipse illi esset unigenitus Filius) take the same view. But the usage of St. John (vi. 39, *all that which the Father hath given me:* comp. *v.* 37, xvii. 2, *all that which thou hast given Him*) seems distinctly to point to the society of the faithful as the Father's gift; and this interpretation brings the clause into parallelism with those which have gone before.

---

ii. THE DECISIVE JUDGEMENT (xi., xii.)

This last section of the record of the Lord's public ministry, represented by His great controversy at Jerusalem, consists of two parts. The first part contains the narrative of the final sign with its immediate consequences (xi.); the second part gives three typical scenes

11 Now a certain man was sick, Lazarus of Bethany,
from the village of Mary and her sister Martha.
2 But it was that Mary[1] which anointed the Lord

[1] *or* But Mary was she that . . .

which mark the close of the work, together with a summary judgement upon its results (xii.).

1. *The final sign and its immediate issues* (xi.)

The narrative of the raising of Lazarus is unique in its completeness. The essential circumstances of the fact in regard to persons, manner, results, are given with perfect distinctness. The history is more complete than that in ch. ix. because the persons stand in closer connexion with the Lord than the blind man, and the event itself had in many ways a ruling influence on the end of His ministry.

Four scenes are to be distinguished: (1) The prelude to the miracle (1—16); (2) The scene at Bethany (17—32); (3) The miracle (33—44); (4) The immediate issues of the miracle (45—57).

In studying the history, several points must be kept in view.

1. The sign itself is the last of a series, which has evidently been formed (xx. 30 f.) with a view to the complete and harmonious exhibition of the Lord's work. Comp. Matt. xi. 5. The seven miracles of the ministry, which St. John relates, form a significant whole (ii. 1 ff., iv. 46 ff., v. 1 ff., vi. 5 ff., 15 ff., ix. 1 ff., xi.), and they fall into two significant groups, four in Galilee and three in Judæa. And in this respect it is of interest to notice that the first and last are wrought in the circle of family life, and among believers to the strengthening of faith (ii. 11, xi. 15); and both are declared to be manifestations of "glory" (ii. 11, xi. 4, 40). So the natural relations of men become the occasions of the revelation of higher truth.

It must be noticed that there is no mention of lepers in the Gospel, nor any record of the healing of demoniacs. It seems as if both forms of suffering were confined to localities which lie without the peculiar scene of St. John's narrative.

2. The circumstances of the miracle ought to be minutely compared with those of the corresponding miracles recorded by the Synoptists (Mark v. 22 ff. and parallels; Luke vii. 11 ff.). The omission of the raising of Lazarus by the Synoptists is no more remarkable in principle than the omission of these raisings by St. John. In each case the selection of facts was determined by the purpose of the record. "Electa sunt quæ scriberentur quæ saluti credentium sufficere videbantur" (Aug.). The miracles wrought at Jerusalem were not included in the cycle of apostolic preaching which formed the basis of the Synoptic Gospels.

There is no difference between the Synoptists and St. John as to the "supernatural" character of the Lord's life.

3. Numerous minute touches

τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς, ἧς ὁ ἀδελφὸς
3 Λάζαρος ἠσθένει. ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐ-

mark the fulness of personal knowledge, or the impression of an eye-witness: *e.g.* the relation of the family to Jesus (*v.* 5); the delay of two days (6); the exact position of Bethany (18); the presence of Jews (19); the secret message (28); the title "the Master" (*id.*); the pause of Jesus (30); the following of the Jews (31), and their weeping (33); the prostration of Mary (32); the successive phases of the Lord's emotion (33, 35, 38); the appearance of Lazarus (44).

4. Not less remarkable than this definiteness of detail are the silences, the omissions, in the narrative; *e.g.* as to the return of the messenger (*v.* 4); the message to Mary (27 f.); the welcome of the restored brother (44). Under this head too may be classed the unexpected turns of expression: *e.g.* "unto Judæa" (*v.* 7), *vv.* 11 f., *v.* 37.

5. That, however, which is most impressive in the narrative, as a history, is its dramatic vividness; and this in different respects. There is a clear individuality in the persons. Thomas stands out characteristically from the apostles. Martha and Mary, alike in their convictions, are distinguished in the manner of showing them. Then again there is a living revelation of character in the course of the narrative; Martha reflects the influence of the Lord's words. The Jews are tried and separated. And above all the Lord is seen throughout, absolutely one in His supreme freedom, perfectly human and perfectly divine, so that it is felt that there is no want of harmony between His tears and His life-giving command.

6. With regard to the fact itself it is important to remark that, while it was a sign of the resurrection, the Evangelist makes it clear throughout that this raising to a corruptible life is essentially distinct from the Lord's rising again to a glorified life.

7. Apart from the antecedent assumption that a miracle is impossible, and that the record of a miracle must therefore be explained away, it is not easy to see any ground for questioning the literal exactness of the history. No explanation of the origin of the narrative on the supposition that it is unhistorical, has even a show of plausibility. Those who deny the fact are sooner or later brought to maintain either that the scene was an imposture, or that the record is a fiction. Both of these hypotheses involve a moral miracle.

8. No overwhelming influence is assigned to the miracle by the Evangelist. It is a "sign," a revelation of the divine glory, to those who believe, or who have sympathy with the truth. But others, apparently, without questioning the reality of the fact, simply find in it a call to more energetic opposition. The work arrests attention; and then it becomes a touchstone of character. In this respect it completely answers to the function assigned to miracles in the New Testament.

9. This last consideration helps

with ointment, and wiped his feet with her hair, whose brother Lazarus was sick. The sisters therefore sent unto him, saying, Lord, behold, he whom

to explain the omission of the miracle from the Synoptic narratives. For us the incident, as an external fact, has naturally a relative importance far greater than it had for the Evangelists. For them, as for the Jews, it was one of "many signs" (xi. 47), and not essentially distinguished from them. The entry into Jerusalem was the decisive event in which the issue of all Christ's earlier works was summed up. This, therefore, the Synoptists record. For St. John, however, the raising of Lazarus was, as the other miracles, a spiritual revelation. It fell in then with his plan, as far as we can discern it, to relate it at length, while it did not fall in with the common plan of the Synoptic Gospels, which excluded all working at Jerusalem till the triumphal entry.*

* Bishop Westcott had proposed to remodel this introductory note, arranging it under six heads: 1. The signs in St. John. 2. Omission by the Synoptists. 3. Relative importance to us. 4. Other raisings. 5. Ministry, etc., of women. 6. General significance, etc.

I place here his rough notes for the last two heads.—A. W.

Notice the raisings from the dead on behalf of women, (1) O.T., Elijah (1 Kings 17); Elisha (2 Kings 4); Heb. xi. 35. (2) N.T., Luke vii. 12 ff.; Acts ix.

5. The ministry of women. Anna: Luke ii. 36 ff. The woman that was a sinner: Luke vii. 37 ff. Mary Magdalene, Johanna, Susanna, Mary: Luke viii. 2 f. Mary and Martha: Luke x. 38. Mary: Matt. xxvi. 7 ‖s. Women on way to the Cross: Luke xxiii. 27. At Cross: Matt. xxvii. 5, 6; Luke xxiii. 49; Mark xv. 40 (Salome). Attomb: Matt. xxviii. 1, 5; Luke xxiii. 55, xxiv. 10, 22, 24; John xx. 1 ff. Miracles for (a) women: Matt. ix. 20 ‖s, The woman with issue of blood; xv. 22 ‖s The Syrophœnician woman; Luke viii. 2, Mary Magdalene, xiii. 11, The woman with a spirit of infirmity. Notice of women at the Lord's teaching: John iv.; Matt. xiv. 21, xv. 38; Luke xi. 27; Matt. xx. 20, Mother of Zebedee's sons.

6. The general significance of the sign. The death and the quickening. Life through death: *vv.* 25 f., and (on the side of earth) death through life. Just as the last sign (ch. ix.) stirred greater hopes (*v.* 37) so this was a preparation for the trial of the Passion. A revelation of the conquest of death, but not yet of the Resurrection. Type of spiritual quickening. So Augustine, identifying Mary with Mary Magdalene. The three signs in Judæa: Paralytic—Blind—Dead. (Introd.) The idea of correspondence lies in Christ. In St. Paul we find recognition of typical character of Christ's life: *e.g.* burial. The prophet the divine historian. Study Browning's *Epistle of Karshish*. In Christian Art the raising of Lazarus is commonly connected with Moses striking the rock: life issuing from the sealed source (North and Br., ii. 115). Compare Wisd. ii. iii.

(1) *The prelude to the miracle* (1—16)

The record of the miracle is prefaced by an account of the external and moral circumstances under which it was wrought. The message as to the sickness of Lazarus was brought to the Lord in His retirement at Peræa. He declared what the end would be in mysterious terms, and still remained where He was (1—6). Then followed the announcement of His intention to return to

4 τὸν λέγουσαι Κύριε, ἴδε ὃν φιλεῖς ἀσθενεῖ. ἀκούσας
δὲ ὁ Ἰησοῦς εἶπεν Αὕτη ἡ ἀσθένεια οὐκ ἔστιν πρὸς
θάνατον ἀλλ' ὑπὲρ τῆς δόξης τοῦ θεοῦ ἵνα δοξασθῇ ὁ
5 υἱὸς τοῦ θεοῦ δι' αὐτῆς. ἠγάπα δὲ ὁ Ἰησοῦς τὴν

Judæa, which served to show the feeling of His disciples, alike in their weakness and in their devotion (7—16). Throughout the Lord speaks with the authority of certain knowledge (*vv.* 4, 15).

CHAP. XI. **1—6.** The message to Peræa from Bethany.

1. Ἦν δέ . . . ἀσθενῶν] *Erat . . . languens* v.; *Now there was a certain man sick.* Contrast *v.* 2 ἠσθένει. Comp. i. 9, vi. 45. Rev. i. 18. The particle marks the interruption to the retirement beyond Jordan (x. 40). For the construction (ἦν . . . ἀσθενῶν) comp. Luke xxi. 17, 24, xxii. 69, xxiii. 51, 55, xxiv. 13, 32, 38; Heb. ii. 13, vii. 21, x. 10.

Λαζ.] The name is a shortened form of Eleazar. It occurs again in Luke xvi. 20; Jos. *B. J.* v. 13, 7, and in Rabbinic writers (לעזר), see Lightfoot, *ad loc.* All the attempts to identify Lazarus with the person in the parable or with the rich young man are quite baseless. It may also be added that the identification of Mary with Mary Magdalene is a mere conjecture supported by no direct evidence, and opposed to the general tenor of the Gospels.

The contrast of prepositions, ἀπό (Vulg. *a*) *of Bethany*, and ἐκ (Vulg. *de*) sprung *from the village of . . .*, describes the actual residence and the true home of Lazarus. The "village" may have been Bethany, or it may have been some other village (a certain village, Luke x. 38).

Μαρ. . . . Μαρθ.] Mary is apparently put forward as the person best known from the event mentioned in *v.* 2 and related in ch. xii., though Martha seems to have been the elder sister (*vv.* 5, 19; Luke x. 38 f.). "This name of Martha is very frequent in the Talmudic authors" (Lightfoot, *ad loc.*).

2. ἦν δὲ Μαρ. . . .] The Greek text is ambiguous. It may be either *But Mary was she that . . . whose . . .*; or, as A.V., *But it was* (the) *Mary which . . . whose . . .* The verse obviously presupposes (as in *v.* 1) a general knowledge of the Evangelic history.

τ. κυρ.] iv. 1, note.

3. ἀπεστ. οὖν . . .] *The sisters therefore*, feeling sure of His love in their sorrow.

ἴδε] It was enough to state the fact; they offer no plea. "Sufficit ut noveris: non enim amas et deseris" (Augustine, *ad loc.*). "Amanti satis erat nuntiasse" (Rup.). The interjection is characteristic of St. John. Comp. xvi. 29, note.

ὃν φιλεῖς] *quem amas* v.; *he whom thou lovest*, with the natural affection of personal attachment: comp. v. 36. So they point the relation. The Evangelist in *v.* 5 uses ἠγάπα (Vulg. *diligebat*). For the distinction between the two words see v. 20, note, xxi. 15, 17, notes, xx. 2, xvi. 27; Rev. iii. 19.

4. ἀκουσ. δ. ὁ Ἰησ. εἶπ. . . .] The words are for all. They are not a simple answer to the mes-

4 thou lovest is sick. But when Jesus heard it, he said, This sickness is not unto death, but for[1] the glory of God, that the Son of God may be glorified
5 thereby. Now Jesus loved Martha, and her sister,

[1] *or* in behalf of.

sengers, nor yet a simple lesson for the disciples. They contain an answer, and they kindle faith. And the messenger seems to have returned reassured by them, while they were also designed to suggest hope to the sisters when all hope was over (*v.* 40).

Αὐτ. ἡ ἀσθ. . . .] *This sickness is not unto death* as its issue and end, *but for*—to serve and to advance—*the glory of God, in order that the Son of God may be glorified thereby.* The general object (*the glory of God*) is made specific in the particular end. The actual occurrence of death was in no way against this statement. It rather helped to realise the deeper fulness of the revelation.

ὑπὲρ τ. δ.] *pro gloria* v. In every other place in St. John (even i. 30; 3 John 7) the preposition ὑπέρ marks the notion of "sacrifice in behalf of"; and this idea lies under the narrative here. There was some mysterious sense in which the sick man suffered in behalf of God's glory, and was not merely a passive instrument. Thus the sickness is regarded in a triple relation: "unto" in respect of the actual result; "in behalf of" in respect of the suffering borne; "in order that" in respect of the divine purpose.

"Tunc quippe infirmitas ad mortem est, quando propter (? præter) mortem nihil quæritur, et in ipsa morte finis constituitur" (Rup.). Comp. 1 John v. 16, ἁμαρτία πρὸς θάνατον. Contrast Isa. xxxviii. 1, ἐμαλακίσθη Ἐζεχιὰς ἕως θανάτου.

For the thought comp. ix. 3, x. 38.

τ. δοξ. τ. θε.] *the glory of God*, the revelation of God in His victorious majesty: *v.* 40, xii. 41; Acts vii. 55 (δ. θ.); Rom. i. 23 (iii. 23, v. 2), (vi. 4).

ἵνα δοξασθ. . . .] *may be glorified.* The phrase contains a clear allusion to the glory of the Lord won through the Passion. The raising of Lazarus by revealing Christ's power and character brought the hostility of His enemies to a crisis (*vv.* 47 ff.), and led to His final "glorifying": xii. 23, xiii. 31.

ὁ υἱ. τ. θε.] The Lord is recorded in the Gospels to have applied this title, "the Son of God," to Himself only here, and in ch. v. 35, and by implication in ch. x. 36 (not ch. ix. 35; iii. 17 f.). But the narratives of the Passion show that it was familiarly known (Matt. xxvi. 63 f., Luke xxii. 70) from the confessions of disciples.

5. ἠγαπ. δέ . . .] The words are a preparation for *v.* 6. The Evangelist describes the Lord's affection for this family as that of moral choice (ἠγάπα: see *v.* 3, note). The passing notice of that which must have been the result of long and intimate intercourse is a striking illustration of the fragmentariness of the Evangelic

6 Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον. ὡς
οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν ἔμεινεν ἐν ᾧ ἦν τόπῳ
7 δύο ἡμέρας· ἔπειτα μετὰ τοῦτο λέγει τοῖς μαθηταῖς
8 Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. λέγουσιν αὐτῷ οἱ
μαθηταί Ῥαββεί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι,
9 καὶ πάλιν ὑπάγεις ἐκεῖ; ἀπεκρίθη Ἰησοῦς Οὐχὶ
δώδεκα ὧραί εἰσιν τῆς ἡμέρας[1]; ἐάν τις περιπατῇ ἐν
τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τού-
10 του βλέπει· ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει,
11 ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ. ταῦτα εἶπεν, καὶ μετὰ

[1] δωδ. ὥρας ἔχει ἡ ἡμέρα D.

records. Lazarus is not mentioned in Luke x. 38 ff.

6. ὡς οὖν ἤκ. . . .] *When therefore he heard. . . .* The delay and the return were alike consequences of the same divine affection and of the same divine knowledge. Because the Lord loved the family He went at the exact moment when His visit would be most fruitful, and not just when He was invited.

τότε μέν . . . ἔπειτα . . .] *tunc quidem . . . deinde post hoc . . .* v.; *for the time . . . then after this . . .* Ἔπειτα occurs here only in St. John (Luke xvi. 7).

δύο ἡμ.] The journey would occupy about a day. Thus Lazarus died at the time when the message came (*vv.* 17, 39). Christ therefore did not wait for the death, but knew of the death. Meanwhile He finished the work which He had to do before going back to Judæa. The supposition that the interval was left in order that the Lord might raise the dead and not heal the sick, and so show greater power and win greater glory, is alien equally from the spirit and from the letter of the narrative, *v.* 15.

7—16. The decision to visit Bethany.

7. Ἰουδαίαν] It is to be noticed that the words are not *let us go to Bethany.* The thought is of the hostile land of unbelief in contrast with Peræa (x. 40). For ἄγωμεν (*eamus* v.) see iv. 15, 16, xiv. 31; Matt. xxvi. 46 ‖; Mark xiv. 42; i. 38. Contrast ὑπάγεις (*vadis* v.) *v.* 8.

8. Ῥαβ.] ix. 2, note.

νῦν ἐζητ. . . .] *even now the Jews were seeking . . . and art thou going thither again?* The English idiom hardly admits the vividness of the original.

9. The answer is exactly complementary to that in ix. 4. It is here laid down that there is an appointed measure of working time given, and consequently that as long as that lasts work can be done. On the other hand (ix. 4) there is only a limited time, and the work must be finished within it.

There is no warrant for applying the ideas of "night" and "stumbling" to any special

6 and Lazarus. When therefore he heard that he was
sick, he abode for the time two days in the place
7 where he was. Then after this he saith to the
8 disciples, Let us go into Judæa again. The disciples
say to him, Rabbi, even now the Jews were
seeking to stone thee; and art thou going thither
9 again? Jesus answered, Are there not twelve hours
in the day? If a man walk in the day, he stumbleth
10 not, because he seeth the light of this world. But
if a man walk in the night, he stumbleth, because
11 the light is not in him. These things spake he:

aspects of the Lord's work, as in the case of men, xii. 35. The answer is, as a whole, a parable of human action. All action is subject to corresponding conditions. Man does not carry within him all that he requires. He is not self-fulfilled: he requires help from without. In order to move in the world he must be illuminated by the light of the world. This law held true even of Christ's work on earth. It could be done, and at the same time it could only be done, while the "day" yet continued. A similar idea is expressed in Luke xiii. 32 f.

The journey to Bethany was not yet begun, so that the image was probably suggested by the early dawn.

Rupert draws a striking comparison between the action of the natural and the spiritual "Light of the World": "Nonne, inquit, scriptum est quia *sol cognovit occasum suum?* Numquid sol iste de quo scriptum est alicujus excutietur incursu et occidet antequam veniat hora eius? Ego nempe sum lux mundi: ego ille sol qui *occasum suum cognovit*: igitur sicut iste sol quo aer illustratus dies efficitur ab oriente usque in occidentem proficiscitur, et nequaquam in hominis potestate est ut occidat antequam veniat duodecima hora eius; ita scitote quia non me occident Judæi antequam veniat hora mea in qua decrevi mori" (Rup.). Compare Ps. civ. 23.

At the same time the words convey a significant hint of the times of darkness and failure which in due order must come under the actual conditions of earthly life (comp. Matt. xxiv.; 2 Tim. i. 15). But in the end this stern necessity will be removed: Rev. xxi. 25, xxii. 5.

10. τ. φῶς οὐκ ἐστ. ἐν αὐτ.] *the light is not in him:* the light which he needs for the fulfilment of his work.

Man has the capacity for receiving and reflecting the divine light (ch. i. 9), but he has not in him an independent source of light. By the affirmation of this principle Christianity is distinguished from Neo-Platonism.

11. Λαζ. ὁ φιλ. ἡμ. κεκοιμ.]

τοῦτο λέγει αὐτοῖς Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται,
12 ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω αὐτόν. εἶπαν οὖν οἱ
13 μαθηταὶ αὐτῷ[1] Κύριε, εἰ κεκοίμηται[2] σωθήσεται. εἰρήκει δὲ ὁ Ἰησοῦς περὶ τοῦ θανάτου αὐτοῦ. ἐκεῖνοι δὲ ἔδοξαν ὅτι περὶ τῆς κοιμήσεως τοῦ ὕπνου λέγει. τότε
14 οὖν εἶπεν αὐτοῖς ὁ Ἰησοῦς παρρησίᾳ Λάζαρος[3] ἀπέ-
15 θανεν, καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ

[1] αὐτοῦ C^2LΓΔ. [2] κοιμᾶται D. [3] Insert ὁ φίλος ἡμῶν D.

Lazarus, our friend, is fallen asleep. Even so he still is "our friend" in that world of spirit. Comp. xv. 14 f.; Luke xii. 4. The Lord joins His disciples with Himself in one bond of friendship (*our* friend).

κεκοιμ.] *dormit* v. Acts vii. 60, xiii. 36; Matt. xxvii. 52; 1 Thess. iv. 13 ff., etc. Compare καθεύδει Matt. ix. 24 ||^{s}. (Cf. Dan. xii. 2.) The image is common in Rabbinic writings, and occurs as early as Homer, *Iliad* xi. 241 κοιμήσατο χάλκεον ὕπνον. Comp. Isa. xiv. 8; xliii. 17. (LXX. for יָשְׁכַּב). But this sleep was a sleep without a waking. Comp. Mosch. *Id.* III. 106 ff.

In this connexion the history of the word κοιμητήριον is of interest. In classical Greek it occurs as the name of the hostels established in Crete for the shelter of strangers (Dosid. *ap. Athenæum*, 143 c.).

In the third century, if not before, it came to be applied to the burial-places of martyrs where Christians assembled for devotion, called at an earlier time *areæ martyrum* (Hippol. *Hær.* 456, 1).

In the time of Valerian (253—260) the word was well known in Greek and Latin: *Edict. Æmil.* cf. Euseb., *H. E.* VII. 11 οὐδαμῶς ἔξεσται εἰς τὰ καλούμενα κοιμητήρια εἰσιέναι. Pont. *Act. Cypr.*

Chrysostom wrote a homily upon the title (Tom. ii. 393) which he describes as χρήσιμον ἡμῖν καὶ φιλοσοφίας γέμον πολλῆς.

12. εἶπ. οὖν οἱ μαθ . . .] The misunderstanding followed from a false view of the promise in *v.* 4. The "sleep" seemed to the disciples to be the crisis of recovery, as, for example, in fever, due to the intervention of the Lord. And if this was so, the perilous journey was no longer necessary; still less could it be well to break the rest which had at last been given.

σωθησ.] *salvus erit* v.; *he shall be saved.* It is important to notice how the word "save" reaches through the whole of man's nature to every part of it. We cannot draw the line between what we are tempted to call the higher and the lower. The whole narrative is a revelation of life and death, *vv.* 25 f.

The characteristic phrase ἡ πίστις σου σέσωκέν σε is used of the woman with the issue, Matt. ix. 22 ||^{s}; of Bartimæus, Mark x. 52 ||; of the woman that was a sinner, Luke vii. 50; of the grateful leper, Luke xvii. 19: that is, it is applied (1) to the

and after this he saith unto them, Lazarus our friend is fallen asleep; but I go, that I may awake
12 him out of sleep. The disciples therefore said to him, Lord, if he is fallen asleep, he shall be saved.
13 Now Jesus had spoken of his death: but they
14 thought that he spake of taking rest in sleep. Then therefore Jesus said unto them plainly, Lazarus
15 died. And I am glad for your sakes, to the intent

physical healing, (2) to the moral healing, (3) to the moral consummation of the physical healing. Comp. Mark vi. 56; Luke viii. 36, 50; James v. 15.

The word σώζειν is comparatively rare in the writings of St. John.

13. εἰρήκει . . . ὅτι . . . λέγει] *Now Jesus had spoken . . . spake . . .* The solemn word misunderstood is contrasted with the immediate interpretation of it. Comp. xv. 15, vi. 65, xii. 50.

14. τότε οὖν εἶπ. . . .] *Then therefore Jesus said . . .* because the disciples had failed to catch the meaning of the words with which He had tried their spiritual discernment. It is clearly implied that the knowledge was supernatural. "Quid lateret eum qui creaverat?" (Aug.).

παρρησίᾳ] *manifeste* v.; *plainly*, without reserve and without metaphor. See vii. 13, note, x. 24, xvi. 25, 29.

Λ. ἀπέθανεν] *Lazarus died.* The thought is carried back to the critical moment to which the disciples looked back with hope. It is interesting to contrast the phrase used before (*v.* 11), *is fallen asleep*, which describes the continuous state with that used here, *died*, which marks the single point of change. In fact the death of Lazarus seems to have preceded the delivery of the message (*v.* 39 τεταρταῖος). The Lord did not, as many have supposed, wait for the death of Lazarus in order to magnify the action of His power.

"Æger non mortuus fuerat nuntiatus. Sed quid lateret eum qui creaverat, et ad cujus manus anima morientis exierat?" (Aug.)

15. χαιρ. δι' ὑμ. . . . ἐκεῖ] *I am glad for your sakes, to the intent ye may believe, that I was not there.* The words *to the intent ye may believe* are brought into the closest connexion with *for your sakes*, so as to explain the strange saying. Christ is glad not for the death of Lazarus, but for the circumstances and issues of the death. It will be observed that the Lord speaks of His own actions, as if they were in some sense not self-determined.

πιστ.] The word is used absolutely. Comp. i. 7, 50, iv. 41, 42, 48, 53, v. 44, vi. 36, 64, xi. 40, xii. 39, xiv. 29, xix. 35, xx. 29, 31 (iii. 12, 18, x. 25, xvi. 31, xx. 8, are somewhat different). The disciples did already believe in one sense (ii. 11, vi. 69). But each new trial offers scope for

16 ἤμην ἐκεῖ· ἀλλὰ ἄγωμεν πρὸς αὐτόν. εἶπεν οὖν Θωμᾶς
ὁ λεγόμενος Δίδυμος τοῖς συνμαθηταῖς Ἄγωμεν καὶ
17 ἡμεῖς ἵνα ἀποθάνωμεν μετ' αὐτοῦ. Ἐλθὼν οὖν ὁ Ἰη-
σοῦς εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ
18 μνημείῳ. ἦν δὲ Βηθανία ἐγγὺς τῶν Ἰεροσολύμων ὡς
19 ἀπὸ σταδίων δεκαπέντε. πολλοὶ δὲ ἐκ τῶν Ἰουδαίων

the growth of faith; so that which is potential becomes real. Faith can neither be stationary nor complete: it *becomes* and *is* not. "He who *is* a Christian is no Christian" (Luther).

οὐκ ἦμ. ἐκ.] *I was not there*, as if death would have been impossible in the presence of Christ.

ἀλλά] *but*, not to dwell on present sorrow or joy to come. The word breaks abruptly the connecting thought. *Habet Dominus horas suas et moras.*

ἀγ. πρ. αὐτ.] not *thither*, nor now *into Judæa* (*v.* 7), but *unto him: unto him*, and not to the sisters who were mourning for him. Even as Christ spoke of Lazarus as still "a friend" (*v.* 11), so here He speaks of the body "sleeping" in the tomb as the man himself. He fixes the thoughts of the disciples upon a real present relationship of Lazarus to them and to Himself. That is now the ground of hope (xiv. 19: comp. Luke xx. 38; Matt. xxii. 32).

16. *εἶπ. οὖν Θωμ. . . .*] *Thomas therefore said . . .* in answer to the invitation, as seeing that the resolution of the Master was fixed. There is no longer (*v.* 8) any objection.

ὁ λεγ. . . .] *which is called . . .* not as an additional name, but as the interpretation of Thomas (*Twin*). Comp. iv. 25, (xix. 17), i. 38. The same note is repeated xx. 24, xxi. 2. It is difficult to see why special prominence is given to this Greek equivalent of the Aramaic name. Perhaps Thomas may have been familiarly known in Asia Minor among the Gentile Christians as Didymus. The traditions as to his work in Parthia and India are late and uncertain.

ἀγ. κ. ἡμ.] In *v.* 11 Christ had spoken of Himself alone: in *v.* 15, there is a general invitation. Thomas emphasises the voluntariness of the act.

ἵνα ἀποθ. μετ' αὐτ.] *that we may die with him, i.e.* Jesus, suggested by "we *also*." It seems strange that any one should have referred it to Lazarus. The event in part fulfilled the expectations of Thomas. The Lord died, but not the apostles.

ἵνα ἀποθ.] The words stand in sharp contrast with the Lord's words, *ἵνα πιστεύσητε*. Thomas keeps strictly within the range of that which he knew. There was no doubt as to the hostility of the Jews (comp. Luke xxii. 33). He will not go one step beyond that which is plain and open. He will die for the love which he has, but he will not affect the faith which he has not.

The other passages in which St. Thomas appears show the

ye may believe, that I was not there; but let us go
16 unto him. Thomas therefore, who is called Didymus,
said to his fellow-disciples, Let us also go, that
17 we may die with him. So Jesus, when he came,
found that he had been in the tomb four days
18 already. Now Bethany was nigh unto Jerusalem,
19 about fifteen furlongs off; and many of the Jews

same character, xiv. 5 (*we know not whither . . .*), xx. 25 ff.

Theophylact quotes a remarkable interpretation of the words from Origen as if Thomas desired to follow his Master even to Hades, whither He would descend to set free the soul of Lazarus. The interpretation rests upon the true conception that redemption can only come through sacrifice. He must die in a real sense who would free another from death.

(2) *The scene at Bethany* (17—32)

After giving a general view of the circumstances at Bethany (17—19), the Evangelist lays open the meaning of the miracle as a revelation to faith, in connexion with the hope and sorrow of Martha (20—27) and Mary (28—32). Martha's confession of faith is in words (*vv.* 22, 24, 27); Mary's is in simple self-surrender (*v.* 32); while both alike start from the expression of the same conviction (*vv.* 21, 32). It has been commonly observed, and with justice, that under very different circumstances the sisters show the same differences of character as in Luke x. 38 ff. Martha is eager, impetuous, warm; Mary is more devoted and intense.

17—19. The position at Bethany.

17. Ἐλθ. οὖν ὁ Ἰησ. εὗρ.] *So Jesus, when he came, found . . .* The word "found" emphasises the object of the Lord's journey. Comp. i. 43, ii. 14, v. 14, ix. 35.

τεσσ. ἡμ. ἐχ.] Augustine has a singular and characteristic explanation of the number. Man, he thinks, as he is, symbolised by Lazarus, has incurred a fourfold sentence of death, for original Sin, for the violation of Natural Law (the covenant with Noah), of the Mosaic Law, and of the Gospel.

18. ἦν δὲ Βηθ. . . .] The whole scene in the apostle's mind is distinct both in place and time. He looks back on the spot (*nigh unto Jerusalem*) and the company (*the Jews had come*) as prepared by a divine fitness for the work to be wrought. At the same time all lies in the distant past (*Bethany was nigh*).

ἀπὸ στ. δεκ. . . .] *fifteen furlongs off, i.e.*, about two miles. The construction is peculiar. Comp. xxi. 8; Rev. xiv. 20. The modern name of Bethany (see *Dict. of Bible, s.v.*) (*El-Azarîyeh*) is derived from the miracle. See Wilson, *Lands of the Bible*, i. 485.

19. ἐκ τ. Ἰουδ.] *vv.* 31, 36, 45. This was the last trial. Natural human love gave them once more the opportunity of faith

ἐληλύθεισαν πρὸς τὴν Μάρθαν καὶ Μαριὰμ ἵνα παραμυ-
20 θήσωνται αὐτὰς περὶ τοῦ ἀδελφοῦ. ἡ οὖν Μάρθα ὡς
ἤκουσεν ὅτι Ἰησοῦς ἔρχεται ὑπήντησεν αὐτῷ· Μαριὰμ[1]
21 δὲ ἐν τῷ οἴκῳ ἐκαθέζετο. εἶπεν οὖν ἡ Μάρθα πρὸς
Ἰησοῦν Κύριε[2], εἰ ἦς ὧδε οὐκ ἂν ἀπέθανεν ὁ ἀδελφός
22 μου· καὶ νῦν οἶδα ὅτι ὅσα ἂν αἰτήσῃ τὸν θεὸν δώσει
23 σοι ὁ θεός. λέγει αὐτῇ ὁ Ἰησοῦς Ἀναστήσεται ὁ
24 ἀδελφός σου. λέγει αὐτῷ ἡ Μάρθα Οἶδα ὅτι ἀναστή-
25 σεται ἐν τῇ ἀναστάσει ἐν τῇ ἐσχάτῃ ἡμέρᾳ. εἶπεν
αὐτῇ ὁ Ἰησοῦς Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή·

[1] Μαριάμ 33. All others Μαριά. [2] Omit Κύριε B.

ἐληλ. . . .] *had come . . . to comfort.* During the seven days (שִׁבעָה) of solemn mourning it is still customary for friends to make visits of condolence. Comp. 1 Sam. xxxi. 13; 1 Chron. x. 12; Job ii. 13 (*Jewish Daily Prayers*, pp. xxx. f.). Lightfoot (*ad loc.*) gives many illustrations of the ancient usages.

παραμυθ.] *consolarentur* v.; *v.* 31. 1 Thess. ii. 11; v. 14; (comp. 1 Cor. xiv. 3; Phil. ii. 1). In LXX. only, 2 Macc. xv. 9 (Eccles. iv. 1 *al.*).

20—27. The Lord and Martha.

20. ἡ οὖν Μαρθ. . . .] *Martha therefore . . .* (*vv.* 18, 19 are parenthetical). Martha appears to have been engaged in some household duty, and so first heard of the Lord's approach; Mary was still in her chamber, so that the tidings did not at once come to her (*v.* 29). Comp. Luke x. 38 ff.

Rupert sees in the detail a trait of character: "Non minus dilectionis sed plus humilitatis in eo est quod. . . . Maria domi sedebat."

ὅτι Ἰησ. ἐρχ.] *that Jesus cometh.* He had been watched for while hope lasted, and the watch seems to have been still kept when hope was gone. The words appear to be the exact message brought to Martha: "Jesus is coming."

21. εἶπ. οὖν ἡ Μαρθ. . . .] *So Martha said . . . Lord, if . . .* The words are a simple expression of faith and love, without any admixture of complaint. Martha does not say, "if thou hadst come"; she does not even emphasise the pronoun. She thinks only of a necessary absence. See *v.* 32.

Rupert says: "humili fide in confractione cordis omnipotentiam confitetur amantis."

22. καὶ νῦν οἶδ. ὅτι . . .] *And now I know that . . .* even when death seems to have closed all. Faith reaches forth to that which it does not grasp. The words perhaps refer to the mysterious saying of the Lord (*v.* 4) which had been reported to her.

οἶδα] *v.* 24. Contrast πεπίστευκα, *v.* 27. The faith, if imperfect, is real.

The emphatic repetition of *God*, at the end of both clauses in the original, serves to bring out, as it were, the special relation in

had come to Martha and Mary, to console them
20 concerning their brother. Martha therefore, when
she heard that Jesus was coming[1], went and met
21 him: but Mary still sat in the house. Martha there-
fore said unto Jesus, Lord, if thou hadst been
22 here, my brother had not died. And now I know
that, whatsoever thou shalt ask of God, God will
23 give thee. Jesus saith to her, Thy brother shall
24 rise again. Martha saith to him, I know that he
shall rise again in the resurrection at the last day.
25 Jesus said to her, I am the resurrection, and the

[1] *or* cometh.

which Christ stood to God in Martha's thoughts. It is to be observed that Martha uses a word for the Lord's prayer (*αἰτεῖν*) which the Lord uses of others (xiv. 13 f., xv. 16, xvi. 23 f.), but never of Himself. Comp. xvi. 26, note.

23. Ἀναστ. ὁ ἀδ. σου] The whole history of the raising of Lazarus is a parable of Life through death (*vv.* 4, 11, 16), of life through what is called death, of death through what is called life (*v.* 50). Here then, at the beginning, the key-note is given. Whatever death may seem to be, there is a resurrection. Death is not the final conqueror. As yet the idea of "resurrection" is not defined. It is enough that the idea be recognised.

24. Martha acknowledges the doctrine of a resurrection, as an object of remote belief: as something of general but not of personal interest, and therefore powerless in the present bereavement: *I know that he shall rise again in the resurrection*, in that awful scene of universal awakening, *at the last day*, when all human interests cease.

On the Jewish doctrine of the Resurrection, see Aboth, iv. 31:

He (R. Li'ezer ha-Qappar) used to say, "The born are to die; and the dead to revive . . ."

See also *Psalm. Sal.*:

iii. 16: *οἱ δὲ φοβούμενοι Κύριον ἀναστήσονται εἰς ζωὴν αἰώνιον καὶ ἡ ζώη αὐτῶν ἐν φωτὶ κυρίου καὶ οὐκ ἐκλείψει ἔτι.*

xiv. 2: *ὅσιοι Κυρίου ζήσονται ἐν αὐτῷ εἰς τὸν αἰῶνα. ὁ παράδεισος Κυρίου, τὰ ξύλα τῆς ζωῆς ὅσιοι αὐτοῦ.*

ἐν τ. ἐσχ. ἡμ.] vi. 39, note.

25. The reply of the Lord meets each implied difficulty. He does not set aside Martha's confession, as if her idea were faulty. He brings the belief which she held into connexion with man's nature as He had made and revealed it. The resurrection is not a doctrine but a fact; not future but present: not multitudinous but belonging to the unbroken continuity of

26 ὁ πιστεύων εἰς ἐμὲ κἂν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα·

each separate life. The Resurrection is one manifestation of the Life: it is involved in the Life. It is a personal communication of the Lord Himself, and not a grace which He has to gain from another. Martha had spoken of a gift to be obtained from God and dispensed by Christ. Christ turns her thoughts to His own Person. He *is* that which men need. He does not procure the blessing for them. Compare iv. 15 ff., vi. 35 ff. *I am*—not I shall be hereafter—*I am*, even in this crisis of bereavement, in this immediate prospect of the Cross, *the Resurrection and the Life*. The word "Resurrection" comes first, because the teaching starts from death; but the special term is at once absorbed in the deeper word which includes it, Life (*shall live*, not *shall rise again*).

Ἐγ. εἰμι ἡ ἀναστ.] *ego sum resurrectio* v. Christ in the fulness of His Person does not simply work the Resurrection and give life: He is both. He does not say, "I promise," or "I procure," or "I bring," but "I am." By taking humanity into Himself He has revealed the permanence of man's individuality and being. But this permanence can be found only in union with Him. Thus two main thoughts are laid down: Life (Resurrection) is present, and this Life is in a Person.

καὶ ἡ ζωή] The context in which this revelation is given determines the sense in which it must be interpreted. Christ is the life of the individual believer, in Whom all that belongs to the completeness of personal being (*v.* 23, *thy brother*; *v.* 11, *our friend*) finds its permanence and consummation. The same statement is made again in the last discourses (xiv. 6, note), but in a different connexion, and with a different scope. Just as "the life" in combination with "the resurrection" fixes the thought upon the man, so "the life" in combination with "the way" and "the truth" fixes it upon the whole sum of existence (i. 4), to which every man contributes his "individual difference." Christ is the Life in both relations. He gives unity and stability to each man separately, and at the same time in virtue of this to the whole creation. St. Paul expresses the same double truth when he speaks of the believer as "living in Christ" (Rom. vi. 11), and of "all things consisting in Him" (Col. i. 17).

26. The truth is presented in its two forms as suggested by Resurrection and Life. Some there were, like Lazarus, who had believed and died, some like Martha who yet lived and believed. Of the first it is said that the death of earth under which they had fallen is no real death: *He that believeth on me, even if he die, shall live*—shall live still, live on even through that change, and not resume life at some later time. And of the second that the life of heaven shall never be broken off: *No one that liveth and believeth in me*,

26 life: he that believeth on me, even if he die, yet shall he live: and whosoever liveth and believeth

who in that faith hath seized the true conception of life, *shall ever die.* To him who is in Christ death is not what it seems to be. The insertion of the universal term in this clause gives amplitude to the promise, and the conception of "death" is modified by the introduction of the thought of true life (*he that liveth . . .*). Death in this case is correlative with spiritual life.

The verse points to mysteries which have occupied the thoughts of Eastern and also of Western philosophers, as the famous verses of Euripides show: *τίς δ' οἶδεν εἰ τὸ ζῆν μέν ἐστι κατθανεῖν, τὸ κατθανεῖν δὲ ζῆν κάτω νομίζεται;* (*Polyid.* Fragm. vii.: comp. *Phryx.* Fragm. xiv.), and indicates a higher form of "corporate" life, such as St. Paul expresses by the phrase "in Christ" (Gal. ii. 20; Col. iii. 4). Comp. xvii. 3, note.

Part of the thought is expressed in a saying in the Talmud: "What has man to do that he may live? Let him die. What has man to do that he may die? Let him live" (*Tamid*, 32 a). The last words of Edward the Confessor offer a closer parallel: "Weep not," he said, "I shall not die but live; and as I leave the land of the dying I trust to see the blessings of the Lord in the land of the living" (Richard of Cirencester, ii. 292).

Εὖ καὶ ὁ Ἡράκλειτος κατὰ τοῦτο Μωϋσέως ἀκολουθήσας τῷ δόγματι (Gen. ii. 17 *θανάτῳ ἀποθανεῖσθε*), *φησὶ γὰρ Ζῶμεν τὸν ἐκείνων θάνατον, τεθνήκαμεν δὲ τὸν ἐκείνων βίον, ὡς νῦν μὲν ὅτε ἐνζῶμεν τεθνηκυίας τῆς ψυχῆς, καὶ ὡς ἂν ἐν σήματι τῷ σώματι ἐντετυμβευμένης, εἰ δὲ ἀποθάνοιμεν, τῆς ψυχῆς ζώσης τὸν ἴδιον βίον καὶ ἀπηλλαγμένης κακοῦ καὶ νεκροῦ τοῦ συνδέτου σώματος* (Philo, *Leg. Alleg.* i. 33; i. p. 65). *ὁ μὲν δὴ σοφὸς τεθνηκέναι δοκῶν τὸν φθαρτὸν βιόν ζῇ τὸν ἄφθαρτον, ὁ δὲ φαῦλος ζῶν τὸν ἐν κακίᾳ τέθνηκε τὸν εὐδαίμονα* (Philo, *Quod Det. Pot.* § 15, i. p. 200).

Emerson, in his essay on Heroism, quotes a fine passage from Beaumont and Fletcher's *Four plays in one: The Triumph of Honour*, xi. p. 24 (ed. Weber), of which the central thought is given in these lines:

Mart. Dost know what 'tis to die?
Soph. Thou dost not, Martius,
And therefore not what 'tis to live; to die
Is to begin to live.

In regard to the two lives Augustine says: "Laborat ne moriatur homo moriturus; et non laborat ne peccet homo in æternum victurus." (Aug. *In Joh. XLIX.* 2).

"Intueatur quisque animam suam: si peccat moritur: pecca tum mors est animæ" (*id.* 3).

"Animæ tuæ anima fides est" (*id.* 15).

οὐ μὴ ἀποθ. εἰς τ. αἰῶνα] *shall never die.* According to the universal usage of St. John this must be the sense, and not "shall not die for ever." See iv. 14, viii. 51, 52, v. 28, xiii. 8.

πιστεύεις τοῦτο;] *Believest thou this? i.e. Is this thy belief?* not *Do you admit my statement?* (*πιστεύεις τούτῳ;*).

27 πιστεύεις τοῦτο; λέγει αὐτῷ Ναί, κύριε· ἐγὼ πεπίσ-
τευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν
28 κόσμον ἐρχόμενος. καὶ τοῦτο εἰποῦσα ἀπῆλθεν καὶ
ἐφώνησεν Μαριὰμ τὴν ἀδελφὴν αὐτῆς λάθρᾳ εἰποῦσα
29 Ὁ διδάσκαλος πάρεστιν καὶ φωνεῖ σε. ἐκείνη δὲ ὡς
30 ἤκουσεν ἠγέρθη[1] ταχὺ καὶ ἤρχετο[2] πρὸς αὐτόν· οὔπω
δὲ ἐληλύθει ὁ Ἰησοῦς εἰς τὴν κώμην, ἀλλ' ἦν ἔτι ἐν τῷ
31 τόπῳ ὅπου ὑπήντησεν αὐτῷ ἡ Μάρθα. οἱ οὖν Ἰουδαῖοι

[1] ἐγείρεται AC²ΓΔ. [2] ἔρχεται AC²DΓΔ.

27. Martha accepts the revelation, and then falls back upon the confession of the faith which she had won. She does not say simply "I believe," repeating the form given; but "I—even I—the pronoun is emphatic—*have believed*"—"I have made this belief my own." It was not the time to form a new confession, but to bring the old one to the stress of fresh need. The moment of trial is not the season for such a change of thought. At the same time Martha rests on her own personal experience (ἐγώ). And the belief which Martha expresses, though it falls short technically of Christ's declaration, being real as far as it goes, carries all else with it. He who holds firmly what he has gained will find afterwards that it contains far more than he has realised.

Ναί, κύριε . . .] *Utique, Domine, ego credidi* . . . v. Comp. xxi. 15, 16. Matt. ix. 28; xv. 27 (Mark vii. 28).

πεπιστ.] Cf. iii. 18, vi. 69, xvi. 27, xx. 29; 1 John iv. 16, v. 10, note.

ὁ χρ.] *the Christ*, of whom all the prophets spake.

ὁ υἱ. τ. θε.] *the Son of God*, who can restore the broken fellowship of man and His maker.

ὁ εἰς τ. κ. ἐρχ.] *that cometh into the world*, for whom in both aspects men are ever looking. The clause is not to be regarded as a new and complete title, but taken with the words which precede. Comp. vi. 14, ὁ προ. ὁ ἐρχ. εἰς τὸν κ., where the order is different. A corresponding order is found in i. 15, 27, iii. 31.

The title ὁ ἐρχόμενος occurs in Matt. xi. 3; Luke vii. 19 f. Comp. Matt. xxiii. 39; Mark xi. 9; Luke xiii. 35. Luke xix. 38.

The clause here adds the thought of a connexion of life between the seen and unseen orders, and so gives the basis for the true understanding of the revelation which the Lord has given of life in Himself.

In relation to earlier confessions, Martha's confession takes up two main thoughts. The Christ: iv. 21, 29. The Son of God: 1, 34. Comp. Matt. xvi. 16; ch. xx, 31.

It includes (α) knowledge (οἶδα, *vv.* 22, 24) and (β) faith (πεπίστευκα, *v.* 27). Comp. 1 John v. 18, note. Contrast vi. 69, πεπιστ. καὶ ἐγνωκ. 1 John iv. 16, ἐγνωκ. καὶ πεπιστ.

on me shall never die. Believest thou this?[1] She saith to him, Yea, Lord: I have believed that thou art the Christ, the Son of God, that cometh into the world. And when she had said this, she went away, and called Mary her sister, saying secretly, The Master is here, and calleth thee. And she, when she heard it, arose quickly, and set forth unto him. (Now Jesus was not yet come into the village, but was still in the place where Martha met him.) The Jews then which were with her in the house, and

[1] *or* Is this thy belief?

28—32. The Lord and Mary.

28. τουτ. εἰπ.] *had said this:* the confession in its many parts is yet one.

ἀπηλθ.] Her faith answering to the revelation left nothing more to be said. She had risen above private grief.

ἐφων. . . . λαθ. εἰπ.] *vocavit . . . silentio dicens* v.; *called . . . saying secretly.* In the three other places where λάθρᾳ occurs (Matt. i. 19, ii. 7; Acts xvi. 37) it precedes the word with which it is connected. The message was given so that Mary might meet the Lord alone and that the ill-feeling of the Jews might not be called out.

Ὁ διδασκ.] *magister* v.; *the Master*, used absolutely. Comp. xx. 16, xiii. 13 f.; Matt. xxvi 18, and parallels. The title opens a glimpse into the private intercourse of the Lord and the disciples: so they spoke of Him.

φωνεῖ] *calleth thee*, the conversation with Martha is evidently not related fully. We cannot suppose (with Cyril of Alexandria) that Martha herself framed the message out of the general tenor of the Lord's words Nor yet with Theophylact that the Presence itself has a call (*αὐτὸ τοῦτο τὸ παρεῖναι ἀντὶ φωνῆς ποιεῖται πρὸς σέ*). For φωνεῖ see x. 3, note.

29. ὡς ἠκ. ἠγ. ταχ. . . .] The terms are singularly vivid. The momentary act (ἠγέρθη, contrast also ἀνέστη, *v.* 31) is contrasted with the continuous action which followed (ἤρχετο). Comp. iv. 30.

30. ἦν ἔτι ἐν τ. τοπ. . . .] *was still in the place . . .*; as though He would meet the sisters away from the crowd of mourners.

31. The idea marks the known affection of Mary: "Cur hoc, nisi quia Maria tenero magis affectu fratrem diligebat et plus diligens amplius dolebat?" (Rup.)

ἵνα κλαύσῃ] *ut ploret* v. The verb describes the continuous, almost passionate, expression of sorrow. Comp. xvi. 20, xx. 11 ff. So it is used especially of wailing for the dead: Matt. ii. 18; Mark v. 38 f. etc., Luke vii. 13, viii. 52; Acts ix. 39. The word must be carefully distinguished from ἐδάκρυσεν (*v.* 35).

οἱ ὄντες μετ' αὐτῆς ἐν τῇ οἰκίᾳ καὶ παραμυθούμενοι
αὐτήν, ἰδόντες τὴν Μαριὰμ ὅτι ταχέως ἀνέστη καὶ
ἐξῆλθεν, ἠκολούθησαν αὐτῇ δόξαντες ὅτι ὑπάγει εἰς τὸ
32 μνημεῖον ἵνα κλαύσῃ ἐκεῖ. ἡ οὖν Μαριὰμ ὡς ἦλθεν
ὅπου ἦν Ἰησοῦς ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ πρὸς τοὺς
πόδας, λέγουσα αὐτῷ Κύριε, εἰ ἦς ὧδε οὐκ ἄν μου
33 ἀπέθανεν ὁ ἀδελφός. Ἰησοῦς οὖν ὡς εἶδεν αὐτὴν κλαίου-
σαν καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας

The secrecy of Martha became of no avail, and so it came to pass that the work was wrought in the presence of a mixed body of spectators (Cyril).

32. ἡ οὖν Μαρ. . . .] *Mary therefore, when she came . . . fell at his feet* with more demonstrative emotion than Martha (*v.* 21), as afterwards she is represented as "wailing," *v.* 33. θερμοτέρα αὕτη τῆς ἀδελφῆς (Chrys.). Comp. Mark v. 22; Matt. xx. 20; Mark vii. 25; Luke viii. 41; Luke xvii. 16; Acts x. 25.

"Eandem quam latius verbis Martha peroravit fidem Christi Filii Dei, Maria citius adorando expressit." (Rup.)

Κ. . . . ὁ ἀδ.] The words are identical with those used by Martha save for the significant transposition of the pronoun (οὐκ ἄν μου ἀπ. ὁ ἀδ.), and represent without doubt what the sisters had said one to another: "If the Lord had been here. . . ."

(3) *The Miracle* (33—44)

The details of the working of the miracle bring out several features not so clearly seen elsewhere. The work is not a simple exertion of sovereign, impassive power. It follows on a voluntary and deep apprehension of the sorrow in itself and in its source (*vv.* 33—38). At the same time the issue is absolutely known while the present pain is fully shared (39, 40). Such knowledge follows from the perfect sympathy between the Father and the Son. The Son's works are the open expression of the will of the Father which He has recognised (41, 42).

33—40. The Lord's grief. Faith on its trial.

33. No conversation and no answer follows the sister's address as before. This was the climax of natural grief which called for the act of power and not for the word of power only.

εἰδ. αὐτ. κλαι.] Mary added no words to her first address: "Lingua conticuit, cetera lacrimis uberius peregit." (Rup.) Martha seems to have calmly trusted to the promise of restoration which yet she could not understand (*v.* 39).

ἐνεβριμήσατο τῷ πνεύματι] *fremuit* or *infremuit spiritu* v.; *groaned in his spirit.* The same word (ἐμβριμάομαι) occurs in *v.* 38 and in three other places in the New Testament (Matt. ix. 30; Mark i. 43, xiv. 5.

In these places there is the notion of coercion springing out

were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going unto the tomb to wail
32 there. Mary therefore, when she came where Jesus was, and saw him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not
33 died. When Jesus therefore saw her wailing, and

of displeasure. The feeling is called out by something seen in another which moves to anger rather than to sorrow. So here we may set aside those interpretations of the word which represent the emotion as grief only. For such a sense of the word there is no authority at all. So much is clear that the general notion of antagonism, or indignation, or anger, must be taken.

But further difficulty arises as to the construction. Is the verb absolute or not? Is the spirit the sphere, or the instrument, or the object of the emotion?

1. In the other passages of the New Testament, with the exception of *v.* 38, the dative of the object is always added (and so also in Isa. xvii. 13, Symm.). If "the spirit" be the object here, what must we then understand by "the spirit" to which this vehement expression of feeling is directed? (*α*) Some have supposed that "the spirit" here is the seat of human feeling, which the Lord in respect of His divine nature checked in its intensity (Chrys.). But "the spirit" can hardly describe the passionate, sympathetic side of human nature; and this conception is inconsistent with the words "He troubled Himself" which follow. (*β*) Others again have taken "the spirit" to express, according to the common usage of the word, that part of the Lord's human nature whereby He was in immediate fellowship with His Father. And in this case two distinct views may be taken of the sense according as (1) the antagonism is with that which unduly shrinks from action, or (2) with that which unduly presses forward to action. If we follow the first idea the sense will be that the Lord "straitly charged," summoned up to vigorous conflict with death the spirit which might, humanly speaking, hang back from the terrible encounter which even through victory would bring His own death. If we follow the second the thought will be that the Lord checked the momentary impulse which arose within Him to exert His divine power at once, and first voluntarily brought Himself into complete sympathy with the sorrow which He came to relieve. According to the first of these two interpretations, "vehemently moved His spirit" would be parallel with "He troubled Himself": according to the second, "He sternly checked his spirit" would be the complement of it. Both interpretations fall in with the general sense of the passage, but

ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν ἑαυτόν[1], καὶ εἶπεν
34 Ποῦ τεθείκατε αὐτόν; λέγουσιν αὐτῷ Κύριε, ἔρχου καὶ

[1] ἐταράχθη τῷ πνεύματι ὡς ἐνβριμώμενος D.

the second seems to be the more natural.

2. Against this view of the construction, which makes "the spirit" the object of the verb, it may be urged that *in His Spirit* (τῷ πνεύματι) is used elsewhere in parallel passages to describe the sphere of feeling (Mark viii. 12; Luke x. 21; John xiii. 21). If then the verb be taken absolutely, which appears to be justified by the use below (ἐμβ. ἐν ἑαυτῷ), what is the implied object of the indignant antagonism? Various answers have been given. Some have supposed that the Lord felt indignation (α) with the Jews as hypocritical mourners at the scene, and soon to become traitors. But this seems to be inconsistent with the general tone of *vv.* 45 f.: and with the parallelism of the verse (κλαίουσαν, κλαίοντας). Others (β) find the cause of indignation in the unbelief or misapprehension of the Jews and even of the sisters. But these faults have not been brought into prominence. The emotion is stirred by the sight of sorrow as sorrow, and not as unbelief or distrust or disappointment. Others again (γ) think that the Lord was indignant at the sight of the momentary triumph of evil, as death, or personally of Christ's adversary the devil, who had brought sin into the world, and death through sin, which was here shown under circumstances of the deepest pathos. This interpretation accords well with the scope of the passage.

On the whole, therefore, the choice seems to lie between the senses 1 (β) (2), "He sternly checked His spirit"; and 2 (γ), "He groaned"—expressed, that is, indignant emotion — "in spirit." And the use of the word below (*v.* 38) leads to a decision in favour of the second of these renderings.

Whichever view, however, be taken, it must be remembered that the miracles of the Lord were not wrought by the simple word of power, but that in a mysterious way the element of sympathy entered into them. He took away the sufferings and diseases of men in some sense by taking them upon Himself, as is expressed in Matt. viii. 17; comp. Mark vii. 34. So it is said (Luke viii. 46) that He knew that power "had gone out from Him." Compare Heb. v. 7. It is an utter misunderstanding of the whole scope of the Gospel to find any contradiction between the sign of suffering (*Jesus wept*) and the voice of power (*Lazarus, come forth*). It has been suggested also that in this case the conflict was the heavier, seeing that Lazarus himself was called upon to undergo a life of suffering. "Usque ad lacrimas . . . condescendit humanitas . . . fortassis non tam pro eo quod mortuus erat quam pro eo quod propter ædificandam viventium fidem revocari illum oportebat ad tolerandas hujus vitæ miserias" (Rup.). The reader will recall Browning's interpretation

the Jews *also* wailing which came with her, he groaned
34 in the spirit[1], and troubled himself, and said, Where
have ye laid him? They say to him, Lord, come

[1] *or* in *his* spirit.

of his after-life in the *Epistle of Karshish*.

Ὁ Κύριος ἐμβριμᾶται τῷ πάθει ἐν τῷ πνεύματι τουτέστιν ἐπιτιμᾷ διὰ τοῦ πνεύματος τῇ συγχύσει καὶ ἐπέχει ταύτην (Theophylact).

Ἐπιτιμήσας τῷ πάθει, τὸ γὰρ ἐνεβριμήσατο τῷ πνεύματι τοῦτό ἐστι, ἐπέσχε τὴν σύγχυσιν καὶ οὕτως ἐρωτᾷ ποῦ τεθείκατε αὐτόν; ὥστε μὴ μετὰ ὀλοφυρμοῦ γίνεσθαι τὴν ἐρώτησιν (Chrys.).

τ. πνευμ.] St. John distinctly recognises "the spirit" (πνεῦμα, xiii. 21, xix. 30) and "the soul" (ψυχή, x. 11 ff., xii. 27) as elements in the Lord's perfect humanity, like the other Evangelists (πνεῦμα, Matt. xxvii. 50; Mark ii. 8, viii. 12; Luke x. 21, xxiii. 46; ψυχή, Matt. xx. 28, xxvi. 38, and parallels).

ἐτάραξεν ἑαυτόν] *turbavit se ipsum* v.; *troubled himself*. It cannot be supposed that the peculiar turn of the phrase used here is equivalent to *was troubled* (ἐταράχθη, xiii. 21, Vulg. *turbatus est*). The force of it appears to be that the Lord took to Himself freely those feelings to which others are subject; and this feeling of horror and indignation He manifested outwardly. Comp. Isa. xlii. 13. "Turbaris tu nolens: turbatus est Christus quia voluit . . . Contristatus est Jesus, verum est, sed quia voluit; mortuus est Jesus, verum est, sed quia voluit; in illius potestate erat sic vel sic affici vel non affici." (Aug. *ad loc.*)

Compare: "Affectum quippe humanum quando oportuisse judicavit in seipso potestate commovit qui hominem totum potestate suscepit." (*Tract.* lx. § 5).

And so Augustine draws out the general lesson against the affectation of indifference: "Quando turbatur qui non turbaretur nisi volens, eum consolatur qui turbatur et nolens. Pereant argumenta philosophorum qui negant in sapientem cadere perturbationes animorum . . . qui . . . stuporem deputant sanitatem ignorantes sic hominis animum quemadmodum corporis membrum desperatius ægrotare quando et doloris amiserit sensum" (*Tract.* lx. § 3).

34. Ποῦ τεθ. αὐτ.;] The question is remarkable as being the single place in the Gospel where the Lord speaks as seeking information. Yet see *v.* 17 (εὗρεν). At the same time (comp. vi. 6) it seems to be directed to the sisters to bring vividly before them the grave (as it were) of their hope. "Talis est vox Dei in Paradiso posteaquam homo peccavit: *Adam, ubi es?*" (Aug.)

λεγ.] *They say* . . . Apparently Martha and Mary, to whom we must suppose that the question was addressed.

ἐρχ. κ. ἰδ.] The words are a strange echo of i. 46. (Rev. vi. 1, 5, 7.) Comp. i. 39, note.

But the addition Κύριε expresses the effect of Christ's Presence.

35 ιδε. ἐδάκρυσεν[1] ὁ Ἰησοῦς. ἔλεγον οὖν οἱ Ἰουδαῖοι Ἴδε
37 πῶς ἐφίλει αὐτόν. τινὲς δὲ ἐξ αὐτῶν εἶπαν Οὐκ ἐδύνατο
οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι
38 ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Ἰησοῦς οὖν πάλιν ἐμβριμ-
ώμενος ἐν ἑαυτῷ ἔρχεται εἰς τὸ μνημεῖον· ἦν δὲ
σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. λέγει ὁ Ἰη-
39 σοῦς Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ

[1] Insert *καί* ℵD.

35. *ἐδάκρυσεν*] *lacrimatus est* v.; The word occurs here only in the New Testament. It says just so much as that "tears fell from Him." Once it is recorded that Jesus "wept" with the sorrow of lamentation: Luke xix. 41 (*ἔκλαυσεν*). Comp. Heb. v. 7, *μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων*. This weeping was for the death of a people, a church, and not of a friend. Here too the death of Lazarus is the type of the universal destiny of manhood. "Flevit Christus: fleat se homo. Quare enim flevit Christus, nisi quia flere hominem docuit?" (Aug.) It must be noticed that St. John records incidentally many traits of the Lord's perfect manhood: thirst (iv. 7, xix. 28), fatigue (iv. 6), love (*φιλεῖν*, xx. 2); as in the other Gospels we find mention of hunger (Matt. iv. 2), joy (Luke x. 21), sorrow (Mark iii. 5; Matt. xxvi. 38), and anger (Mark iii. 5).

36. *ἔλεγ. οὖν οἱ Ἰουδ. . . .*] *The Jews therefore said . . .* From *vv.* 45 f. it appears that some had joined the company who were not of Mary's friends.

ἐφίλει] *amabat* v.; comp. xx. 2.

37. *Οὐκ ἐδυν. οὗτ. . . .*] Many have supposed that the words are used in irony: as if the speakers would draw the conclusion that the former miracle must have been unreal, because no miracle was wrought when a deep personal feeling must have suggested it. Tears showed love, and showed it to be powerless. In favour of this view *v.* 46 (*But some of them . . .*) may be quoted. This view is commonly held by patristic commentators: *e.g.*, *οὐδὲ ἐν ταῖς συμφοραῖς τῆς πονηρίας καθυφίεσαν* (Chrys.). But it is more natural to regard the words as spoken in sincerity and ignorance. There was a superficial contradiction between the Lord's feeling and claim to power and His action. And it can cause no difficulty that the tidings of the Galilæan raisings from the dead had not become current at Jerusalem (comp. Luke viii. 56).

τ. τυφ.] *of him that was blind.* The phrase is a definite allusion to the miracle recorded in ch. ix, and shows undesignedly the effect which it had produced.

38. *Ἰησ. οὖν*] *Jesus therefore*, as standing in the presence of this conflict of grief and doubt, and with a clear vision of the realities of death. If it be supposed that the last words were spoken in mockery, then we can see a further reason of the new struggle.

35 and see. Jesus wept. The Jews therefore said,
36 Behold how he loved him! But some of them said,
37 Could not this man, which opened the eyes of him that was blind, have caused that this man also
38 should not die? Jesus therefore again groaning in himself cometh to the tomb. Now it was a cave,
39 and a stone lay against it. Jesus saith, Take ye away the stone. Martha, the sister of him that was

The Lord's emotion at this point has less outward manifestation; and Rupert dwells on the absence of words corresponding to the second clause in *v.* 33. He thinks that the first expression of indignant anger against the powers of evil is joined with the thought of the Passion through which evil was to be overcome, while the second points to execution of judgement at the second coming.

ἦν δὲ σπηλ. . . .] *erat autem spelunca* . . . v. The caves used as tombs were closed by stone doors, and in some cases by stones which could be rolled along a ledge to the opening into which they were fitted: Matt. xxviii. 2; Luke xxiv. 2; Mark xvi. 3, 4 (ἀνακεκύλισται). Thus the word ἐπέκειτο (*lay upon it* A.V.) does not necessarily describe a pit. The sense may be better given by *lay against it.*

39. Ἄρ. τ. λιθ.] *tollite lapidem* v. Comp. xx. 1, where the other Evangelists have *rolled away* or *rolled back.*

The Lord might, as Rupert says, have opened the tomb by an earthquake, but "cum per homines lapis ille tolli posset, sine causa videretur actum si divina virtute loco illum propelleret." And again: "Decet ut in his tantum fortitudinem suam utiliter exhibeat in quibus operari humana non valet infirmitas."

λεγ. . . . Μαρθ.] Mary having once expressed her last hope remains silent. Martha too had laid aside all present hope, at the Lord's bidding as she thought (*vv.* 23 ff.), and looked now for some future restoration, connected it may have been with the manifestation of Messiah's glory (*v.* 27).

ἡ ἀδ. τ. τετελ.] The close relationship is mentioned in order to place in a clearer light the tender solicitude with which Martha shrinks from the disclosure of the ravages of death on one nearly bound to her.

ἤδη ὄζει] *jam fetet* v. The words express the natural sequence of death. Under ordinary circumstances the physical change begins at the moment of dissolution. But in this case we may most naturally suppose that the process of corruption was arrested by Him who designed to restore life. It is not a question of greater or less power but of what we feel to be "fitness."

It will be observed that the

τετελευτηκότος Μάρθα Κύριε, ἤδη ὄζει, τεταρταῖος γάρ
40 ἐστιν. λέγει αὐτῇ ὁ Ἰησοῦς Οὐκ εἶπόν σοι ὅτι ἐὰν
41 πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ; ἦραν οὖν τὸν
λίθον[1]. ὁ δὲ Ἰησοῦς ἦρεν τοὺς ὀφθαλμοὺς ἄνω καὶ
42 εἶπεν Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου, ἐγὼ δὲ

[1] Insert οὗ ἦν A; insert οὗ ἦν ὁ τεθνηκὼς κείμενος C^3EGΓΔ.

Evangelist gives no support to the exaggerated statements of later interpreters (*e.g.*, Augustine, *In Joh. Tract.* xlix. 1, "resuscitavit fœtentem"). He simply records the natural words of the sister, who speaks of what she believes must be, and not of an ascertained fact.

τεταρτ. γ. ἐστ.] *quadriduanus enim est* v. The full significance of the words appears from a passage of *Bereshith R.* (p. 1143), quoted by Lightfoot: "It is a tradition of Ben Kaphra's: The very height of mourning is not till the third day. For three days the spirit wanders about the sepulchre, expecting if it may return into the body. But when it sees that the form or aspect of the face is changed [on the fourth day], then it hovers no more, but leaves the body to itself." "After three days," it is said elsewhere, "the countenance is changed."

The same belief found a place in the Zoroastrian system: *Vendîdâd, Farg.* xix. 90 ff. and *Yasht*, xxii. "The soul of the dead, on the fourth day, finds itself in the presence of a maid of divine beauty or fiendish ugliness, according as he himself was good or bad, and she leads him into heaven or hell: this maid is his conscience" (Darmestetter, *Vendîdâd*, p. 213, n.).

And it appears to be reflected in the opening of the *Hecuba*:

νῦν δ' ὑπὲρ μητρὸς φίλης
Ἑκάβης ἀίσσω, σῶμ' ἐρημώσας ἐμόν,
τριταῖον ἤδη φέγγος αἰωρούμενος.
Hec. 30 ff.

40. The Lord directs Martha to the deeper meaning of His words. He does not simply say, *Thy brother shall rise again.* He answers the suggestion of corruption by the promise of "glory." The general description of the victory of faith (*v.* 26) contained necessarily a special promise. The fulfilment of that promise was a revelation of *the glory of God* (*v.* 4), for which Christ had from the first encouraged the sisters to look. In this way attention is called to the permanent lesson of the sign.

41—44. The Son's fellowship with the Father. He quickens by His word.

41. ἦρ. οὖν τ. λιθ.] It was enough. No one gainsaid the Master's word.

ἦρεν . . . ἄνω] xvii. 1 (ἐπάρας τ. ὀφθ. εἰς τὸν οὐρ.).

Πάτερ] xii. 27 f.; xvii. 1, 24, 25; Matt. xi. 25; Luke xxiii. 34, 46.

"Diligenter perpende quod palam Patrem dixerit, et hoc opus in nomine Patris, id est ad confirmandum quod Deus Pater suus sit, facere velit" (Rup.).

dead, saith to him, Lord, by this time he stinketh:
40 for he hath been *dead* four days. Jesus saith to
her, Said I not to thee, that, if thou believedst,
41 thou shouldest see the glory of God? So they took
away the stone. And Jesus lifted up his eyes, and
said, Father, I thank thee that thou heardest me.
42 And I knew that thou hearest me always: but

εὐχαριστ. σ. ὅτι ἠκ. μ.] The prayer had been made before, and the answer to the prayer had been assured, v. 4. It was now the occasion not for supplication but for thanksgiving. But this thanksgiving was not for any uncertain or unexpected gift (*v.* 22). It was rather a proclamation of fellowship with God. The sympathy in work (v. 19) and thought between the Father and the Son is always perfect and uninterrupted, and now it was revealed in action. Even in this sorrow the Son knew the end (*I* [ἐγὼ δέ] on my part, whatever may have been the misgivings of others, *knew that . . .*); but that which He knew others denied, and by the open claim to the co-operation of God the Lord made a last solemn appeal to the belief of His adversaries.

This passage may help to an understanding of the true nature of prayer in the case of the Lord, as being the conscious realisation of the divine will, and not a petition for that which is contingent (comp. 1 John iii. 22). In the case of men prayer approximates to this more and more. It is not the setting up of the will of self, but the apprehension and taking to self of the divine will, which corresponds with the highest good of the individual. Comp. xv. 7, note.

Τοῦτο εἶπεν οὐχ ὡς αὐτοῦ ἀδυνατοῦντος ἀλλ' ὡς μιᾶς γνώμης οὔσης . . . πρὸς τὸ γενέσθαί μου τὸ θέλημα οὐ δέομαι εὐχῆς. ἀλλ' ὥστε πεῖσαι ὅτι σοὶ καὶ ἐμοὶ μία βούλησις (Chrys.).

"Non ego gratias quod tuus meruerim esse Filius sed quod hoc ipsum nescientibus notum fieri volueris hominibus ut ipsi salvi sint" (Matt. xi. 25) (Rup.).

For εὐχαριστεῖν as used of the Lord, see ch. vi. 11, 23; Matt. xv. 36, xxvi. 27; Mark viii. 6, xiv. 23; Luke xxii. 17, 19.

ᾔδειν] *sciebam* v. The Lord goes back to the moment of trial. He says, "*I knew*" even then, and not generally "*I know.*" And the knowledge to which He appeals underlies all experience. By this He shows Himself "*the leader and finisher of faith*" (Heb. xii. 2). His perfect fellowship of will with the Father is never interrupted.

"'Semper,' inquit, 'audis me,' id est non in tempore vel hora sicut participes meos justos homines . . ." (Rup.).

42. At the close of *v.* 41 we must make a pause. The reflection which follows is spoken as a self-revelation to the disciples.

It will be noticed also that the Lord uses the phrase "*because of*

ἤδειν ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον
τὸν περιεστῶτα εἶπον ἵνα πιστεύσωσιν ὅτι σύ με
43 ἀπέστειλας. καὶ ταῦτα εἰπὼν φωνῇ μεγάλῃ ἐκραύγασεν
44 Λάζαρε, δεῦρο ἔξω. ἐξῆλθεν[1] ὁ τεθνηκὼς δεδεμένος τοὺς
πόδας καὶ τὰς χεῖρας κειρίαις, καὶ ἡ ὄψις αὐτοῦ σου-
δαρίῳ περιεδέδετο. λέγει [ὁ[2]] Ἰησοῦς αὐτοῖς Λύσατε
45 αὐτὸν καὶ ἄφετε αὐτὸν ὑπάγειν. Πολλοὶ οὖν ἐκ τῶν
Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαριὰμ καὶ θεασάμενοι
46 ὃ[3] ἐποίησεν, ἐπίστευσαν εἰς αὐτόν· τινὲς δὲ ἐξ αὐτῶν

[1] Insert *καί* ℵAC³XΓΔ. [2] Omit ὁ B. [3] ἅ ℵA*LXΓΔ; ὅ A²BC*D.

the multitude," and not "*because of the Jews*," which would have been the natural phrase of the Evangelist, if this had been, as some have alleged, a free rendering of the Lord's words.

εἶπον] The thanksgiving for the prayer fulfilled was the proof of the divine mission of the Son. For by thanking God for a work not yet seen He gave a crucial test of His fellowship with God.

ἵνα πιστ.] xvii. 21. Thus the Lord seeks to lift the multitude into a higher region of life in which the Truth will be seen. Comp. 1 Kings xviii. 37.

43. ἐκραυγ.] *clamavit* v.; xii. 13, xviii. 40, xix. 6, 12, 15.

φων. μεγ.] *with a loud voice* of intelligible command. The contrast lies in the muttered incantations of sorcerers.

"Fremuit, lacrymavit, voce magna clamavit. Quam difficile surgit, quem moles malæ consuetudinis premit" (Aug.).

Λαζ. δεῦρο ἔξω] *L. veni foras* v.; *Lazarus, come forth*; comp. xii. 17; Luke vii. 14, viii. 54. Death is treated as sleep (*v.* 11, v. 25, 28). So the Lord "calleth" even the dead "by name" (ch. x. 3). If we may endeavour to represent the divine action, it appears that the quickening lies in the personal address (*Lazarus*). Then follows the command to use the new-given life (*hither, forth*).

44. ἐξῆλθ.] *et statim prodiit* v. The omission of the conjunction by the best ancient authorities increases the solemn emphasis of the statement (δεῦρο ἔξω. ἐξῆλθεν . . . "Hither, forth." "Forth came . . ."). Comp. v. 25 f.

It is unnecessary to speculate how Lazarus so bound came forth. The limbs may have been swathed separately, as was the Egyptian custom.

κειρίαις] *institis* v.; *bands*, narrow strips of linen such as those in which mummies are swathed. Comp. xix. 40 (ὀθονίοις).

ὄψις] *facies* v.; Rev. i. 16†.

σουδαρίῳ] xx. 7. The trait marks an eye-witness.

Λύσατε . . . ὑπάγειν] Even in the most overwhelming manifestation of divine power something was left for men to do; just as before the command was given to "remove the stone." The simple command, made necessary by the awe of the bystanders, corre-

because of the multitude which standeth around I said it, that they may believe that thou didst send
43 me. And when he had thus spoken, he cried with
44 a loud voice, Lazarus, come forth. He that was dead came forth, bound hand and foot with grave-clothes[1]; and his face was bound about with a napkin. Jesus saith to them, Loose him, and let
45 him go. Many therefore of the Jews, even they that came to Mary and beheld that which he did, believed
46 on him. But some of them went away to the

[1] *or* bands.

sponds with the Lord's action in the parallel records, Luke vii. 15 (*he gave him to his mother*); viii. 55 (*he commanded that something be given her to eat*). The narrative leaves the sequel untold.

(4) *The Immediate Results of the Miracle* (45—57)

The miracle was a decisive test of faith and unbelief in those who witnessed it (45, 46). The Jews and the Lord prepare themselves for the end. The Council, acting now under the influence of the Sadducæan hierarchy, decide on the death of Christ (47—53); and Christ withdraws from "the Jews" and waits "with His disciples" in retirement for the feast time, while men anxiously look for His appearance (54—57).

45 f. Men judge of the sign according to their nature.

45. Πολλ. οὖν . . .] *Many therefore of the Jews, even they that came . . . and beheld.* "The Jews," as a general term here (comp. *v.* 37), seems to include others in addition to the friends of Mary. Curiosity may readily have led some to join the company on their way to the grave.

θεασ.] ch. i. 14; 1 John i. 1. Contrast ἰδόντες ch. vi. 14, 26.

πρὸς τ. M.] The phrase is different from that in *v.* 19 (*to Martha and Mary*), in order to refer exactly to the circumstances of *v.* 31.

ὃ ἐπ.] *that which he did.* The singular, which has the best ancient authority, as compared with ἃ (*v.* 46), marks the concentration of thought upon the crowning work.

46 τινὲς δ. ἐξ αὐ.] *some* of "the Jews," that is, and not of "the Jews who had come to Mary."

ἀπῆλθον πρ. τ. Φαρ.] *went away to the Pharisees.* Comp. v. 15, ix. 13. It is not possible to determine their motive. It may have been simple perplexity. There is no trace of malevolence (unless it be found in *v.* 37), while there is, on the other hand, no trace of faith. Want of sympathy made the messengers the occasion of the final catastrophe. Comp. v. 15.

Thus it came to pass that the words in Luke xvi. 30 f., found a first accomplishment.

ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς ἃ
47 ἐποίησεν Ἰησοῦς. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ
Φαρισαῖοι συνέδριον, καὶ ἔλεγον Τί ποιοῦμεν ὅτι οὗτος
48 ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα; ἐὰν ἀφῶμεν αὐτὸν
οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.
49 εἷς δέ τις ἐξ αὐτῶν Καιάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ

47—53. The decision of the Sanhedrin.

47. Συνηγ. οὖν οἱ ἀρχ.] *The chief priests therefore,* inasmuch as it was evident that this last work could not but create a popular crisis at the coming feast.

The "chief priests"—the hierarchical Sadducæan party—take the lead. Comp. vii. 32 (true reading). So it is throughout: xi. 57, xii. 10, xviii. 3, 35, xix. 6, 15, 21. In the whole record after this chapter the Pharisees are mentioned only twice (xii. 19, 42), and then in a very different aspect.

The same fact appears also in the Synoptic narratives. The only mention of "the Pharisees" in the history of the Passion is Matt. xxvii. 62 (*the chief priests and Pharisees, i.e.* the Sanhedrin), while "the chief priests" take the place of the deadly enemies of Christ (Matt. xxvi. 3, 14, etc.).

So also in the Acts the Pharisees never stand out as the leading enemies of the Christians. On the contrary, in the two scenes where they appear they are represented as inclined to favour them: v. 34, xxiii. 6 ff. The priests and the Sadducees—who belonged to the same party—take up the opposition: iv. 1, v. 17, xxii. 30, xxiii. 14, xxv. 2, Saul, himself a Pharisee, was their emissary (ix. 21, xxvi. 10).

συνέδριον] *concilium* v.; *a council,* that is, "a meeting of the Council." The word occurs here only without the article (Matt. x. 17 is different).

Τί ποιοῦμεν] *Quid facimus?* v.; *What do we?* Not simply "What must we do?" (ch. vi. 28 τί ποιῶμεν;) or "What shall we do?" (Acts iv. 16, τί ποιήσομεν;) as if there were room for quiet deliberation; but, What are we doing? What course are we taking? Comp. Heb. xi. 32. The crisis for action is present and urgent. There is no question of considering Christ's claims, even when His works are acknowledged. The matter is regarded only as it affects themselves.

οὗτος] *hic homo* v.; said contemptuously: ch. ix. 16.

The raising of the dead was supposed to be the means by which Messiah would bring the nations to the true God. He was to receive "the key" of the resurrection (*Sanhd.* 113 *a*). *Ber. R.* 73; Weber, p. 352.

48. ἐὰν ἀφωμ.] It is assumed that the multitude will place their own interpretation upon the miracles, and set Jesus at their head, and that He will lend Himself to their zeal. This being so, they argue that the

Pharisees, and told them the things which Jesus had
47 done. The chief priests therefore and the Pharisees
gathered a council, and said, What do we? for this
48 man doeth many signs. If we let him thus alone, all
men will believe on him: and the Romans will come
and will take away both our place and our nation.
49 But a certain one of them, Caiaphas, being high

Romans will interfere with their power because they are unable to suppress seditious risings.

ἐλ. . . . καὶ ἀρ.] *will come and will take away*, as something which was their possession. They look at the hypothetical catastrophe from its personal side as affecting themselves. The two finite verbs (ἐλεύσονται καὶ ἀροῦσιν), instead of the participle and finite verb, give distinction to each element in the picture. Comp. xv. 16.

ἡμῶν καὶ τ. . . .] *nostrum et locum et . . .* v.; *both our place and our nation*, the visible seat of the theocracy, the Temple and the City (comp. Acts vi. 13, xxi. 28; [Matt. xxiv. 15]), and our civil organisation.

Their one thought is of themselves (ἡμῶν καὶ τὸν τ. . . .). Thus they stand in the position of the hireling (ch. x. 12); and still they did in fact by their action "destroy the Temple" (ch. ii. 19, note).

For τόπος see 2 Macc. iii. 2; v. 19; Acts vi. 13 f., xxi. 28.

Ἐξέβη καὶ μὴ προσδοκώντων αὐτῶν, καὶ τὸ ἔθνος καὶ τὴν πόλιν ἔλαβον [οἱ Ρωμαῖοι] ἐπειδὴ ἀνεῖλον αὐτόν (Chrys.).

"Temporalia perdere timuerunt, et vitam æternam non cogitaverunt; ac sic utrumque perdiderunt" (Aug.).

49. εἷς δέ τις . . .] (*But*) *one of them*, named *Caiaphas* . . . Comp. xviii. 13, note.; Matt. xxvi. 3, note; Acts v. 17.

ἀρχ. ὢν τ. ἐνιαυτ. ἐκειν.] *being high-priest that year.* The phrase is added not as though the office were annual, but to bring out that at this last crisis of the fate of the Jews Caiaphas was the religious head of the nation. So he spoke as their mouthpiece. Nothing can be more natural than that in the recollection of St. John the year of the death of Christ—the end and the beginning—should stand out conspicuously from all history as "the year of the Lord." That Caiaphas was high-priest "in that year" (*v.* 51, xviii. 13; comp. *Sus.* 5) gave its character to his pontificate. Comp. ch. xx. 19, note; Matt. xxii. 23, 46; Mark iv. 35 (ἐκειν. τ. ἡμ.); Luke xxiv. 3.

Ὑμ. οὐκ οἰδ. . . .] *Ye* who dwell on these scruples and these fears, do not even know the simplest rule of statesmanship, that one must be sacrificed to many. The emphatic pronoun is bitterly contemptuous. The unscrupulous Sadducee (Acts v. 17) contrasts the timid irresolution of mere Pharisees with his own clear policy of death (comp. xii. 19). Ὅπερ ἐκεῖνοι ἀμφέβαλλον, καὶ ἐν τάξει βουλῆς προετίθεσαν . . . τοῦτο οὗτος ἀναισχύντως καὶ γυμνῇ

50 ἐκείνου, εἶπεν αὐτοῖς Ὑμεῖς οὐκ οἴδατε οὐδέν, οὐδὲ
λογίζεσθε ὅτι συμφέρει ὑμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ
51 ὑπὲρ τοῦ λαοῦ καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται. Τοῦτο
δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυ-
τοῦ ἐκείνου ἐπροφήτευσεν ὅτι ἔμελλεν Ἰησοῦς ἀποθνή-
52 σκειν ὑπὲρ τοῦ ἔθνους, καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον,
ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ θεοῦ τὰ διεσκορπισμένα
53 συναγάγῃ εἰς ἕν. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας[1] ἐβουλεύ-
σαντο[2] ἵνα ἀποκτείνωσιν αὐτόν.

54 Ὁ οὖν Ἰησοῦς οὐκέτι παρρησίᾳ περιεπάτει ἐν τοῖς
Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν[3] ἐγγὺς
τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ ἔμεινεν

[1] ὥρας LX. [2] συνεβουλεύσαντο ALXΓΔ. [3] Insert Σαμφουρείν D.

τῇ κεφαλῇ καὶ μετὰ ἰσαμότητος ἀνεβόησε (Chrys.). They could not even see their own interest; they were dreaming of some kind of restraint when they might make use of a convenient victim. This thought brings out the force of the clause which follows: "*nor consider that it is expedient for you.*"

εἷς ἄνθρωπος] ch. xix. 5; 1 Tim. ii. 5 (ch. viii. 40).

50. τ. λα. . . . τ. ἐθν.] *populo . . . gens* v. Λαός marks the divine relationship: ἔθνος the civil organisation. Comp. Acts xxvi. 17, 23; 1 Pet. ii. 9 f. (Luke ii. 10). Notice τὸ γένος: 2 Macc. v. 22; xii. 31.

Ἔθνος is applied to the Jews: Luke vii. 5, xxiii. 2 (John xviii. 35); Acts x. 22, xxiv. 2, 10, 17, xxvi. 4, xxviii. 19; and so constantly in the LXX., *e.g.*, Exod. xxxiii. 1. This use is wholly distinct from τὰ ἔθνη.

51. Τοῦτο δὲ ἀφ' ἑαυτ. . . .] The high-priest represented the divine headship of the Jews, and it was through him that an inspired decision was given on questions of doubt: Num. xxvii. 21. The true priest is, as Philo says, a prophet (*De Creat. Princ.* 8, II. p. 367). Here, in virtue of his office, Caiaphas so utters his own thoughts as to pronounce a sentence of God unconsciously. By a mysterious irony he interpreted the results of the death of Christ truly, though in a way directly opposite to that which he apprehended. Something of the irony which reaches its climax here is found in other parts of the Gospel: vii. 41, 42, xix. 21.

In speaking of the issue of the Lord's death St. John does not repeat the word λαός. The Jews at this crisis had ceased to be "a people." They were a "nation" only, as one of the nations of the world. The elements of the true "people" were scattered throughout the world, as Jews, and Jews of the Dispersion, and Gentiles.

52. εἰς ἕν] *gather together into one*, not as locally united, but as

priest that year, said to them, Ye know nothing
50 at all, nor do ye take account that it is expedient
for you that one man should die for the people,
51 and that the whole nation perish not. Now this he
said not of himself: but being high priest that year,
he prophesied that Jesus should die for the nation;
52 and not for the nation only, but that he might
also gather together into one the children of God
53 that are scattered abroad. So from that day forth
they took counsel that they might put him to
54 death.

Jesus therefore walked no more openly among the Jews, but departed thence into the country near to

partaking in a common life and relationship through and to Him. Comp. x. 16, xvii. 23.

Ἓν σῶμα ἐποίησεν. ὁ ἐν Ῥώμῃ καθήμενος τοὺς Ἰνδοὺς μέλος εἶναι νομίζει ἑαυτοῦ· τί ταύτης τῆς συναγωγῆς ἴσον; καὶ πάντων κεφαλὴ ὁ Χριστός (Chrys.).

τὰ τ. τ. θ.] These "scattered children of God" were truly "children of God," though they had not as yet received the full knowledge of their Father. Comp. x. 16. The title is not given by anticipation, but by a revelation of the true essence of things. They were the constituents of the new "people" (xii. 32; 1 John ii. 2), even as they witnessed to the original filial relation of man as man to God. The term *scattered abroad* (*filios dei qui erant dispersi* v.) marks a broken unity and not only wide dispersion (Matt. xxvi. 31; Acts v. 37). Such is the state of mankind in relation to its divine original. Comp. Isa. xlix. 6, lvi. 8. With this unconscious prophecy of Caiaphas we must compare the "title" of Pilate, ch. xix. 21 f.

53. ἐβουλ.] That which had been a desire before (v. 18), now became a settled plan. St. John marks the growth of the hostility step by step: v. 16 ff. (vii. 1), vii. 32, 45 ff., viii. 59, ix. 22, x. 39.

54—57. A space of retirement and suspense.

54. Ὁ οὖν Ἰησ. . . .] *Jesus therefore . . .* withdrawing Himself from unnecessary perils.

παρρ.] Comp. vii. 4.

περιεπ.] vii. 1.

ἀπηλθ. . . . εἰς τ. χωρ.] *went away . . . unto the country*, that is, the country as opposed to the parts about Jerusalem, as in the next verse.

Ἐφραίμ] This place has been identified with Ophrah, mentioned with Beth-el in 2 Chron. xiii. 19. In this case "the wilderness" is the wild country N.E. of Jerusalem. But it has been

55 μετὰ τῶν μαθητῶν. ⁹Ην δὲ ἐγγὺς τὸ πάσχα τῶν Ἰου-
δαίων, καὶ ἀνέβησαν πολλοὶ εἰς Ἰεροσόλυμα ἐκ τῆς
56 χώρας πρὸ τοῦ πάσχα ἵνα ἁγνίσωσιν ἑαυτούς. ἐζήτουν
οὖν τὸν Ἰησοῦν καὶ ἔλεγον μετ᾽ ἀλλήλων ἐν τῷ ἱερῷ ἑστη-
κότες Τί δοκεῖ ὑμῖν ; ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν ;
57 δεδώκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολὰς[1]
ἵνα ἐάν τις γνῷ ποῦ ἐστὶν μηνύσῃ, ὅπως πιάσωσιν
αὐτόν.

12 Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς
Βηθανίαν, ὅπου ἦν Λάζαρος[1], ὃν ἤγειρεν ἐκ νεκρῶν

[1] ἐντολήν ADLXΓΔ. [2] Insert ὁ τεθνηκώς ADΓΔ.

suggested to me that it is more likely that the Lord returned to Peræa; and that Ephraim is the Ephron of 1 Macc. v. 46; 2 Macc. xii. 27. Cod. D has εἰς τὴν χώραν Σαμφουρείν, *in regionem Sapfurim.*

55. τ. πασχ. τ. Ἰουδ.] ii. 13 (otherwise in vi. 4). The contrast between the Jewish passover and "the Christian passover" is distinctly before the mind of the Evangelist (1 Cor. v. 7).

ἵνα ἁγνισ. ἑαυτ.] Acts xxi. 24 ff.; ch. xviii. 28. For the passover absolute ritual purity was required by the general though not by a specific law of Moses: Levit. vii. 21. Comp. Num. ix. 10; 2 Chron. xxx. 17 ff. "Every man," saith R. Isaac, "is bound to purify himself for the feast" (*Rosh Hashanah* xvi. 2, Lightfoot). The phrase was transferred to a spiritual use, 1 John iii. 3.

56. ἐζητ. οὖν . . .] *They sought therefore for Jesus* . . , as remembering the events of the last Feast, x. 22 ff. (comp. vii. 11 ff.), *and spake one with another as they stood in the temple,* the scene of Christ's teaching. The phrase (ἔλεγον μετ᾽ ἀλλ.) seems to describe the many knots of questioners gathered from time to time.

Τί δοκ. ὑμ. . . .;] The words appear to be spoken in mere curiosity, without love or hatred. The form of the sentence (οὐ μὴ ἔλθῃ) suggests that the speakers are quoting words which had been used ("He certainly will not come").

The whole description gives the vivid impression of some one who had mingled with them.

57. δεδ. . . . ἐντολάς] *Now the chief priests had given commands.* This was known, and hence came the anxious questionings of the people. The plural (ἐντολάς) seems to be on the whole the most probable reading. In either case the phrase implies that particular instructions had been given, and not only a general direction.

ἵνα ἐάν τις γνῷ . . . μηνύσῃ . . .] *ut si quis cognoverit . . indicet* v.; *that if any man should learn . . . he should give information . . .* Both words are significant. For μηνύω, see Acts xxiii. 30.

55 the wilderness, into a city called Ephraim; and there
he abode with the disciples. Now the passover of
the Jews was at hand: and many went up to
56 Jerusalem out of the country before the passover, to
purify themselves. They sought therefore for Jesus,
and spake one with another, as they stood in the
57 temple, What think ye? That he will not come to
the feast? Now the chief priests and the Pharisees
had given commands, that, if any man should learn
where he was, he should give information, that they
might take him.

12 Jesus therefore[1] six days before the passover
came to Bethany, where Lazarus was, whom Jesus

[1] *or* so Jesus.

2. *The close of Christ's public ministry* (xii.)

St. John's narrative differs from that of the Synoptists as to the close of the Lord's ministry, as it differs throughout, but in a converse manner. Hitherto he has recorded a controversy at Jerusalem which they omit. At the last visit they record a controversy which he omits. The omission follows from the structure of his Gospel. He has already traced the conflict with Judaism in its essential features, and he has therefore no need to dwell on the final discussions which made clear to all what he has shown in its successive stages. Hence he closes his record of the public ministry with three typical scenes (xii. 1—36), which mark successively the Lord's relation to the disciples (*the feast at Bethany*, 1—11); to the multitude, *the triumphal entry*, 12—19, and to the larger world outside, *the petition of the Greeks* (20—36*a*), and then he gives two summary judgements on the whole issue of Christ's work (37—50).

In each of the representative scenes the manifestation of the Lord's power is shown to become the occasion of fresh hostility on the part of His enemies (*v.* 10 ἵνα καὶ τὸν Λ. ἀποκτ., *v.* 19 θεωρεῖτε ὅτι οὐκ ὠφ. οὐδέν, *v.* 36 ἀπελθὼν ἐκρύβη). Faith and unbelief to the last grow side by side.

The feast is recorded by St. Matthew and St. Luke; the triumphal entry by the three Synoptists.

The visit of the Greeks, the one incident recorded by St. John in the time between the entry into Jerusalem and the Last Supper, of which day the Synoptists have given a full account, is not noticed by them.

(1) *The feast at Bethany* (1—11)

This narrative must be compared with the Synoptic parallels

2 Ἰησοῦς[1]. ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει, ὁ δὲ Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων σὺν
3 αὐτῷ· ἡ οὖν Μαριὰμ λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου ἤλειψεν τοὺς πόδας [τοῦ[2]] Ἰησοῦ καὶ ἐξέμαξεν ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ

[1] Omit Ἰησοῦς ΧΓ. [2] Omit τοῦ B.

(Matt. xxvi. 6 ff.; Mark xiv. 3 ff.), and contrasted with Luke vii. 36 ff. The event is transposed without any definite mark of time in the Synoptic narrative, in order to bring it into close connexion with the treachery of Judas which was called out by it. In the incident recorded by St. Luke the central fact is the washing of the Lord's feet "with tears." The sinner and the friend were equal in their devotion, yet widely separated in the manner in which they showed it.

CHAP. XII. 1. Ὁ οὖν Ἰησ.] *Jesus therefore . . .* or, *So Jesus . . .* Such being the time (xi. 55) and the general circumstances (xi. 56 f.). The idea is suggested that "the hour" was now come (viii. 20).

πρὸ ἓξ ἡμ. . . .] That is, apparently, on the 8th Nisan. If, as has been shown to be the case, the Crucifixion took place on the 14th Nisan, and if, which seems to be less certain, that day was a Friday, the date given by St. John falls on the Sabbath. It must then be supposed that the feast took place in the evening after the close of the Sabbath. If the Passion fell on Thursday, for which strong reasons can be adduced (*Introd. to Gospels*, pp. 344 ff.), the arrival at Bethany took place on Friday. In this case the Sabbath was kept a day of rest, and followed by the feast. On either supposition the entrance into Jerusalem was made on the Sunday, the next (natural) day.

St. John appears to mark the period as the new *Hexaemeron*, a solemn period of "six days," the time of the new Creation. His Gospel begins and closes with a sacred week (comp. i. 29, 35, 43, ii. 1). For the form of the phrase comp. ch. xi. 18; Amos i. 1 (LXX.) πρὸ δύο ἐτῶν τοῦ σεισμοῦ, and many examples in Wetstein.

ἦλθ. εἰς Βηθ.] *came to Bethany*, having joined the Paschal gathering from Galilee through Peræa near Jericho: Luke xviii. 35 and parallels. This pause at Bethany is not mentioned in the Synoptists; but there is nothing surprising in the omission. St. Matthew and St. Mark mention that during the days which followed the Lord "went out to Bethany" at night (Matt. xxi. 17; Mark xi. 11. Comp. Luke xxi. 37).

ὃν ἤγ. . . . Ἰησ.] There is a solemn emphasis in the repetition of the Lord's name.

2. ἐποι. οὖν αὐτ. δειπ. ἐκ.] *They* (probably the people of the village) *made him therefore . . . supper there.* The feast was a grateful recognition of the work done among them (οὖν). The mention of Lazarus as one of those present hardly falls in with the idea that he and his sisters were the hosts. From Matt.

2 raised from the dead. They made him therefore
a supper there: and Martha served; but Lazarus
3 was one of them that sat at meat with him. Mary
therefore took a pound of ointment of spikenard, very
precious, and anointed the feet of Jesus, and wiped
his feet with her hair: and the house was filled with

xxvi. 6, Mark xiv. 4, it appears that the feast was held in the house of "Simon the leper."

This feast at Bethany at the close of the Lord's ministry corresponds remarkably with the feast at Cana at the commencement: "the beginning of signs" with the crown of them. That feast came at the end of the sacred week, this at the opening.

2, 3. Martha and Mary at this common feast still fulfil their characteristic parts.

3. *ἡ οὖν Μαρ. λαβ. . . .*] *Mary therefore took . . .* feeling by a divine intuition the full significance of the festival. The act of anointing was symbolic of consecration to a divine work. This Mary felt to be imminent. The name of "the woman" is not mentioned in the Synoptic narrative. At the same time it is significant that St. John does not mention the anointing of the head, but that which showed humbler devotion, the anointing of the feet.

λίτραν] *litram* v.; *a pound.* xix. 39, note. St. Matthew and St. Mark say simply, "a flask" (*ἀλάβαστρον*). The word (*λίτρα*) was current among Jewish writers. Comp. Buxtorf, *s.v.* ליטרא.

νάρδου πιστικῆς] *nardi pistici* v. here and *nardi spicati* in St. Mark; *of spikenard.* The phrase is of uncertain meaning. In later Greek the epithet (*πιστικός*) is used in the sense of "trustworthy," and it may mean here "genuine," "pure"; or it may mean "liquid" (*πίνω*). Perhaps it is best to suppose that it is a local technical term.

τ. ποδ. . . . τ. ποδ.] The repetition is significant, and so is the order in the second clause: *τ. θριξὶν αὐτ. τ. ποδ. αὐτ.* The Synoptists mention only the "pouring on the head." This was an ordinary mark of honour: Ps. xxiii. 5. Comp. Luke vii. 46. The "unloosing of the hair" was an act of the most complete self-devotion.

The old commentators saw a moral meaning in this act: *πόδες τοῦ Κυρίου καὶ οἱ ἐλάχιστοι ἀδελφοί . . . οὓς ἄλειφε τῷ τῆς ἐλεημοσύνης μύρῳ* (Theophylact, after Chrys.).

ἡ δ. οἰκ. . . . μυρ.] The detail is peculiar to St. John, and is one of those minute points which belong only to a personal impression at the time. The keen sense of the fragrance belongs to experience and not to imagination.

A passage quoted from *Medr. Koheleth*, ch. vii. 1, "Good oil spreads its fragrance from the inner chamber to the hall; a good name reaches from one end of the world to the other," connects the words with the words in Matt. xxvi. 13. Comp. Ign. *ad Eph.* 17.

4 οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου. λέγει [δὲ [1]]
Ἰούδας [2] ὁ Ἰσκαριώτης εἷς τῶν μαθητῶν αὐτοῦ, ὁ μέλλων
5 αὐτὸν παραδιδόναι Διὰ τί τοῦτο τὸ μύρον οὐκ ἐπράθη
6 τριακοσίων δηναρίων καὶ ἐδόθη πτωχοῖς; εἶπεν δὲ τοῦτο
οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ ἀλλ' ὅτι κλέπτης
ἦν καὶ τὸ γλωσσόκομον ἔχων [3] τὰ βαλλόμενα ἐβάσταζεν.
7 εἶπεν οὖν ὁ Ἰησοῦς Ἄφες αὐτήν, ἵνα εἰς τὴν ἡμέραν

[1] δέ ℵB; οὖν ADQXΓΔ. [2] Insert Σίμωνος AEQXΓΔ.
[3] ἔχων ℵBDLQ; εἶχεν καί AXΓΔ.

4. λεγ. δὲ Ἰουδ. . . .] *But Judas Iscariot, one of his disciples which should betray him saith . . .* The purpose is represented as already present if hitherto undefined. Now it took shape. Judas expressed what others felt (οἱ μαθηταί, Matt. xxvi. 8; τινες, Mark xiv. 4). With him the thought answered to an evil spirit: with them it was a passing suggestion. It is natural that St. John should assign to the one that which truly belonged to him only.

The parts of Mary and Judas in respect to the death of Christ are brought into sharp contrast. Mary in her devotion unconsciously provides for the honour of the dead. Judas in his selfishness unconsciously brings about the death itself.

5. τριακ. δην.] The same sum is mentioned in Mark xiv. 5. (So also Ἄφετε αὐτήν *v.* 7.) Comp. Plin. *H. N.* XII. 54 (25).

κ. ἐδοθ.] *and given, i.e.*, the price of it.

πτωχ.] *egenis* v. The omission of the definite article gives emphasis to the character as distinguished from the class. Comp. Matt. xi. 5; Luke xviii. 22.

The poor were not forgotten, as may be gathered from xiii. 29. And Christ Himself was the true image of the poor, as the poor hereafter were to be of Him.

6. γλωσσόκομον] *loculos* v.; *the box*, or *chest*. The word was adopted in Rabbinic. See Buxtorf, *s.v.* גלוסקמא. Compare 2 Chron. xxiv. 8, 10 (LXX.).

ἐβαστ.] *portabat* v.; *took* . . . The word ἐβάσταζεν can from the context gain the sense *took away:* ch. xx. 15; and so it appears to be used here. If the simple meaning, *bare*, be adopted, the force of the addition will be: "He was a thief, and from his position he could indulge his avarice at the expense of the disciples."

The question has been asked why the office, which was itself a temptation, was assigned to Judas? The answer, so far as an answer can be given, seems to lie in the nature of things. Temptation commonly comes to us through that for which we are naturally fitted. Judas had gifts of management, we may suppose, and so also the trial which comes through that habit of mind. The work gave him the opportunity of self-conquest.

7. Ἄφες αὐτ. . . .] *sine illam* v.

4 the odour of the ointment. But Judas Iscariot, one
5 of his disciples, which should betray him, saith, Why
was not this ointment sold for three hundred pence,
6 and given to the poor? Now this he said, not
because he cared for the poor; but because he was
a thief, and having the box took[1] what was put
7 therein. Jesus therefore said, Suffer her to keep

[1] *or* bare.

The general sense of the answer is clear. This offering was but the beginning of the work indicated by it, and yet in itself most significant. The anointing to the sacred office was an anointing for the tomb. Judas found fault with an unfruitful expenditure. The words of the Lord show that there is that which is unfruitful directly, and yet in accordance with our instincts. No one grudges the gifts of affection to the dead; and this natural sacrifice of love, acknowledged by all, Mary had made, though she knew not the full import of the act. The anointing was in truth the first stage in an embalming. Death would give the opportunity of completing what was begun; and that was rightly done which would find its fulfilment in the preparation for the burial.

The words as given in the Synoptists (Matt. xxvi. 12; Mark xiv. 8) dwell on the present import of the deed. St. John recognises this, but points also to some further fulfilment which should follow.

ἵνα εἰς τ. ἡμ. . . .] *ut in die sepulturæ meæ servet illud* v.; *Suffer her to keep it for the day of my preparation for burial.* The interpretation of these words is difficult. If, as appears at first sight from the Synoptic parallels, the ointment was poured out, in what sense could it be said to be kept? Two explanations have been proposed: "Let her alone: she hath done all this, she hath preserved her treasure unsold, that she might keep it for my preparation for burial." And again: "Suffer her to keep it—this was her purpose, and let it not be disturbed—for my preparation for burial." Both explanations seem to fall in with the context. The latter perhaps with its apparent paradox is to be preferred, and the idiom by which a speaker throws himself into the past, and regards what is done as still a purpose, is common to all languages. It may, however, be questioned whether the Synoptists describe the consumption of the whole of the large amount of ointment mentioned by St. John (κατέχεεν, Matt. xxvi. 7; Mark xiv. 3). Part may have been used for this preliminary, unconscious, embalming, and part reserved.

τ. ἐνταφ.] *of my preparation for burial.* This preparation, the Lord implies, was now begun, though it was completed afterwards (xix. 40). Mary had done her part.

8 τοῦ ἐνταφιασμοῦ μου τηρήσῃ[1] αὐτό· τοὺς πτωχοὺς γὰρ
πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.
9 Ἔγνω οὖν ὁ[2] ὄχλος πολὺς ἐκ τῶν Ἰουδαίων ὅτι ἐκεῖ
ἐστίν, καὶ ἦλθαν οὐ διὰ τὸν Ἰησοῦν μόνον ἀλλ' ἵνα
10 καὶ τὸν Λάζαρον ἴδωσιν ὃν ἤγειρεν ἐκ νεκρῶν. ἐβου-
λεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Λάζαρον ἀπο-
11 κτείνωσιν, ὅτι πολλοὶ δι' αὐτὸν ὑπῆγον τῶν Ἰουδαίων
καὶ ἐπίστευον εἰς τὸν Ἰησοῦν.
12 Τῇ ἐπαύριον ὁ ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν,

[1] ἵνα . . . τηρήσῃ ℵBDLQX; τετήρηκεν ΑΓΔ.
[2] Omit ὁ AB³(D)QX.

8. παντ. ἐχ.] Comp. Deut. xv. 11.

ἐμ. δ. οὐ παντ. ἐχ.] For the other side of this truth see Matt. xxviii. 20, (xxv. 40). "Habuit illum Ecclesia secundum præsentiam carnis paucis diebus: modo fide tenet, oculis non videt." (Aug.) The juxtaposition by Christ of Himself and the poor is a revelation of His claims.

It is remarkable that the promise of the future record of the act of love (Matt. xxvi. 13; Mark xiv. 9) is omitted by the one Evangelist who gives the name of the woman who showed this devotion to her Master.

9. Ἔγν. οὖν ὁ ὀχ. πολ.] *The common people* (according to the most probable reading, in which the two words ὁ. π. form a compound noun, as in *v.* 12) *therefore* as contrasted here with their leaders (*v.* 10).

Ἔγνω] *i.e.*, came to know: *learnt*, xi. 57.

οὖν] The report of the feast was naturally noised abroad.

ἐκ τ. Ἰουδ.] The preposition ἐκ marks the class *out of which* the multitude was formed. Comp. vi. 60, xvi. 17, iii. 1, vii. 48.

ἦλθ.] *came*, perhaps on the evening of the Sabbath, when the feast took place.

οὐ διὰ τ. Ἰ. . . . ἀλλ' ἵνα . . .] The Evangelist gives the general and the specific purpose. The reference to Lazarus is a life-like reminiscence of an impression gained at the time. Thomas à Kempis represents the Lord as saying to the disciple in reference to this: "Mundandus est ergo intentionis oculus ut sit simplex et rectus, atque ultra omnia varia media ad me dirigendus" (*De Imit.* iii. 33, 2).

10. οἱ ἀρχ.] Here, as before, *the chief priests* are prepared for decisive measures. The sacrifice of the "one man" (xi. 50) soon involved the sacrifice of more.

It is tacitly assumed that the Lord's power could not avail to protect.

"Si aliud vobis videtur mortuus, aliud occisus: ecce Dominus utrumque fecit, et Lazarum mortuum et seipsum suscitavit occisum." (Aug.)

8 it for the day of my preparation for burial. For
the poor ye have always with you; but me ye have
9 not always. The common people therefore of the
Jews learned that he was there: and they came, not
for Jesus' sake only, but that they might see Lazarus
10 also, whom he had raised from the dead. But the
chief priests took counsel that they might put Lazarus
11 also to death; because that by reason of him many
of the Jews went away, and believed on Jesus.
12 On the morrow the common people that had come
to the feast, when they heard that Jesus was coming

11. ὑπῆγον] *abibant* v.; *went away*, withdrew from their company.

(2) *The triumphal entry into Jerusalem* (12—19)

In this incident again St. John's narrative is parallel to that of the Synoptists (Matt. xxi. 1 ff.; Mark xi. 1 ff.; Luke xix. 29 ff.), but more exact in details. The Synoptists say nothing of the rest at Bethany; and it appears at first sight as if they placed the triumphal entry on the same day as the journey from Jericho (Matt. xx. 29 ff. and parallels). And yet in each case there is the sign of a break: Matt. xxi. 1; Luke xix. 29. And the return to Bethany noticed by St. Mark (xi. 11, comp. Matt. xxi. 17) suggests at least that village for the starting point. The same passage of St. Mark shows that the expulsion of the traders took place on the next day. So that it may be reasonably conjectured that the entry did not take place till the afternoon, when the Lord had time only to regard the whole state of things without doing any special work. The whole narrative must be compared with Matt. xxi. 1 ff.; Mark xi. 1 ff.; Luke xix. 29 ff. in order to gain a sense of the tumultuous excitement of the scene. At last Christ yielded on the eve of the Passion to the enthusiasm of the people which He had restrained before, ch. vi. 15; vii. 10. At the same time the ideas of triumph and humiliation were strangely blended. He came indeed as King and Conqueror, yet not with the pomp of an earthly monarch. He rides on an ass (comp. Ecclus. xxx. 33 [xxxiii. 25]), and his retinue are the despised multitude (vii. 49).

12. Τῇ ἐπαυρ.] The day after the feast, according to the natural reckoning, *i.e.*, on the morning of Sunday the 10th Nisan, in which the lamb was set apart, if the Crucifixion is placed on Thursday, 14th Nisan. Comp. Josh. iv. 19.

ὁ ὀχ. πολ. ὁ ἐλθ. . . .] *the*

13 ἀκούσαντες ὅτι ἔρχεται Ἰησοῦς εἰς Ἰεροσόλυμα, ἔλαβον
τὰ βαΐα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,
καὶ ἐκραύγαζον[1]
Ὡσαννά,
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου,
καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
14 εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον ἐκάθισεν ἐπ' αὐτό, καθώς
ἐστιν γεγραμμένον
15 Μὴ φοβοῦ, θυγάτηρ Σιών·

[1] ἔκραζον ΑΧΓΔ. Insert λέγοντες ℵADQX.

common people that had come . . . contrasted again with the common people of the Jews. These were Galilæans.

ἀκουσ.] *when they heard* from those who returned from Bethany.

13. τ. βαΐα τ. φοιν.] *ramos palmarum* v.; *the branches of the palm-trees* which grew by the wayside. Compare 1 Macc. xiii. 51, the triumphal entry of Simon into Jerusalem; Lev. xxiii. 40. In Matt. xxi. 8; Mark xi. 8, the language is more general: "branches" (κλάδους) or "litter" (στιβάδας) from the trees.

"Rami palmarum laudes sunt significantes victoriam quia erat Dominus mortem moriendo superaturus" . . . (Aug.). Comp. Rev. vii. 9.

ἐκραύγαζον] Comp. xviii. 40; xix. 6, 12, 15.

Ὡσαννά] *Hosanna.* Ps. cxviii. (cxvii.) 25 (LXX. σῶσον δή). The Hebrew form is preserved also in St. Matthew and St. Mark. This Psalm appears to have been written as the dedication Psalm of the Second Temple; or, according to others, at the laying of its foundation-stone. In either case the significance of the reference is obvious. It has also been supposed that this Psalm was written for the Feast of Tabernacles after the Return (Ezra iii. 1 ff.). If this were so the use of the palm-branches would gain a new force (Lev. xxiii. 40). The Psalm at present occupies a conspicuous place in the Jewish service for the New Moon.

The words *Blessed* . . . *Lord* in the Psalm are spoken by the Priest and Levites as a welcome to the worshippers at the temple.

εὐλογ. . . . τ. Ἰσ.] The divine mission and the national work are set side by side, as in i. 49, καὶ ὁ β. τ. Ἰ.

ἐν ὀν. Κυρίου] The accents of the original text connect ἐν ὀνόματι with εὐλογημένος, as in the priestly blessing (Deut. xxi. 5), and this connexion is supported by the language in St. Luke (xix. 38), whichever reading be adopted (εὐλ. ὁ ἐρχ., [ὁ] βασ. ἐν ὀν. Κυρίου).

If the words are so taken they give a most significant sense. The mass of the people become as the priests (Exod. xix. 6), and the Lord appears as the representative of the people—of humanity—"He that cometh"—before the presence of God.

13 to Jerusalem, took the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed *is* he that cometh in the name of the Lord, 14 even the King of Israel. And Jesus, having found a 15 young ass, sat thereon; as it is written, Fear not, daughter of Zion: behold, thy King cometh, sitting

Matt. xxi. 9	Mark xi. 9 f.	Luke xix. 38	John xii. 13
Ὡσαννὰ τῷ υἱῷ Δαυείδ εὐλογημένος ὁ ἐρχόμενος	Ὡσαννά, εὐλογημένος ὁ ἐρχόμενος	εὐλογημένος ὁ ἐρχόμενος [ὁ] βασιλεύς	εὐλογημένος ὁ ἐρχόμενος
ἐν ὀνόματι Κυρίου	ἐν ὀνόματι Κυρίου εὐλογημένη ἡ ἐρχομένη βασιλεία... τοῦ πατρὸς ἡμῶν Δαυείδ	ἐν ὀνόματι Κυρίου	ἐν ὀνόματι Κυρίου καὶ ὁ βασιλεὺς τοῦ Ἰσραήλ.
		ἐν οὐρανῷ εἰρήνη καὶ δόξα	
ὡσαννὰ ἐν τοῖς ὑψίστοις Comp. Matt. xxiii. 39.	ὡσαννὰ ἐν τοῖς ὑψίστοις	ἐν ὑψίστοις Comp. Luke xiii. 35	

In each Gospel there is the idea of kingship.

St. Luke goes back to the Nativity (ii. 14), yet there is a difference.

14. εὑρών] St. John is silent as to the method of "finding" detailed by the Synoptists, but the word εὑρών is perfectly in accordance with their narrative. Comp. Luke xix. 30 (εὑρήσετε).

ὀνάριον] Comp. Mark xi. 2; Luke xix. 30 (πῶλον); Matt. xxi. 2 (ὄνον . . . καὶ πῶλον).

Ἦν δὲ καὶ τοῦ μέλλοντος σύμβολον τὸ ἐπικαθίσαι αὐτὸν ὄνῳ. ἀκάθαρτον μὲν γὰρ τοῦτο [τὸ] ζῶον παρὰ τῷ νόμῳ, σύμβολον δὲ τοῦ ἀκαθάρτου τῶν ἐθνῶν λαοῦ, ᾧ ἐπικάθηται ὁ θεοῦ λόγος Ἰησοῦς. (Theophylact.)

It is possible that some recollection of the incident led to the idea that the Christians (Jews) were worshippers of a god under the symbol of an ass.

Tertull. *ad Nat.* i. 11: "hoc forsitan crimini datis quod inter cultores omnium tantum asinarii sumus." (See also *Apol.*, 16; Tac. *Hist.* iv. 3 f.)

15. Μὴ φοβοῦ . . .] Zech. ix. 9. Comp. Matt. xxi. 4 f. The action is a distinct symbol of humility. The Lord was separated indeed from the crowd, but yet in the humblest way. The stress must be laid not on the literal coincidence, but upon the fulfilment of the idea which the sign conveyed.

The text of the LXX. is Χαῖρε σφόδρα, θύγατερ Σιών . . . ἰδοὺ ὁ βασιλεύς ἔρχεταί σοι . . . πραΰς

ἰδοὺ ὁ βασιλεύς σου ἔρχεται,
καθήμενος ἐπὶ πῶλον ὄνου.

16 Ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ. 17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ ὅτε[1] τὸν Λάζαρον ἐφώνησεν ἐκ τοῦ μνημείου καὶ ἤγειρεν αὐτὸν 18 ἐκ νεκρῶν. διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος 19 ὅτι ἤκουσαν τοῦτο αὐτὸν πεποιηκέναι τὸ σημεῖον. οἱ οὖν Φαρισαῖοι εἶπαν πρὸς ἑαυτούς Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

[1] ὅτε ℵABE²GQXΓΔ; ὅτι DE*L.

καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον: and these words (ἰδού . . . ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑποζυγίου) are more closely followed by St. Matthew (xxi. 4, 5). All the Greek versions give ἐπιβεβηκώς, and no variation is noted for χαῖρε σφόδρα.

The μὴ φοβοῦ, which is peculiar to St. John, suggests other prophetic words.

Isa. xl. 9 (xliv. 8); Zeph. iii. 16.

This King was not to exercise an oppressive sovereignty, but rather to bear an overwhelming burden. The misgivings of His people were likely to come, as Augustine, for example, felt, not from His great demands, but from His sufferings: "*Noli timere*: Illum agnosce qui a te laudatur et noli trepidare cum patitur; quia ille sanguis funditur per quem tuum delictum deleatur et vita reddatur." The triumphal approach itself closed with the weeping over the city: Luke xix. 41.

It must also be remembered that when the Evangelist wrote Jerusalem had fallen. He must have thought, therefore, of the spiritual Zion, and in reference to this he adds the words μὴ φοβοῦ. Even the apostasy of the old Israel, whose representatives would have silenced the voice of faith (Luke xix. 39), was not to shake the confidence of believers in their true King.

16. Ταῦτα] *These things* . . . the circumstances of the entry, the riding on the ass. The threefold repetition of the word ταῦτα is to be noticed.

οὐκ ἔγνωσαν] Comp. ii. 22, vii. 39 (Luke xxiv. 25 f.). This entry was not apprehended in its true bearing till the Ascension had shown the spiritual nature of the Lord's sovereignty. The Apostles, as Rupert remarks, were in this respect like the children in the Temple: "Illi tantæ laudis concentores, secundum intellectum eius rei quam agebant, infantes erant et lactentes (Matt. xxi. 16), id est, hoc ipsum quod exterius præsignabant mysterium nesciebant."

16 on an ass's colt. These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto
17 him. The multitude therefore that was with him when he called Lazarus out of the tomb, and raised
18 him from the dead, bare witness. For this cause also the multitude went and met him, for that they heard
19 that he had done this sign. The Pharisees therefore said among themselves, Ye behold how ye prevail nothing: lo, the world is gone away after him.

ἐδοξάσθη] *v.* 23, note.

ὅτι . . . ταῦτα ἐποίησαν . . .] The Evangelist assumes as known the part which the disciples had taken, though he has not himself spoken of it.

17. Ἐμαρτύρει οὖν . . .] *The multitude therefore that was with him* . . . as stirred by the spiritual excitement of this great crisis, *bare witness.* To "bear witness" is used absolutely as in xix. 35. The phrase seems to imply more than simple attestation, and to carry with it some interpretation of the fact.

ὅτε . . . ἐφώνησεν . . . καὶ ἤγειρεν] *when he called . . . and raised.* . . . The parts of the miracle are distinguished just as they would be in the impressions of a spectator, and the speciality brings the scene forward as it was now described by those who had seen it.

18. διὰ τοῦτο . . . ὅτι . . .] *For this reason the multitude . . . because* . . . Comp. v. 16, note; x. 17.

19. οἱ οὖν Φαρ.] *The Pharisees therefore*, in a kind of irresolute despair, *said among themselves* as one body, and no longer part of a mixed assembly. Their own plans had failed; and only the unscrupulous designs of "the chief priests" remained. "Signs" (*v.* 18) are a "trial," a "temptation" in the significant language of Deuteronomy (מסה, Deut. iv. 34, vii. 19, xxix, 3). St. John has intimate knowledge of what passed among the "rulers." Comp. vii. 45 ff. Perhaps this information came from Nicodemus.

Θεωρεῖτε] *videtis* v.; *ye behold.* The words are a natural example of the way in which men blame the leaders who carry out their own counsels. Some have strangely supposed that the words were spoken by the secret friends of the Lord. The verb may be imperative (as A.V.), but the indicative appears to be more likely.

ἴδε . . .] *ecce mundus totus* v.; *lo, the world.* . . . The confession of the Samaritans (iv. 42) is fulfilled by this confession at Jerusalem. Wetstein gives Talmudic examples of the use of the phrase.

20 Ἦσαν δὲ Ἕλληνές τινες ἐκ τῶν ἀναβαινόντων ἵνα
21 προσκυνήσωσιν ἐν τῇ ἑορτῇ· οὗτοι οὖν προσῆλθαν
Φιλίππῳ τῷ ἀπὸ Βηθσαιδὰ τῆς Γαλιλαίας, καὶ ἠρώτων
22 αὐτὸν λέγοντες Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν. ἔρ-
χεται ὁ Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· ἔρχεται[1] Ἀνδρέας
23 καὶ Φίλιππος καὶ λέγουσιν τῷ Ἰησοῦ. ὁ δὲ Ἰησοῦς

[1] καὶ πάλιν Ἀνδ. κ. Φιλ. λεγ. (D)ΧΓΔ.

ἀπῆλθεν] *is gone away.* So "they lost what they looked upon as their own" (Cyril).

(3) *The petition of the Greeks. The heavenly voice. The last warning* (20—36*a*)

This section contains the only incident which St. John has recorded from the eventful days between the entry into Jerusalem and the evening of the Last Supper. The time at which it occurred is not given distinctly, but from *v.* 36 it appears to have happened at the close of the conflict, after the final sentence on the rulers (Matt. xxiii.) and before the prophecy of judgement (Matt. xxiv.). The words *ἀπελθὼν ἐκρύβη* correspond closely with Matt. xxiii. 38, *ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν*. It forms indeed the conclusion of the history. New characters appear on the scene at the close of one part of the tragedy—as in the masterpiece of Greek art—and the method and extent of the Lord's future sovereignty are plainly foreshown (*v.* 32).

The narrative consists of three parts: the request (20—22); the answer, and the voice from heaven (23—33); the last warning (34—36*a*).

20—22. These Greeks, at the close of the Lord's Life, bring the Gentile world into fellowship with Him as the Magi had done at the beginning. The tradition (Euseb. *H. E.* i. 13) of the mission of Abgarus of Edessa has probably some reference to their request. The locality of the scene is not fixed. It may reasonably be placed in the outer court of the temple (*v.* 29).

The fact is treated simply in relation to its significance in respect of the Lord's work. The essence of the fact lay in the request of the Greeks, and not in any direct and immediate answer which they may have received. It is enough for us to know that on this decisive day Jews and Greeks reverently approached Christ and prefigured the fulness of the Church: "Ecce illi ex circumcisione, illi ex præputio, velut parietes duo de diverso venientes et in unam fidem Christi pacis osculo concurrentes: audiamus ergo vocem lapidis angularis" (Aug.).

20. Ἦσαν δὲ Ἕλληνές τινες . . .] *Now . . . certain Greeks,* apparently proselytes of the gate; not Greek-speaking Jews (Ἑλληνισταί), nor yet simply heathen, seeing that they "came up" to the feast (comp. 1 Kings viii. 41 ff.), though the whole burnt-offerings of Gentiles were accepted. See Lightfoot *ad loc.*

20 Now there were certain Greeks among those that
21 went up to worship at the feast: these therefore
came to Philip, which was of Bethsaida of Galilee,
and asked him, saying, Sir, we would see Jesus.
22 Philip cometh and telleth Andrew: Andrew cometh,
23 and Philip, and they tell Jesus. And Jesus answereth

Comp. ch. vii. 35; Acts xvii. 4 (viii. 27, x. 1).

ἐκ τῶν ἀναβ.] *from among those that went up.* The Evangelist places himself outside the Holy City (ii. 13, v. 1, xi. 55). For ἐκ see *v.* 9.

21. Φιλίππῳ] Philip's Greek name (like Andrew's) may indicate a foreign connexion. There was a considerable Greek population in Decapolis; and the mention of Philip's place of abode suggests some local reason for applying to him.

Κύριε] *Sir.* The glory of the Master gives honour to the disciple.

θελ. τ. Ἰησ. ἰδ.] They use the human name and not the name of the office: *the Christ.* With them we may suppose that the Messianic hope passed into the larger hope of the "Saviour of the world" (iv. 42), so far as it assumed any definiteness.

ἰδεῖν] Come into the presence of and then lay our thoughts before Him. It was not enough to see Him afar off and in His public teaching.

22. λεγ. τ. Ἀνδρ.] He is unwilling without further counsel to grant or to refuse the strange request to bring Gentiles to the Lord. Comp. Matt. xv. 24.

Ἀνδρέᾳ] Andrew and Philip appear in connexion again, i. 44, vi. 7, 8. Comp. Mark iii. 18.

ἔρχ. Ἀ. κ. Φ. . . .] *Andrew cometh, and Philip, and they tell Jesus.* Andrew takes the first place. Comp. i. 41 ff. The change from the singular to the plural seems to mark the manner in which they gain courage together to bear the request to their Master.

23—36a. The answer involves far more than the mere admission of the Greeks to the Lord's Presence. The extension of the Gospel to the world rests on the Death of Christ, on His rejection by His own people. This is on all sides a mystery, partly intelligible by what we see (23—26), yet, like a divine voice, only intelligible to those who receive it with sympathy (27—33), while the time of trial is short (34—36*a*).

23. ὁ δὲ Ἰησ. ἀποκ. αὐτ.] *Jesus answereth them,* that is, the disciples. It may have been that the Greeks followed the disciples, so that the Lord in their hearing, and in the hearing of the multitude, unfolded the deepest significance of their request in relation to the consummation of His own work. It is not easy to suppose either that the interview with the Greeks preceded *v.* 23, or that the interview was refused, or that it followed after this scene. But on this point the decision must be left to the reader's feelings. On the other hand St.

ἀποκρίνεται[1] αὐτοῖς λέγων Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ
24 ὁ υἱὸς τοῦ ἀνθρώπου. ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ
ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς
μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.
25 ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολλύει[2] αὐτήν, καὶ ὁ μισῶν
τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζωὴν αἰώνιον
26 φυλάξει αὐτήν. ἐὰν ἐμοί τις διακονῇ ἐμοὶ ἀκολουθείτω,
καὶ ὅπου εἰμὶ ἐγὼ ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται·

[1] ἀπεκρίνατο ADΓΔ. [2] ἀπολλύει ℵBL 33; ἀπολέσει ADX.

John has preserved just so much of what was said in reply to their request as gives the permanent interpretation of the incident, and no more.

Ἑλλην. ἡ ὥρ.] The inquiry of the Greeks heralded the proclamation of the Gospel to the Gentiles, into whose hands the kingdom of God was about to pass. For this the Passion and the Resurrection were the necessary conditions. Compare x. 15 ff.

ἡ ὥρα] xiii. 1, note.

ἵνα δοξ. ὁ υἱ. τ. ἀνθ.] The sentence stands in contrast with xi. 4 (ἵνα δοξασθῇ ὁ υἱὸς τοῦ θεοῦ). There the central idea is that of the Son as the representative of the Father in power: here that of the Son as the representative of humanity. This issue was part of the divine counsel (ἵνα). Comp. xiii. 1, xvi. 2, note, 32.

δοξασθῇ] The glory of the Son of man lay in the bringing to Himself of all men (*v.* 32) by the Cross, and rising through death above death (comp. *v.* 32, note), and so fulfilling the destiny of man (comp. Isa. liii. 10; Heb. ii. 9 f.; ch. xvii. 5). In this victory over death by death there is the complete antithesis to the Greek view of life, in which death was hidden. Comp. *v.* 16, vii. 39, xiii. 31, note, xvii. 1, note, ii. 11.

24—27. The fact which has been announced in *v.* 23 (ἵνα δοξασθῇ) is illustrated in three successive stages. It is shown that fuller life comes through death, glory through sacrifice, first by an example from nature (*v.* 24), then in the experience of discipleship (*v.* 25 f.), and lastly in relation to the Lord's own work: He came that He might lay down His life in order to take it again (*v.* 27. Comp. x. 17).

24. ἀμ. ἀμ. . . .] The law of higher life through death is shown in the simplest analogy. Every nobler form of being presupposes the loss of that which precedes.

ὁ κόκκος . . .] *the grain* . . ., that element which has in it the principle of the new growth. Comp. 1 Cor. xv. 36 f. For the article, comp. ch. xvi. 21; Luke xxii. 31.

πεσ. εἰς τ. γῆν] *fall into the ground*, separated, that is, from all in which it had lived before and passing into the unknown gloom. Both thoughts are necessary, the thought of the burial, so to speak, and of the death (ἀποθάνῃ). The same act is on one side a sowing and on the other a falling.

them, saying, The hour is come, that the Son of man
24 should be glorified. Verily, verily, I say unto you,
Except the grain of wheat fall into the earth and
die, it abideth by itself alone; but if it die, it beareth
25 much fruit. He that loveth his life[1] loseth[2] it; and
he that hateth his life[1] in this world shall keep it
26 unto life eternal. If any man serve me, let him

[1] *or* soul. [2] *or* destroyeth.

Ignatius uses the image differently, Σῖτός εἰμι θεοῦ, καὶ δι' ὀδόντων θηρίων ἀλήθομαι, ἵνα καθαρὸς ἄρτος εὑρεθῶ τοῦ Χριστοῦ (*ad Rom.* 4).

"Deponit opus operator
In almis terræ gremiis;
Fovendum semen seminator
Telluris dat sacrariis,
Spe fisus germen oriturum
Sub cœlitum auspiciis.
Nos semen damus carius
Lugentes terræ fotibus,
Sperantes fore ut ex morte
Cum meliore surgat sorte."

[Translation of Schiller's *Song of the Bell* in cloister of Cathedral, Lucerne, overlooking the lake.]

αὐτὸς μόνος μεν.] In this sense isolation is truly death. Comp. vi. 51, note.

25. The general truth of *v.* 24 is presented in its final antithesis in relation to human life. Sacrifice, self-surrender, death, is the condition of the highest life: selfishness is the destruction of life. The language is closely parallel to words recorded by the Synoptists: Matt. x. 38 f.; Luke xvii. 33.

ὁ φιλ. τ. ψυχ.] *qui amat animam suam* v. The word ψυχή, rendered "life" or "soul," is comprehensive, and describes that which in each case expresses the fulness of man's continuous being. He who seeks to gather round himself that which is perishable, so far perishes with it: he who divests himself of all that is of this world only, so far prepares himself for the higher life. For φιλῶν, see xv. 19. Comp. Matt. x. 37; and contrast Matt. v. 44.

ἀπολλύει] *perdet* v.; *loseth it*, or perhaps, *destroyeth it.* The selfish man works his own destruction. Comp. Matt. x. 39, xvi. 25; Mark viii. 35; Luke ix. 24, xvii. 33.

καὶ ὁ μισῶν . . .] *et qui odit . . .* v.; *and he that hateth his life*, so far as it is bound up with that which is outward and transitory. "This world" is opposed to the kingdom of Christ. It is assumed that "the soul" and God, the personal claims of the individual as he is in isolated being, and the claims of perfect self-devotion, come into conflict. A side therefore must be taken. Indifference is impossible. Compare 1 John ii. 9, note (Matt. vi. 24; Luke xiv. 26, xvi. 13; Rom. ix. 13).

26. ἐὰν ἐμοί τις διακ. . . .] The truth expressed in *vv.* 24, 25 is applied specially to the claims of discipleship. Service is progressive (comp. xxi. 19 ff.), and the effort of "following" does not fail of its issue. Even now the disciple is with his Master (Col,

27 ἐάν τις ἐμοὶ διακονῇ τιμήσει αὐτὸν ὁ πατήρ. νῦν ἡ ψυχή μου τετάρακται, καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν

iii. 3; comp. xiv. 3, xvii. 24). The form of the sentence is made most expressive by the placing *ἐμοί* at the head of each clause. "If *I* am the object of service, then *I* must be the law of action."

ἀκολ.] Comp. xxi. 19 ff., xiii. 33, 36, viii. 12; Rev. xiv. 4. Contrast the force of *ἀκολουθείτω* with Luke xxii. 10 *ἀκολουθήσατε*. The ministry of Christ is not the monotonous mechanical repetition of definite acts, but a growing service of life. "Ubi bene erit sine illo? aut quando esse male poterit cum illo?" (Aug. *ad loc.*).

ὁ διακ. . . . ὁ ἐμός] The word is found in this spiritual sense elsewhere only in St. Paul (in each group). Contrast xv. 15.

For the form *ὁ διακ. ὁ ἐμός*, see xv. 9, note.

"Quem majorem honorem accipere potest adoptatus quam ut sit ubi est Unicus, non æqualis factus divinitati sed consociatus æternitati" (Aug.).

ἐάν τις . . . ὁ πατ.] There is a significant change of order in this clause. The emphasis lies on *any one*, Jew or Greek, and not on *me* as before. He who honours is not described as "my Father," but as "the Father," the Father of the Son and of the believer. Comp. Additional Note on iv. 21.

"Quis autem mihi ministrat, nisi qui meum in fronte vexillum, qui meum in ore suo verbum portat, qui mea manibus et ore conficit vel tractat sacramenta" (Rup.).

27. That which is true of the believer is true also of Christ. He gains His glory through suffering (Phil. ii. 9; Heb. ii. 9); and so He turns now from the general law to its personal application to Himself.

It will be noticed that in the life of the Lord we constantly find transitions from joy to sorrow (comp. Luke xix. 38 ff., 41 ff.); and conversely (Matt. xi. 20 ff., 25 ff.).

ἡ ψυχή μ.] *my soul*, in which was gathered up the fulness of present human life (*v.* 25, note). Comp. x. 11 ff.; Matt. xx. 28, xxvi. 38; Mark x. 45, xiv. 34; Acts ii. 27. With this "the spirit" is contrasted, xi. 33, note. The "soul" (*ψυχή*, Vulg. *anima*) is the seat of the human affections: the "spirit" (*πνεῦμα*, Vulg. *spiritus*) is the seat of the religious affections, by which man holds converse with God.

τετάρακται] *turbata est* v. The shock has come already, but the effects continue (comp. xi. 33, note). "Nos in se transtulit, nos in se suscepit caput nostrum, membrorum suorum suscepit affectum" (Aug.). The presence and the petition of the Greeks foreshadowed the judgement on the ancient people, and brought forward the means by which it would be accomplished. The prospect of this catastrophe was perhaps the crisis of the Lord's present conflict.

The words are an echo of the language of the Psalmist: Ps. vi. 4, *ἡ ψυχή μου ἐταράχθη σφόδρα*, xlii. (xli.) 7, *πρὸς ἐμαυτὸν ἡ ψυχή μου ἐταράχθη*.

follow me; and where I am, there shall also my servant be: if any man serve me, him will the
27 Father honour. Now is my soul troubled; and what must I say? Father, save me out of this hour. But

"Quid est hoc? quomodo sequi jubes animam meam, si turbari video animam tuam? . . . Videor mihi audire . . . Dominum . . . dicentem: magis sequeris quia sic me interpono ut sufferas: audisti ad te vocem fortitudinis meæ, audi in me vocem infirmitatis tuæ . . . transfero in me quod trepidas, et substerno qua transeas" (Aug.).

Ἵνα μὴ λέγωσιν ὅτι Αὐτὸς ἔξω τῶν ὠδίνων ὢν τῶν ἀνθρωπίνων εὐκόλως περὶ θανάτου φιλοσοφεῖ καὶ ἡμῖν ἐξ ἀκινδύνου παραινεῖ . . . (Chrys.).

τί εἴπω;] The conflict, as at the Temptation, is a real one. The thought of a possible deliverance is present though not admitted.

πατ. . . . τ. ὥρ. ταυτ.] These words have been interpreted in two very different modes. Some have taken them as part of the interrogation: "Shall I say, save me from this hour?" and others have taken them as a real prayer. Against the former interpretation it may be urged that it does not fall in with the parallel clause which follows: *Father, glorify thy name;* nor with the intensity of the passage; nor yet with the kindred passages in the Synoptists (Matt. xxvi. 39 and parallels).

If then the words be taken as a prayer for deliverance it is important to notice the exact form in which it is expressed. The petition is for deliverance *out of* (σῶσον ἐκ, Vulg. *salvifica me ex hora hac*, cf. Rev. iii. 10) and not for deliverance *from* (ἀπό) the crisis of trial. So that the sense appears to be "bring me safely out of the conflict" (Heb. v. 7), and not simply "keep me from entering into it." At the same time such a prayer includes the thought of the possible mitigation of the trial. Thus the words are the true answer to the preceding question. "In whatever way it may be Thy will to try me, save me out of the deep of affliction." There is complete trust even in the depth of sorrow. Comp. Matt. *l.c.*

If this sense be adopted the adversative particle which follows (ἀλλά . . .) has the meaning: "Nay, this I need not say: the end is known. I came to bear the uttermost, the issues of man's sin, and I leave all in Thy hand." The petition might seem to imply uncertainty, but here there was none. If, on the other hand, the words are taken as a prayer for deliverance *from* the conflict, or interrogatively, the *but* is a simple corrective: "Nay, this I cannot say, for I came to sustain it."

διὰ τοῦτο] Christ came that He might suffer, that He might enter into the last conflict with sin and death, and being saved out of it win a triumph over death by dying. If the

28 ὥραν ταύτην. πάτερ, δόξασόν σου τὸ ὄνομα.[1] ἦλθεν οὖν φωνὴ ἐκ τοῦ οὐρανοῦ Καὶ ἐδόξασα καὶ πάλιν
29 δοξάσω. ὁ [οὖν[2]] ὄχλος ὁ ἑστὼς καὶ ἀκούσας ἔλεγεν βροντὴν γεγονέναι· ἄλλοι ἔλεγον Ἄγγελος αὐτῷ λελά-
30 ληκεν. ἀπεκρίθη καὶ εἶπεν Ἰησοῦς Οὐ δι' ἐμὲ ἡ φωνὴ

[1] τὸν υἱόν LX. 1. 33. See note below. [2] Omit οὖν B.

failure of Israel was a chief element in the Lord's sorrow, this was a step towards the universal work which He came to accomplish (Rom. xi. 11). Some have supposed that the words are anticipatory of the prayer which follows: "I came that Thy name might be glorified." This thought, however, is more naturally included in the former interpretation. The name of the Father was glorified by the Son's absolute self-sacrifice.

28. πάτερ, δόξασον . . .] *Father, glorify thy name*, reveal to men, and here to Greeks as the representatives of the heathen world, in all its majesty the fulness of this Thy title shown in the Son. How this should be is not expressed, but the reference is clearly to the thought of *v.* 32. The voice is the assurance and not the actual fulfilment.

For τὸ ὄνομα a considerable group of authorities (LX. 1. 33, and some other cursives, g. mm. Syr. Hl. mg. mem., Ath.), read τὸν υἱόν.

Aeth. combines the two readings. Cyril Al. knew both readings.

D. reads τὸ ὄνομα ἐν τῇ δόξῃ ᾗ εἶχον παρά σοι πρὸ τοῦ τὸν κόσμον γενέσθαι (comp. xvii. 5).

A passage in Tertullian explains the origin of the gloss: "Pater glorifica nomen tuum in quo erat [et] filius. *Ego*, inquit, *veni in patris mei nomine*" (*adv. Prax.* 23).

ἦλθεν οὖν . . .] *There came therefore* . . . The expression of the prayer carried with it the appropriate pledge of fulfilment. In connexion with this use of ἦλθεν note the use of ἐγένετο in Mark i. 11 (?); ix. 7; Luke ix. 35 (comp. Luke iii. 22); Acts vii. 31; x. 13. No verb is used in Matt. iii. 17; xvii. 5.

φων. ἐκ τ. οὐρ.] *a voice out of heaven.* The utterance was real and objective, that is, it was not a mere thunder-clap interpreted in this sense; yet, like all spiritual things, this voice required preparedness in the organ to which it was addressed.

Τοιαύτη ἐστὶν ἡ θεία φωνὴ ἀκουομένη μόνοις ἐκείνοις οἷς βούλεται ἀκούειν ὁ λέγων. οὐδέπω δὲ λέγω ὅτι οὗ πάντως ἐστὶν ἀὴρ πεπληγμένος, ἢ πληγὴ ἀέρος ἢ ὅτι ποτὲ λέγεται ἐν τοῖς περὶ φωνῆς ἡ ἀναγραφομένη φωνὴ τοῦ θεοῦ, διόπερ τῇ κρείττονι τῆς αἰσθητῆς ἀκοῆς καὶ θειοτέρᾳ ἀκούεται. καὶ ἐπὰν βούλησαι ὁ λέγων μὴ πᾶσιν ἐξάκουστον εἶναι τὴν ἑαυτοῦ φωνὴν ὁ μὲν ἔχων τὰ κρείττονα ὦτα ἀκούει θεοῦ ὁ δὲ κεκωφωμένος τὴν τῆς ψυχῆς ἀκοὴν ἀναισθητεῖ λέγοντος θεοῦ. (Orig. *c. Cels.* ii. 72.)

Thus in the *Bath Kol* the divine message was not the physical sound in itself but the offspring of it. Wünsche on Mark i. 11 quotes an interesting

28 for this cause came I unto this hour. Father, glorify
thy name. There came therefore a voice out of
heaven, *saying*, I both glorified it, and will glorify it
29 again. The multitude therefore, that stood by, and
heard it, said that it had thundered: others said,
30 An angel hath spoken to him. Jesus answered and

tradition of divine voices which witnessed to the worth of Hillel, and again of Samuel the Little (Sanhed. 11a). Comp. Matt. iii. 17; xvii. 5. Smith, *A Prophecy*, ch. x. (pp. 268 ff.).

Κ. ἐδοξ. κ. παλ. δοξ.] *I both glorified it*, that is, My name as Father, in past time, *and will glorify it again*. The reference is to historic facts in the life of Christ, as, for example, to the signs which He wrought as signs of the Father (comp. v. 23, xi. 40); or perhaps more especially to the great crises in His ministry, the Baptism (Matt iii. 17) and the Transfiguration (Matt. xvii. 5), in which His Sonship, and so the Father's character, was revealed. This glorification during the limited, earthly ministry to Israel was followed by a glorification answering to the proclamation of the universal Gospel to the world, which was not a mere repetition but a corresponding manifestation of the Father's glory.

Rupert sees the repeated glorification in the work of redemption answering to the work of creation: "Iterata clarificatione Filii, ad quem relative dicitur Pater, clarificatur hoc ipsum nomen quod est Pater, dum per quem omnia fecit clarissimo creationis opere per ipsum omnia restauret clarissima per sanguinem ejus restauratione."

29. ὁ ὀχ. ὁ ἑστ.] *The multitude . . . that stood by*, iii. 29; Matt. xxvi. 73. They were probably in the outer court of the temple.

κ. ἀκουσ.] *and heard.* The object is left purposely undefined. For the mass the voice was mere sound. The apprehension of a divine voice depends upon man's capacity for hearing. This is seen specially in the narrative of St. Paul's conversion: Acts ix. 7, xxii. 9, xxvi. 13 f. Comp. Acts ii. 6, 12 f.

βροντ. γεγ. . . . λελαλ.] *that it had thundered . . . An angel hath spoken to him.* These last few, it seems, out of many (ὁ ὄχλος, ἄλλοι) felt that the utterance was articulate though they could not hear the words, and that its message remained with Him to whom it had been addressed. They waited therefore for some further disclosure.

30. ἀπεκ. . . . Ἰησ.] *Jesus answered* the questionings which were rising in the hearts of the people and of the disciples, while yet He meets them only by pointing to the significance of the voice for those who received it. It was not indeed, as they thought, for Himself (λελ. αὐτῷ).

Οὐ δι' ἐμέ . . . γεγ. . . . δι' ὑμ.] *This voice hath not come for my sake, but for your sakes.* Comp. xi. 42. It came to test their faith and to strengthen it; and

31 αὕτη γέγονεν ἀλλὰ δι' ὑμᾶς. νῦν κρίσις ἐστὶν τοῦ
κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβλη-
32 θήσεται ἔξω· κἀγὼ ἂν ὑψωθῶ ἐκ τῆς γῆς, πάντας[1]
33 ἑλκύσω πρὸς ἐμαυτόν. τοῦτο δὲ ἔλεγεν σημαίνων ποίῳ

[1] πάντας ℵ^c ABL ; πάντα ℵ*D.

at the same time to make clear the importance of the crisis revealed by the Gentile request. The order is emphatic: "It is not for my sake this voice hath come. . . ."

The term γέγονεν (not ἐγένετο) answering to λελάληκεν, marks the testimony of the voice as a present fact. Comp. xiv. 22; Matt. i. 22; xxv. 6.

31. νῦν κρ. ἐστ. τ. κοσ. τουτ.] *Now is a judgement of this world*, one of many if a most solemn one. The Passion was the judgement of the world (Luke ii. 34 f.), which showed both men's thoughts towards Christ, and the true position of the world towards God. Jew and Gentile are alike included in the sentence; but probably the thought is most clearly expressed in the condemnation of the Greek idolatry of beauty and pleasure.

νῦν . . . νῦν] The balanced form of the sentence answers to solemn emotion. The process of judgement is immediate (ἐστίν): the result is yet future (ἐκβληθήσεται).

ὁ ἄρχ. τ. κ. τ.] Comp. xiv. 30, xvi. 11; (Eph. ii. 2, vi. 12; 2 Cor. iv. 4). The title is common in Jewish writers (שַׂר הָעוֹלָם). Comp. Ign. *ad Eph.* 17, 19; *Magn.* 1; *Trall.* 4; *Rom.* 7; *Philad.* 6. According to a remarkable tradition quoted by Lightfoot (*ad loc.*) God gave the whole world except Israel into the power of the angel of death (comp. Heb. ii. 14). Under this image "the prince of the world" stands in absolute contrast to the "author of life" (Acts iii. 15). It should, however, be added that the angel of death was in no way connected with Satan.

ἐκβληθ.] *ejicietur foras* v.; from the region of his present sway. Comp. 1 John v. 19; (Luke x. 18).

"Unde missus est? numquid extra cœlum et terram? numquid extra fabricam mundi? Sed extra corda credentium. Foras misso invasore habitat redemptor; quia ipse redemit qui creavit." (Aug. *In* 1 *Joh. Tract.* iv. § 1).

32. κἀγώ . . .] Christ Himself and not His teaching is the seed. The opposition to the *prince of this world* is made as sharp as possible (κἀγὼ ἂν ὑ.). The phrase by which the Lord indicates His death (ὑψωθῶ, iii. 14, viii. 28; compare Acts ii. 33, v. 31) is characteristic of the view under which St. John represents the Passion. He does not ever, like St. Paul, (*e.g.*, Phil. ii. 8, 9), separate it as a crisis of humiliation from the glory which followed. The "lifting up" includes death and the victory over death. In this aspect the crisis of the Passion itself is regarded as a glorification (xiii. 31); and St. John sees the Lord's triumph in this rather than in the Return. Comp. 1 John v. 4—6.

ἐκ τῆς γῆς] The phrase expresses not only "above the earth," but

said, This voice hath not come for my sake, but for
31 your sakes. Now is a judgement of this world: now
32 shall the ruler of this world be cast out. And I,
if I be lifted up out of the earth, will draw all men
33 unto myself. But this he said, signifying by what

"out of the earth," as taken from the sphere of earthly action. Thus there appears to be a reference to the Resurrection, and not only to the Crucifixion. At the same time it is clear from iii. 14 f. that it is by the elevation on the Cross that Christ is offered as the Saviour to the vision of believers.

πάντας] The phrase must not be limited in any way. It cannot mean merely "Gentiles as well as Jews," *τουτέστι καὶ τοὺς ἐξ ἐθνῶν*, Chrys., or "the elect," or "all who believe." We must receive it as it stands: Rom. v. 18, (viii. 32); 2 Cor. v. 15; (Eph. i. 10); 1 Tim. ii. 6; Heb. ii. 9; 1 John ii. 2. The remarkable reading "all things" (*πάντα*, D. mem. theb. Vulg. *omnia*) points to a still wider application of Redemption (Col. i. 20), though Augustine says:

"Non hoc ad universitatem hominum retulit sed ad creaturæ integritatem, id est, spiritum et animam et corpus, et illud quo intelligimus, et illud quo vivimus, et illud quo visibiles et contrectabiles sumus."

The whole phrase marks the universality of the Divine action of Christ, but nothing is said as to the result. We have no powers to pursue the thought.

ἑλκύσω] vi. 44; (Hos. xi. 4, Heb.). The Son "draws" by the Spirit which He sends, xvi. 7. And there is need of this loving violence, for men are "held back by the enemy." Ἑλκύσω, φησίν, ἅτε ὑπὸ τυράννου κατεχομένους καὶ ἀφ' ἑαυτῶν μόνον οὐ δυναμένους προσελθεῖν. . . . (Chrys.)

πρὸς ἐμαυτ.] *unto myself*, emphatically, as the one centre of the Church, in whom all find their completeness. The thought is of that to which all is directed (*πρός*) and not in which all is incorporated (*εἰς*).

"Quid igitur congemiscitis Pharisæi, dicentes ad vosmetipsos: *Videtis quia nihil proficimus ecce mundus totus post eum abiit*, quasi postquam hunc Filium hominis occideritis nemo post illum abiturus sit." (Rup.)

There is a remarkable Jewish saying that "for the merit of Isaac who laid himself on the altar God will hereafter raise the dead (Ps. cii. 20)" (*Pesikta Rab Kohana*, xxxii. p. 299, Wünsche).

On the power of the Cross see Eph. ii. 14 ff.; Col. ii. 13 ff.; Col. i. 19 f.; (1 Cor. i. 18).

Notice the famous addition to Ps. xcv. (xcvi.) 10, *εἴπατε ἐν τοῖς ἔθνεσιν ὁ κύριος ἐβασίλευσεν* + *ἀπὸ τοῦ ξύλου*. So Vet. Lat. and Mem. Just. *Dial.* 73; Just. *Apol.* i. 41; Barn. *Ep.* viii. 4. The Latin writers commonly from the time of Tertullian (*adv. Jud.* x. p. 317: Dominus regnavit a ligno) speak of "God reigning from the tree" (a ligno).

33. *τοῦτο δέ . . .*] *But this . . . signifying by what . . . death . . .*,

34 θανάτῳ ἤμελλεν ἀποθνήσκειν. ἀπεκρίθη οὖν[1] αὐτῷ ὁ
ὄχλος Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ χριστὸς
μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι
τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ
35 ἀνθρώπου; εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς Ἔτι μικρὸν
χρόνον τὸ φῶς ἐν ὑμῖν[2] ἐστίν. περιπατεῖτε ὡς τὸ φῶς
ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ, καὶ ὁ περιπατῶν
36 ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ὡς τὸ φῶς ἔχετε,

[1] Omit οὖν ADΓΔ. [2] μεθ' ὑμῶν AEFGΓΔ.

not as if this were the primary end of the words, but the nature of Christ's atoning death was indicated in the form of the reference to it. Compare xviii. 32, xxi. 19.

34. ἀπεκ. οὖν . . .] *The multitude therefore answered . . .*, when they found the claims to the prerogatives of Messiahship put forth by one who called himself the Son of man (*v.* 23), and spoke of his removal from the people whom he should save. They could not reconcile their own hopes with Christ's words. The difficulty was twofold: firstly, that the Lord assumed a universal and not a special title ("Son of man" and not "Son of David"), and also that this sovereignty was not to be exercised on earth.

ἐκ τ. νομ.] *out of the law*, out of the book of the Covenant, the Old Testament generally. Comp. x. 34, note.

ὅτι ὁ χρ.] *that the Christ . . .* The belief that *the Christ abideth for ever* was probably based on Isa. ix. 7; Ps. cx. 4, lxxxix. 4 f.; Ezek. xxxvii. 25. Comp. Luke i. 32 f.; Heb. vii. 21.

πῶς λεγ. σύ . . .] *how sayest thou . . .* in opposition to the Law, or, at least, in language which we cannot reconcile with it.

δεῖ . . .] Comp. xx. 9, note.

ὑψωθ.] Comp. iii. 14, note.

τ. υἱ. τ. ἀνθ. . . .] The title is not recorded by St. John as having been used here in this connexion by the Lord, but the teaching in *v.* 32 naturally led to it (*v.* 23). Such a quotation from unrecorded words is a significant illustration of the compression of the narrative. The Evangelist gives the critical elements of the discourse only. The complete phrase occurs iii. 14.

τίς ἐστ. . . .] The question clearly shows that the title "the Son of man" was not necessarily identified with "the Christ." Comp. Additional Note on ch. i. § 6, p. 75. Compare Matt. xvi. 13, 16.

It has been supposed that there is a contrast between "this Son of man" who must be removed from the earth and the Son of man in Daniel to whom an everlasting dominion is promised (vii. 13 f.). Such a reference, however, seems to be most unlikely.

35. εἶπεν οὖν . . .] *Jesus therefore said . . .* meeting their difficulties by charging them to use the opportunities which they still

34 manner of death he should die. The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this
35 Son of man? Jesus therefore said to them, Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not
36 whither he goeth. While ye have the light, believe

had for fuller knowledge. There was yet time, though the time was short. The words are not described as an "answer" (*v.* 30), but as an independent utterance. It was no longer the season for discussion. The problem proposed could be solved by faithfully following the light which had been given.

Ἔτι μικ. χρ. . . .] *adhuc modicum lumen* v. The words correspond with the plea "abideth for ever." Comp. vii. 33 (ἔτι χρόνον μικρόν), xiii. 33 (ἔτι μικρόν), xiv. 19, xvi. 16 ff.

ἐν ὑμ.] *among you*; in your midst. Comp. i. 14 (Acts ii. 29).

περιπατεῖτε] Progress was both possible and a necessary duty while the light shone, and as the light shone. "Dum lumine veritatis licet uti *ambulate* ut vos quoque ad Christi æternitatem perveniatis" (Rup.). For περιπατεῖν, see 1 John i. 6, note; and for the use of the word absolutely, Rev. xxi. 24 (1 John ii. 6); 3 John 3.

ἵνα μὴ σκοτ. . . .] *that darkness overtake you not*, as it will do if you do not advance to a fuller knowledge of myself and my work before the coming time of trial. Then all movement will be perilous. You will wander in a wilderness without "the pillar of fire." Comp. Jer. xiii. 16.

καταλάβῃ] *comprehendant* v.; *overtake*. The same word is used i. 5, vi. 17 var. lect.; 1 Thess. v. 4.

κ. ὁ περιπ. ἐν τ. σκοτ.] *and he that walketh in the darkness* . . . The clause is added as the most general form of the natural completion of the former sentence: "and ye may not know whither ye go." Comp. 1 John ii. 11.

36. ὡς τὸ φῶς . . .] *as* (*while*) *ye have the light* . . . There was need of progress and there was also need of faith, which should support under later trials. For ὡς comp. [Luke xii. 58] Gal. vi. 10. Ign. *Smyrn.* c. 9 ὡς ἔτι καιρὸν ἔχομεν. The temporal sense, *while ye have* . . . seems to pass into the regulative sense: *as you have* . . .

ἵνα υἱοί . . .] *that ye may become sons of light*, and so have light in yourselves by the presence of Christ in your heart, through whom in your measure you become Christs (1 John ii. 20). Comp. Luke xvi. 8; 1 Thess. v. 5 (Eph. v. 8, *children*). This glorious transformation is the last issue of faith. Thus the last recorded words of Christ to the world are an exhortation and

πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε. Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.
37 Τοσαῦτα δὲ αὐτοῦ σημεῖα πεποιηκότος ἔμπροσθεν αὐτῶν
38 οὐκ ἐπίστευον εἰς αὐτόν, ἵνα ὁ λόγος Ἡσαίου τοῦ προφήτου πληρωθῇ ὃν εἶπεν

Κύριε, τίς ἐπίστευσεν τῇ ἀκοῇ ἡμῶν;
καὶ ὁ βραχίων Κυρίου τίνι ἀπεκαλύφθη;

a promise. Compare the last words of teaching to the disciples, xvi. 33. It is of interest to notice the last words of the Synoptic account of the Lord's public ministry: Matt. xxv. 46; Mark xiii. 37; Luke xxi. 36.

For γένησθε see i. 12; Matt. v. 35. With υἱοὶ φωτός compare Ign. *Philad.* 2, τέκνα φωτὸς ἀληθείας.

The record of the public ministry of Christ is closed by two summary judgements, in which the Evangelist reviews the issue of the great conflict of unbelief and faith which he has traced in its decisive outlines. He deals first with the startling fact of the national unbelief of Israel, which experience had made more impressive at the close of the apostolic age (36*b*—43); and then he brings together words in which the Lord revealed the nature and effects of His Advent, of His Person, and of His teaching (44—50).

(1) *The judgement of the Evangelist* (36*b*—43)

In this section the Evangelist speaks in his own person and connects the apparent failure of the Lord's work with the prophetic teaching of Isaiah. In form the passage resembles xx. 30 f., xxi. 23—25; and, in a less degree, iii. 16—21, 31—36.

The difficulty of the unbelief of the Jews seemed overwhelming. Was the discipline of 2000 years a failure? Two typical discussions of this difficulty are presented to us in the New Testament: (*a*) Rom. ix.—xi. (*b*) Ep. to Hebrews.

In (*a*) we see the general method of God as working by "an election," "a remnant," through whom His purposes for the whole are fulfilled: xi. 15, 25 f., 32 ff.

In (*b*) we see the necessity of the independent development of the spiritual truth of Christianity, as the reality to which the shadows of Judaism corresponded.

Thus we can see generally that (*a*) the purpose of God through Israel was fulfilled; (*b*) for the time the unbelief of Judaism, as it was, was a moral necessity.

By providing the home at Nazareth, and those whom the Lord could train to be His apostles and Evangelists, Judaism accomplished its divine mission.

By the narrowness of the Jewish leaders the Christian Church was saved from the dominance of externalism.

These thoughts underlie the teaching of the Old Testament. But St. John does not develop them. He simply notes the fact of general unbelief, and shows

on the light, that ye may become sons of light.
These things spake Jesus, and he departed and was
37 hidden from them. But though he had done so many
signs before them, yet they believed not on him:
38 that the word of Isaiah the prophet might be fulfilled,
which he spake,

> Lord, who hath believed our report?
> And to whom hath the arm of the Lord been
> revealed?

its necessity from the writings of the prophets. The result could not be a surprise to those who considered the history of Israel.

36*b*. Ταῦτα . . . ἐκρύβη . . .] *abscondit se* v. *These things . . . and was hidden*, viii. 59; Luke xix. 42 (1 Tim. v. 25; Heb. xi. 23). The hiding was not His work but the work of His adversaries, as being the result of their want of faith. In the LXX. ἐκρύβην has a middle sense: Gen. iii. 8, 10, etc.

Rupert, contrasting these words with the picture of the Lord's activity in the Temple after His entry into the Holy City, says: "Quid igitur nisi mystice excæcationem illorum innuit?"

37. Τοσαῦτα] *so many*. This seems to be the meaning of the word, and not *so great*. Comp. vi. 9, xxi. 11. Of these many works (comp. ii. 23, iv. 45, vii. 31, xi. 47, xx. 30) St. John has recorded only seven as types.

ἐμπρ. αὐτ.] There was no excuse for ignorance, Acts xxvi. 26.

οὐκ ἐπ. εἰς αὐτ.] *they believed not on him*, with self-devoted, trustful, patient faith in life; though many did believe with the concealed adhesion of conviction, *v.* 42.

38. ἵνα . . . προφήτου] *that the word of . . . the prophet* . . . Such a fulfilment was a part of the design of God, and so necessary; inasmuch as the prophetic word described the actual relation of the divine message to those who heard it. This relation, which was already present to the divine Vision and had been fulfilled in the type, must needs be realised in the antitype; so that the complaint uttered by Isaiah against his own contemporaries might have been uttered even more truly by Christ.

The addition of the title, "Isaiah the prophet" (compare i. 23), emphasises the idea of the speaker's representative character.

The prophecy itself (Isa. liii. 1) sets forth the two sides of the divine testimony, the message as to the servant of God which appealed to the inward perception of truth; and the signs of the power of God which appealed outwardly to those who looked upon them. In both respects the testimony failed to find acceptance. The message was not believed; the signs were not interpreted. There is an interesting examination of the use of Isa. liii. in the New Testament

39 διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν ὅτι πάλιν εἶπεν
Ἡσαΐας

40 Τετύφλωκεν αὐτῶν τοὺς ὀφθαλμοὺς καὶ ἐπώρωσεν
αὐτῶν τὴν καρδίαν,
ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοήσωσιν τῇ
καρδίᾳ καὶ στραφῶσιν,
καὶ ἰάσομαι αὐτούς.

41 ταῦτα εἶπεν Ἡσαΐας ὅτι[1] εἶδεν τὴν δόξαν αὐτοῦ, καὶ
42 ἐλάλησεν περὶ αὐτοῦ. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων

[1] ὅτι ℵABLX; ὅτε ΔΓΔ.

in Taylor's *Gospel in the Law*, ch. v.

Κύριε . . .] *Lord, who hath believed . . . was . . . revealed?* By adding the word "Lord" after the LXX., the Evangelist shows that he wishes to regard the words as spoken by the prophet in the review of the issue of his work. In this connexion *our report* may mean either "the message which came from us, which we delivered," or "the message which came to us, which we received." The former interpretation is the more natural. Comp. Matt. iv. 24, xiv. 1, xxiv. 6.

ὁ βραχ. K.] Luke i. 51; Acts xiii. 17. The patristic commentators commonly saw in this phrase a reference to Christ: "Brachium Domini appellat hic Filium Dei" (Rup.).

39. διὰ τοῦτο . . .] *For this cause*, namely, that in the order of Providence the Gospel must be met by general unbelief, *they could not believe*. . . . The phrase διὰ τοῦτο appears all but uniformly to contain a reference to a preceding fact or thought (Philem. 15, and perhaps Mark xii. 24, are exceptions). In many cases the reason indicated is developed in the clause which follows (vii. 47; x. 17; Rom. iv. 16; 2 Cor. xiii. 10; 1 Thess. ii. 13; 1 Tim. i. 6; 2 Tim. ii. 10; Heb. ix. 15). So it is here. The fact which has been already noted (*they did not believe*) is now traced back to its ultimate origin which lay in the divine action. They did not believe, and they could not believe, *for that Isaiah said again: He* (that is God) *hath* . . . The want of belief was involved in the necessary truth of the prophetic word. This fulfilment again involved in the incredulous an inability to believe consequent upon the actual working of God according to His fixed laws. Comp. Rom. x. 16. And yet, further, this working of God, as we look at it in the order of succession, was consequent upon man's prior unbelief. The Jews were already in an unnatural and diseased state when the prophet was sent to them. Then came the punishment whereby those who would not give glory to God by willing faith were made to subserve to His glory. The revelation of Christ, like the preaching of Isaiah, was the

39 For this cause they could not believe, for that Isaiah
said again,

40 He hath blinded their eyes, and he hardened
their heart;
Lest they should see with their eyes, and perceive
with their heart, and should turn,
And I should heal them.

41 These things said Isaiah, because he saw his glory;
42 and he spake of him. Nevertheless even of the rulers

very power by which the existing form of unbelief was carried to its full development.

εἶπ. Ἡσ.] The quotation differs alike from Heb. and LXX. St. John transfers to God what is represented by Isaiah as the mission of the prophet (Isa. vi. 10); while the healing, on the other hand, is ascribed to Christ. Comp. Matt. xiii. 14 f.; Acts xxviii. 26 f.

40. Τετυφ. . . . ἐπωρ. . . .] *excæcavit . . . induravit . . .* v.; *He hath blinded . . . and he hardened. . . .* The change of tense is remarkable. The verb πωρόω describes the formation of a "callus" (πῶρος) in a part of the body, as the eyes (Job xvii. 7). Comp. Mark vi. 52, viii. 17; Rom. xi. 7; 2 Cor. iii. 14.

νοήσωσιν] *perceive.* The word in Mark iv. 12 is different (συνιῶσιν).

Rupert notices that there are different stages of unbelief: "Eorum qui converti et sanari non merentur, aliqui nec vident quidem Scripturarum sensum, aliqui vident quidem sed sequi nolunt."

41. ὅτι εἶδ. . . .] *because he saw his* (Christ's) *glory. . .* The prophecy was not only given at the time of the celestial vision but in consequence of it. The sight of the divine glory made clear the vast chasm between God and the people who bore His name. The prophet saw that the revelation of God could blind as well as enlighten.

The Targum renders the original words of Isaiah, *I saw the Lord*, by *I saw the Lord's glory.* St. John states the truth to which this expression points, and identifies the divine Person seen by Isaiah with Christ. Thus what Isaiah saw was the glory of the Word, and of Him he spoke. His message, that is, was not merely addressed to his contemporaries, but reached to the time of the fuller manifestation to the world of that glory which he himself saw in a vision. It is uncertain whether the last clause (ἐλαλ. περὶ αὐτοῦ) depends on the ὅτι or not; but the position of the περὶ αὐτοῦ points to this connexion.

It was through this identification of Christ with Jehovah that the truth of His Godhead was brought home to the apostles. Comp. Acts ii. 16 ff. (Joel ii. 28).

42. Ὅμως μέντοι . . .] *Nevertheless even of the rulers* (the

πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους
43 οὐχ ὡμολόγουν ἵνα μὴ ἀποσυνάγωγοι γένωνται, ἠγά-
πησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ[1] τὴν

[1] ἤπερ ABDΓΔ; ὑπέρ ℵLX.

members of the Sanhedrin: iii. 1, vii. 26, 48) *many believed on him.* The ground of practical unbelief was moral and not intellectual. Some who remained among the adversaries of Christ were satisfied of the truth of His claims. But the conviction found no expression in life. Such ineffective intellectual faith (so to speak) is really the climax of unbelief.

It is remarkable that St. John uses of this belief the phrase which marks the completeness of belief (ἐπιστ. εἰς). The belief only lacked confession, but this defect was fatal. Comp. ii. 23, where also a belief complete in itself is practically imperfect, and contrast viii. 31.

διὰ τοὺς Φαρ.] Comp. vii. 13, ix. 22 (*the Jews*). Their religious terrorism was more formidable than the violence of the high-priests (Sadducees).

οὐχ ὡμολόγουν] *did not make confession.* The verb is used absolutely. Comp. Rom. x. 9, 10. The tense marks the continued shrinking from the act of faith.

μὴ ἀποσυν. . . .] ix. 22.

43. τ. δοξ. τ. ἀνθ. . . .] *the glory of men rather than the glory of God.* Comp. v. 44. The words suggest a contrast with that vision of the divine glory in which God showed what He had prepared for men (*v.* 41). Comp. Rom. iii. 23. Μᾶλλον ἤπερ describes the choice of one object in preference to another, and not the excess in one case of a feeling felt for two things in different degrees. Comp. iii. 19; Matt. x. 6, 28, xx. 9; Acts iv. 19, v. 29, xxvii. 11; Eph. v. 4, 11; Heb. xii. 13; 1 Tim. vi. 2 (comp. Matt. xviii. 13; Acts xx. 35).

Two difficulties necessarily present themselves when we reflect on the explanation which St. John gives of the unbelief of the Jewish nation.

1. It was foreseen and foretold.

2. It was due to Divine action.

It is concluded therefore that it was inevitable, and that the Jews were free from guilt (comp. Rom. ix. 19 ff.).

But the conclusion does not follow: for

1. Prediction does not cause that which is predicted.

2. All law, including moral law, is the expression of the one will of God.

Both these points were clearly seen by early writers.

"Non poterant credere quia hoc Isaias prædixit: hoc autem propheta prædixit quia Deus hoc futurum esse præscivit . . . malam quippe eorum voluntatem prævidit Deus et per prophetam pronuntiavit ille cui abscondi futura non possunt." (Aug. *Tract.* liii. 6.)

"Non propterea quemquam Deus ad peccandum cogit quia futura hominum peccata jam novit. Ipsorum enim præscivit peccata non sua; non cujus-

many believed on him; but because of the Pharisees they did not make confession that they should not
43 be put out of synagogue: for they loved the glory of men more than the glory of God.

quam alterius sed ipsorum." (Aug. § 4.)

"Innocens et sanata præscientia Dei nullam malis hominibus necessitatem importat, quomodo nec visus meus ei quem ambulare video ullam ambulandi necessitatem irrogat." (Rup.)

"*Non poterant credere*, non quia mutari in melius homines non possunt, sed quamdiu talia sapiunt non possunt credere." (Aug. § 10.)

The divine action followed from and corresponded with their moral state. So it is that Chrysostom treats "they could not" as equivalent to "they would not." The hindering sin was pride: *ὥσπερ γὰρ ὁ ἥλιος τῶν ἀσθενῶν πλήττει τὰς ὄψεις οὐ παρὰ τὴν οἰκείαν φύσιν, οὕτω καὶ ἐπὶ τῶν μὴ προσεχόντων τοῦς τοῦ θεοῦ λόγους γίνεται.*

With regard to the general scope of the passage it may be observed that: 1. As a fact disregard of impulses and motives to right-doing makes it more and more hard to obey them. 2. We may regard this law as acting mechanically; or we may see in it, in relation to man, the action of a divine power. 3. The latter supposition introduces no new difficulty; but on the other hand places this stern law in connexion with a wider scheme of action, which makes hope possible.

In this connexion it is important to observe that a divine "cannot" answers to the divine "must" (xx. 9, note). This "cannot" expresses a moral and not an external or arbitrary impossibility. Thus it defines while it does not limit the action of the Son (v. 19, 30; comp. Mark vi. 5); and so fixes the conditions of discipleship (iii. 5, vi. 44, 65, vii. 34—36, viii. 21 f.), of understanding (iii. 3, viii. 43 f.; xiv. 17), of faith (as here; comp. v. 44), of fruitfulness (xv. 4 f.), of progress (xvi. 12).

Notice in the case of Pharaoh, (1) "Was hardened," Exod. vii. 13 f., 22, viii. 19, ix. 35, cf. ix. 7; (2) "Pharaoh hardened," viii. 15, 32; (3) "The Lord hardened," ix. 12, x. 1, 20, 27, xi. 10, xiv. 8. Compare vii. 3, xiv. 4, "I will harden."

Augustine suggests that the blinding itself may be part of the remedial treatment of mercy. Blindness may bring a fall, a humiliation, a sense of weakness, and so lead the heart-broken to God (liii. § 11).

For the main criminal I have no hope,
Except in such a suddenness of fate.
I stood at Naples once, a night so dark
I could have scarce conjectured there was earth
Anywhere, sky, or sea, or world at all:
But the night's black was burst, and by a blaze
Thunder struck blow on blow, earth groaned and bore,
Through her whole length of mountain visible:
There lay the city thick and plain with spires,
And, like a ghost disshrouded, white the sea.

44 δόξαν τοῦ θεοῦ. Ἰησοῦς δὲ ἔκραξεν καὶ εἶπεν Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά
45 46 με, καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με. ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς

So may the truth be flashed out by one blow,
And Guido see, one instant, and be saved.

(Browning, *The Ring and the Book*: the Pope, 2117 ff.)

* "Tantum ne audeat quisquam liberum arbitrium sic defendere ut nobis orationem qua dicimus *Ne nos inferas in tentationem* conatur auferre: rursus ne quisquam neget voluntatis arbitrium ut audeat excusare peccatum." (Aug.)

"Agendæ sunt gratiæ quia data est potestas (John i. 12); et orandum ne succumbat infirmitas." (Aug.)

(5) *The judgement of the Lord* (44—50)

This final judgement appears to contain a summary of the Lord's teaching gathered up in the view of this crisis, and not to be a new utterance. It falls into three parts: the position of the believer (44—46), and of the unbeliever (47—49), and the fruit of the message (50). The Lord first speaks of His Person (44—46), and then of His words (47—50).

44. Ἰ. δὲ ἔκραξεν] The position of Ἰησοῦς at the beginning of the clause is unusual in St. John, who commonly places the personal subject after the verb. The peculiar emphasis on the name is significant. The witness of the Lord is set over against the witness of the prophet and the unbelief of the people. It expresses as completely as possible His absolute self-sacrifice as contrasted with the selfishness of His enemies. He is lost (so to speak) in Him that sent Him. He judges no man. His teaching is simply the expression of His Father's command.

For ἔκραξε see vii. 28, 37. The testimony was so given as to claim and arrest attention; and it was given once and for all (contrast Luke xviii. 39).

οὐ πιστ. εἰς ἐμ. ἀλλά . . .] He looks beneath the surface and acknowledges a divine presence realised in and through me. As yet it was impossible for men to know how faith could repose in the Son Himself.

εἰς τ. πεμψ. με] not simply on "the Father" as representing a general connexion, but on Him who is the source of the special revelation of Christ.

Rupert contrasts the real majesty of Christ with the estimate of the Jews who were ashamed of their faith: "O homines, magis gloriam hominum quam gloriam Dei diligentes, quid in me credere erubescitis, vel quid confundimini de me confiteri quod creditis? . . . Non inglorium aut contemptibile est credere in me."

45. ὁ θεωρ. ἐμ. . . .] In this

* The general conclusion of this note, which was to have treated of "responsibility" and "dependence," has not been written, but these quotations from Augustine were selected for its close.—A. W.

44 But Jesus cried and said, He that believeth on me,
45 believeth not on me, but on him that sent me. And
he that beholdeth me beholdeth him that sent me.
46 I am come a light[1] into the world, that whosoever

[1] *or as* a light.

case the negative clause is not found. He who beheld Christ did indeed behold His true humanity, and through that the Father. What they saw, however incomplete, was a revelation. So far as the believer beheld Christ, he beheld Him from whom Christ came. Belief passed through the veil: vision apprehended outwardly God in His relation to men. Comp. Matt. x. 40. For the sense of "behold" see xvi. 16.

The form of the sentence differs in each particular from xiv. 9: *θεωρεῖ* occupies the place of *ἑώρακεν*; *τ. πεμψ. με* of *τ. πατέρα*. The thought here is of the intent, patient, progressive contemplation of Christ leading to the fuller knowledge of Him from whom He came; thus the thought is of the one decisive moment, of which the results were permanent.

The title "Father" emphasises the idea of the natural, essential relation to the Son and to men: the phrase "He that sent me" brings out the idea of the special mission, as involving a peculiar charge and corresponding authority. Comp. iv. 34, v. 24, 30, vi. 38, vii. 16, (18), 28, 33, viii. 26, 29, ix. 4, xiii. 20, xv. 21, xvi. 5 (peculiar to St. John, and used only by the Lord). The two ideas are combined, v. 23, 37, vi. 44, viii. 16, 18, xii. 49, xiv. 24; and distinguished, vi. 39, 40.

46. *ἐγ. φῶς . . . ἐληλ.*] This was the office of Christ, to make all things clear. His Person when seen in its fulness illuminates the mysteries of life. There is darkness over the world and without Him it must remain. Faith in Him brings purer vision. Comp. *v.* 36. See also iii. 19, viii. 12, ix. 5 (i. 4).

There is a significant contrast between *ἐλήλυθα* and *ἦλθον*, *v.* 47. The one marks the abiding result, and the other the particular purpose. For the use of the *ἐλήλυθα* see v. 43, viii. 28, viii. 42 (and *ἦλθον*), xvi. 28, xviii. 37 (iii. 19); and for the use of the *ἦλθον*, viii. 14, ix. 39, x. 10, xii. 27, 47 (xv. 22).

ἐν τ. σκοτ. μὴ μειν.] *may not abide in the darkness*, as being the normal state of men without Christ. Comp. iii. 36. The exact phrase occurs only here, yet see 1 John ii. 9, 11 (*ἐν τ. σκοτ. ἐστ.*); and viii. 12, xii. 35; 1 John ii. 11 (*ἐν τ. σκοτ. περιπατεῖ*). Comp. 1 John iii. 14 (*μένει ἐν τ. θανάτῳ*); and the opposite, 1 John ii. 10 (*ἐν τ. φωτὶ μένει*).

"Dixit quodam loco discipulis suis *Vos estis lux mundi* . . . non tamen eis dixit, 'Vos lux venistis in mundum ut omnis qui credit in vos in tenebris non maneat' . . . Lumina sunt omnes sancti; sed credendo ab eo illuminantur a quo si quis recesserit tenebrabitur." (Aug.)

47 ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ. καὶ ἐάν τίς μου ἀκούσῃ
τῶν ῥημάτων καὶ μὴ φυλάξῃ[1], ἐγὼ οὐ κρίνω αὐτόν, οὐ
γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον ἀλλ᾽ ἵνα σώσω τὸν
48 κόσμον. ὁ ἀθετῶν ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά
μου ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα
49 ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ· ὅτι ἐγὼ ἐξ
ἐμαυτοῦ οὐκ ἐλάλησα, ἀλλ᾽ ὁ πέμψας με πατὴρ αὐτός
50 μοι ἐντολὴν δέδωκεν τί εἴπω καὶ τί λαλήσω. καὶ οἶδα

[1] φυλάξῃ ℵABDLX; πιστεύσῃ EFGΓΔ.

47. Christ now passes from the thought of His Person to that of His words: from *me* to *my sayings*. Faith is essentially personal. Unbelief stops short at the outward manifestations of the Person: it deals with the teaching.

Two cases appear to be regarded, the first that of the respectful hearer, who listens and does not; the second, that of the man who refuses to listen at all. From this it appears that the reading πιστεύσῃ is foreign to the scope of *v.* 47.

ἀκουσ. τ. ῥημ.] *hear my sayings*, not with true understanding of their full import (viii. 47), but yet with attention, x. 3, 16, 27, etc.

μὴ φυλάξῃ] See Matt. xix. 20; Luke xi. 28.

ἐγὼ οὐ κριν.] There is no personal element in the accomplishment of the final issue. Christ came for judgement (ix. 39) and yet not to judge (comp. iii. 17, viii. 15). The judgement followed naturally (so to speak) from His manifestation. The Law (in the fullest sense) is the one accuser (v. 45). Men simply remain where they are (iii. 36) if they do not come to Christ. Their sentence lies in the nature of things. In this case the hearers were self-condemned.

48. ὁ ἀθετῶν] *qui spernit* v. The word occurs here only in St. John. Luke x. 16. 1 Thess. iv. 8.

ἐχ. τ. κριν.] The word may be refused, but it cannot be banished. It still clings to the hearer as his judge. Its work is even now begun as it shall hereafter be fully revealed. Comp. v. 45, viii. 50.

"'Habet,' inquam, non dico 'habebit,' sed jam habet judicem etsi nondum sententiæ vel vindictæ judicantis apparent." (Rup.)

ὁ λογ. ὃν ἐλαλ. . . .] The ῥήματα are all bound up in one great message (λόγος), delivered and felt in its entirety. For the unbelieving Jews it was now ended (ἐλάλησα is contrasted with λαλῶ, *v.* 50). Comp. xvii. 6, 8.

. . . ἐκεῖνος κριν. . . .] The resumptive, isolated pronoun places in emphatic prominence the teaching which is regarded as past and separated from those to whom it was addressed. It stands, as it were, in the distance, as a witness and an accuser. Comp. i. 18, v. 11 and note.

believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, that shall judge him in the last day. Because I spake not from myself; but the Father which sent me, himself hath given me commandment, what I should say, and what I should speak. And I know that his commandment is life

ἐν τ. ἐσχ. ἡμ.] vi. 39, 40, 44, 54, xi. 24. The phrase is peculiar to St. John's Gospel. Comp. 1 Cor. xv. 52 (ἐσχ. σαλπ.); 1 John ii. 18 (ἐσχ. ὥρα).

49. ὅτι ἐγ. . . . οὐκ ἐλαλ. . . .] The essential inherent power of judgement lies in the word, since there is in it no admixture of a limited human personality. It is wholly divine. Comp. v. 30.

ἐξ ἐμαυτοῦ] *ex me* v. The phrase is peculiar and unique. It describes (so to speak) the source out of which a stream flows continuously, and not simply the point of origin from which movement started (ἀπ' ἐμ. v. 30, vii. 17, 28, viii. 28, 42, x. 18, xiv. 10).

αὐτ. . . . δεδ.] The pronoun (as in *v.* 48) emphasises the reference; and the tense of the verb marks the continuance of the action of the command.

τί εἴπ. κ. τί λαλ.] *quid dicam et quid loquar* v. That is, as to the substantial contents and the varying manner of my message.

"Ita a Patre quod habet accepit ut nascendo acceperit, dederitque ille gignendo. . . . Et quia æterna est ipsa nativitas nunquam non fuit Filius qui est vita, nunquam fuit Filius sine vita. . . . Ita et mandatum non quod Filius non habebat Pater dedit, sed . . . in Sapientia Patris, quod est Verbum Patris omnia mandata sunt Patris." (Aug.)

50. κ. οἶδα . . .] The word may find acceptance or rejection, but this remains sure. The commandment of the Father, His will manifested in my commission, is eternal life. The Father's commandment not only is directed towards life, to quicken or to support it. It is life. Truth realised is that by which we live. The commandment of God is the expression of absolute Truth. Comp. vi. 63, 68, xvii. 17.

Life eternal *is* and not simply *shall be.* Comp. iii. 36, v. 24 (39), vi. 54, xvii. 3, note. 1 John v. 12, 13.

ἃ οὖν ἐγὼ λαλῶ . . .] The certainty of this assurance furnishes the one rule of Christ's teaching. He in the fulness of His divine-human Person (ἐγώ) speaks in complete agreement with the Father's injunctions, who is His

ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν ἐγὼ λαλῶ, καθὼς εἴρηκέν μοι ὁ πατήρ, οὕτως λαλῶ.

13 Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα εἰδὼς ὁ Ἰησοῦς ὅτι ἦλθεν[1] αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου

[1] ἐλήλυθεν EFGΓΔ.

Father and our Father. In part His message was fully given (*vv.* 48 f.): in part it was still to be given to the inner circle of His disciples.

Λόγος ὢν τοῦ πατρὸς αὐτὸς ἑρμηνεύει τὰ ἐν τῷ πατρὶ καὶ φανεροποιεῖ· διὸ καὶ ἐντολὴν αὐτὸς εἰληφέναι λέγει· οὕτω γὰρ καὶ [ὁ] ἐν ἡμῖν λόγος δημοσιεύει τὰ ἐν τῷ νῷ. (Ammon. Cr. *Cat.*)

"Ita ille dixit ut verax, ita iste loquitur ut veritas. Verax autem genuit veritatem. Quid ergo jam diceret veritati? Non enim imperfecta erat veritas cui verum aliquid adderetur." (Aug.)

Augustine nobly contrasts the speaking of the Word with the transitory lessons of the earthly teacher: "Intelligentibus mentibus intus loquitur, sine sono instruit, intelligibili luce perfundit. . . . Excitavit nos ad magnum desiderium interioris dulcedinis suæ; sed crescendo capimus, ambulando crescimus, proficiendo ambulamus, ut pervenire possimus."

THE SELF-REVELATION OF CHRIST TO THE WORLD has now been completed. In the remainder of the Gospel St. John records

THE SELF-REVELATION OF CHRIST TO THE DISCIPLES

This division of the Gospel, like the former, falls into two parts, THE LAST MINISTRY OF LOVE (xiii.—xvii.), and THE VICTORY THROUGH DEATH (xviii.—xx.); with an EPILOGUE (xxi.).

XIII.—XVII. THE LORD'S LAST MINISTRY OF LOVE

This division of the Gospel, which is entirely peculiar to St. John, with the exception of the revelation of treachery among the twelve, falls into three sections:

I. THE LAST ACTS OF LOVE AND JUDGEMENT (xiii. 1—30).

II. THE LAST DISCOURSES (xiii. 31—xvi. 33).

III. THE PRAYER OF CONSECRATION (xvii.).

I. THE LAST ACTS OF LOVE AND JUDGEMENT (xiii. 1—30)

St. John's account of events at the Last Supper contains two scenes. The first is the manifestation in act of the Master's self-sacrificing love (1—20): the second is the separation of the selfish disciple (21—30).

The incidents are parallel with sections of the Synoptic Gospels; but there are very few points of actual correspondence in detail between the narratives of the Synoptists and of St. John. The discussion recorded by St. Luke (xxii. 24 ff.) has a close connexion of thought with the lesson of the feet-washing. And the words

eternal: the things therefore which I speak, even as the Father hath said to me, so I speak.

13 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of

announcing the betrayal are identical in St. Matthew (xxvi. 21; comp. Mark xiv. 18) and St. John (xiii. 21). All the Evangelists record the surprise with which this announcement was received (Matt. xxvi. 22; Mark xiv. 19; Luke xxii. 23; John xiii. 22); and St. Matthew notes that Judas was designated as the traitor (xxvi. 25). But the details which St. John has preserved as to the manner of the designation are peculiar to him.

The omission of the record of the Institution of the Lord's Supper belongs to the plan of the Gospel. It is impossible on any theory to suppose that the author was unacquainted with the facts. But it is difficult to determine at what point in the narrative of St. John the Institution is to be placed. It is scarcely necessary to refer to the opinion of those who have supposed (Lightfoot, etc.) that the supper described in John xiii. was held at Bethany (Matt. xxvi. 6 ff.), and that the journey to Jerusalem follows xiv. 31; so that the Institution took place on the following day. This view appears to be directly opposed to xiii. 38: to the significant parallel with Luke xxii. 24 ff.: and to the general unity of the discourses in xiii.—xvii.

But if it be assumed that the meal described in ch. xiii. is identical with that described in the Synoptists, as including the Institution of the Lord's Supper, where can the Institution be intercalated? was it before or after the departure of Judas (xiii. 30)?

The evidence on this point is extremely slender. In the narratives of St. Matthew and St. Mark there is nothing which tends to decide the question in one way or the other. The prophecy of the betrayal and the Institution are introduced by the same general words (ἐσθιόντων δὲ αὐτῶν, Matt. xxvi. 26; Mark xiv. 22), and though the former stands first there is nothing to show that the order is chronological. It is also to be noticed that in these Evangelists there is no separation of the blessing of the Bread and of the Cup. In the narrative of St. Luke the arrangement is different. A cup is first given for distribution (xxii. 17). Then follows the giving of Bread, with the words of Institution (*v.* 19). Then, according to the present text, the giving of the Cup, with the words of Institution introduced by the clause κ. τ. ποτήριον ὡσαύτως μετὰ τὸ δειπνῆσαι (*v.* 20); and in close connexion with this is given the prophecy of the betrayal. There is indeed good reason for thinking that the second reference to the Cup is a very early addition to the original text of St. Luke taken from 1 Cor.

πρὸς τὸν πατέρα ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ
2 κόσμῳ εἰς τέλος ἠγάπησεν αὐτούς. Καὶ δείπνου γινο-
μένου[1], τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν

[1] γινομένου ℵ*BLX; γενομένου ℵ°ADΓΔ.

xi. 25; and as it stands it may be treated parenthetically. In any case, however, St. Luke distinctly places the prophecy of the betrayal after the distribution of the Sacramental Bread; and, like St. Paul, he places this distribution during the supper, and the distribution of the Sacramental Cup after the supper. The other Synoptic narratives are perfectly consistent with this view. Judas then, if we adopt this interpretation of the narrative, was present at the distribution of the Sacramental Bread, and not present at the distribution of the Sacramental Cup. In other words, the distribution of the Bread must be placed before *v.* 30 in St. John's narrative, and the distribution of the Cup after.

If now we look for a break in xiii. 1—30, it may be found between 16 and 17, or between 19 and 20; but hardly between 22 and 23. It is, however, more in accordance with St. Luke's narrative to place the distribution of the Bread before *v.* 2. The distribution of the Cup may be placed after 30, or 33; but it seems on the whole best to place it after 32. The teaching of that Sacramental Act forms a bond between the thoughts of 32 and 33.

1. *The self-sacrifice of love* (1—20)

The central idea of this record corresponds with one aspect of the Institution of the Eucharist, that of self-sacrifice. The incident evidently belongs to the same spiritual circumstances. The form of the narrative is marked by extreme minuteness and vividness of detail (*vv.* 4 ff.), and by directness of recollection (*v.* 11). The portraiture of St. Peter is instinct with life: he acts and is acted upon.

The narrative consists of two parts, the action itself (2—11), and the commentary upon the action (12—20). The latter approaches very closely in form to the teaching preserved by the Synoptists (*e.g. vv.* 16 f.). The former is a parable in action (comp. Matt. xviii. 2 ff.).

Chap. XIII. **1—4.** These verses are differently punctuated. Some suppose that the construction is broken, and that the principal verb is ἐγείρεται in *v.* 4, the εἰδώς in *v.* 3 resuming the εἰδώς of *v.* 1. It seems better, however (as E. V.), to take *v.* 1 as complete in itself, as it is grammatically complete, and to regard *v.* 2 as a fresh beginning. On this view *v.* 1 is an introduction to the whole cycle of teaching which follows (xiii.—xvii.), while *vv.* 2, 3 are the introduction to the special incident of the feet-washing, the symbolic manifestation of love.

Πρὸ δέ . . .] *ante diem autem festum* v. The disjunctive particle perhaps suggests a contrast with the temporary retirement noticed in xii. 36. Though Jesus had thus withdrawn Himself, yet before the crisis of His Passion

this world unto the Father, having loved his own which were in the world, he loved them to the utter-
2 most. And during a supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to

He fully prepared His disciples for the issue.

Πρὸ δ. τ. ἑορτ.] It is impossible to take these words either with εἰδώς or with ἀγαπήσας. The clause can only go properly with the principal verb, ἠγάπησεν. The note of time consequently serves to mark the date of the manifold exhibition of love, of the acts and discourses which follow immediately afterwards. All these took place "before the feast," that is, on the evening (the commencement) of 14th Nisan; and in these last scenes before the Passover at which the Jewish type found its perfect fulfilment, the love of the Lord was revealed in its highest form.

εἰδ. ὁ Ἰησ.] *Jesus knowing*, that is, since He knew. This knowledge, which is spoken of as absolute, prompted the crowning display of love. The thought is brought into prominence by the repetition of the word κόσμος. In the world the disciples were to find their trial, and to find it when their Master had passed out of the world. Hence came the necessity for such encouragements as follow: *e.g.* xvi. 33.

In His knowledge of the disciples' suffering the Lord forgot His own suffering, though foreknowledge intensifies sorrow.

αὐτ. ἡ ὥρα] Just as St. John points out the moral conditions of the Lord's life in a divine "cannot" (see xii. 40, note), and a divine "must" (xx. 9, note), he also marks the divine sequence in its events. The crises of His several manifestations are absolutely fixed in time (ii. 4; comp. xi. 9 f., ix. 4). In each case this "hour" is appointed with a view to the issue to which it leads (xii. 23, ἵνα δοξασθῇ, and so here ἵνα μεταβῇ). Comp. iv. 21, 23, v. 25, 28; 1 John ii. 18; Rev. xiv. 7, 15; John vii. 6, 8 (καιρός); Eph. i. 10 (τὸ πλήρωμα τῶν καιρῶν); Gal. iv. 4 (τὸ πλήρωμα τοῦ χρόνου). Till the hour comes Christ's enemies are powerless (vii. 30, viii. 20). When it has come He recognises its advent (xii. 27, xvii. 1).

ἵνα μεταβῇ . . .] *ut transeat* v. The purpose, as part of the divine counsel, is marked emphatically. Comp. xii. 23, xvi. 2, note.

The word μεταβαίνω is only used here in this connexion. It marks the transference from one sphere to another: comp. v. 24; 1 John iii. 14. Death for Christ, and in Him for the Christian, is not an interpretation of being but a change of the mode of being, a "going to the Father," to His Father and ours.

ἐκ τ. κοσ. τουτ. . . .] The demonstrative seems to lay stress upon the present aspect of the world as transitory and unsatisfying. The phrase occurs viii. 23, ix. 39 (xi. 9), xii. 25, 31, xvi. 11, xviii. 36; 1 John iv. 17 (and in St. Paul).

πρὸς τ. πατ.] *unto the Father*, as describing the religious and moral relationship, and not simply the idea of power (*unto God*).

3 ἵνα παραδοῖ αὐτὸν Ἰούδας Σίμωνος Ἰσκαριώτης[1], εἰδὼς[2]
ὅτι πάντα ἔδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ
4 ὅτι ἀπὸ θεοῦ ἐξῆλθεν καὶ πρὸς τὸν θεὸν ὑπάγει, ἐγεί-
ρεται ἐκ τοῦ δείπνου καὶ τίθησιν τὰ ἱμάτια, καὶ λαβὼν
5 λέντιον διέζωσεν ἑαυτόν· εἶτα βάλλει ὕδωρ εἰς τὸν
νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν

[1] Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ ADΓΔ.

[2] Insert ὁ Ἰησοῦς AΓΔ.

τ. ἰδίους] Acts iv. 23, xxiv. 23; 1 Tim. v. 8. Compare xvii. 6 ff. Contrast i. 11.

εἰς τέλος] *in finem* v.; *to the uttermost.* The phrase has two common meanings, (1) *at last*, and (2) *utterly, completely.* The first sense appears to be most natural in Luke xviii. 5, and the second in 1 Thess. ii. 16. It occurs very frequently in the LXX., and most often in connexion with words of destruction (*utterly*), or abandonment (*for ever*): Ps. xii. 1 (ix. 18 al. εἰς τὸν αἰῶνα), etc. It occurs, however, in other connexions, Ps. xv. 11, lxxiii. 3, xlviii. 8; and constantly in later Greek writers, *e.g.* 2 Clem. 19; Luc. *Somn.* 9. There appears to be no authority for taking it here in the sense of *to the end of His earthly presence* (yet see Matt. x. 22, xxiv. 13 f.), and such a translation does not suit the connexion with *before the feast.* If, however, we take the words as expressing *loved them with a perfect love*, then the thought comes out clearly, "As Christ loved His disciples, and had before showed His love, so now at this crisis, before the day of His Passion, He carried His love to the highest point, *He loved them to the uttermost.*"

2. Καὶ δειπ. γιν. . . .] *And*—as one special manifestation of this love—*during a supper.*

τ. διαβ. ἤδη . . .] Literally, *the devil having already put it into his* (*Judas'*) *heart that Judas Iscariot the son of Simon shall betray him.* The transference of the subject from the former to the latter clause is not unnatural (. . . *into the heart of Judas . . . that he should . . .*); and it seems to be impossible to accept the rendering "the devil having conceived in his heart that . . ."

The separation of Ἰσκαριώτης from Judas in the Greek text clearly marks the title as local. Comp. vi. 71, where it is an epithet of Simon.

3. εἰδώς] As before, "since He knew." The knowledge that He was possessed of this divine authority was the ground of His act of service; just as in *v.* 1 the knowledge of His coming departure was the ground of His crowning display of love.

πάντα] The sense of absolute sovereignty is the more impressive here in the prospect of apparent defeat. Even through treachery and death lay the way to the Resurrection.

ἔδωκ. . . .] *had given . . .* Our idiom will not bear in the oblique the original tense *gave* (found in the oldest authorities), which,

3 betray him[1], *Jesus*, knowing that the Father had given all things into his hands, and that he came
4 forth from God, and goeth unto God, riseth from the supper, and layeth aside his garments; and he took
5 a towel, and girded himself. Then he poureth water into the bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was

[1] *lit.* the devil having already put it into his (*Judas'*) heart that Judas Iscariot, Simon's son, shall betray him.

however, marks the true idea of the commission once given eternally. A similar remark applies to the verbs below (ἐξῆλθεν, ὑπάγει).

ὁ πατ.] Not "His Father." The Son of man (*Jesus*) is now the conqueror.

εἰς τ. χειρ.] *into his hands* to deal with as He pleased, even when He was given "into the hands" of men: Matt. xvii. 22, xxvi. 45.

The order is most emphatic: "and that it was from God He came forth, and unto God He is going." The title of power and glory is used in this clause, as that of affinity (*the Father*) in the former.

ἐξηλθ.] *was come forth* on His mission to the world at the Incarnation. The preposition ἀπό marks a separation and not the source. Contrast vii. 42, note.

4. ἐγειρ. ἐκ τ. δειπ. κ. τιθ. . . .] *He riseth from the supper, and layeth aside* . . . There is nothing to indicate the occasion of the action. The phrase implies that the supper was already begun, so this feet-washing cannot have answered to that before the meal. We may assume that it was a parable in action exhibited in order to illustrate some thought of the coming kingdom which had just found expression. Compare Luke xxii. 24 ff. (Matt. xviii. 1 ff.). For this reason each step in the act of service is noted with the particularity of an eye-witness: the rising from among the group (ἐγ. ἐκ), the laying aside the upper robes (ἱμάτια), the taking the towel, the girding, the pouring out of the water, the washing, the wiping. When Christ serves, He serves perfectly.

λαβ . . . . ἑαυτόν] The form of expression emphasises the preparation by Himself. Compare Luke xii. 37, xvii. 8, and ch. xxi. 18, with Acts xii. 8. "Quid mirum si præcinxit se linteo qui formam servi accipiens habitu inventus est ut homo?" (Aug. *ad loc.*)

5. εἶτα] *Then*, xix. 27, xx. 27.

βάλλει] *mittit* v.; *poureth.* This word is rendered by E. V. in the same connexion elsewhere *put*; Matt. ix. 17 and parallels.

εἰς τ. νιπτ.] *into the bason* which stood ready for this accustomed use. Comp. 2 Kings iii. 11.

ἠρξ. νιπτ.] The actual scene is broken up into parts, just as all the details of preparation had been separately noticed. Comp. Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Judges xix. 21; 1 Tim. v. 10. Rabbinic commentators

καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος. ἔρχεται
οὖν πρὸς Σίμωνα Πέτρον. λέγει αὐτῷ[1] Κύριε, σύ μου
νίπτεις τοὺς πόδας; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ
Ὃ ἐγὼ ποιῶ σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.
λέγει αὐτῷ Πέτρος Οὐ μὴ νίψῃς μου τοὺς πόδας εἰς
τὸν αἰῶνα. ἀπεκρίθη Ἰησοῦς αὐτῷ Ἐὰν μὴ νίψω σε,
οὐκ ἔχεις μέρος μετ' ἐμοῦ. λέγει αὐτῷ Σίμων Πέτρος
Κύριε, μὴ τοὺς πόδας μου μόνον ἀλλὰ καὶ τὰς χεῖρας
καὶ τὴν κεφαλήν. λέγει αὐτῷ Ἰησοῦς Ὁ λελουμένος

[1] Insert ἐκεῖνος ℵ°ADLΓΔ.

dwelt on the significance of Ezek. xvi. 9. "Among men," they said, "the slave washes his master; but with God it is not so." Compare Lightfoot and Wetstein, *ad loc.*

6. ἐρχ. οὖν . . .] *So he cometh* . . . as He passed round, or rather as He began to pass round, the circle of the disciples. There is nothing to support the old notion that the action began with Judas. It is more natural to suppose that the Lord began with St. Peter. In that case his refusal to accept the service is more intelligible than it would be if others had already accepted it.

λεγ. αὐτ.] The abruptness of the clause suits the vivid narrative.

σύ μου νιπτ. τ. ποδ.;] *tu mihi lavas pedes?* v. The position of the pronouns brings out the sharp contrast of the persons. The thought of the kind of service is subordinated to the fact of service rendered by the Master to the servant.

7. Ὃ ἐγώ . . . σύ . . .] The chasm between the thoughts of the Lord and of the disciple is marked by the emphatic pronouns.

The meaning of the act could not be understood till the Lord was glorified. The interpretation depended on a full view of His Person and His work. Knowledge as absolute and complete (οὐκ οἶδας) is contrasted with the knowledge which is gained by slow experience (γνώσῃ, "thou shalt learn" or "understand"). Comp. iii. 10, 11, note.

μετὰ ταῦτα] iii. 22, v. 1, 14, vi. 1, vii. 1, xix. 38, xxi. 1. In these places reference is made to a group of incidents, and not to one single scene. We must then understand here by "these things" all the circumstances of the Passion which was now begun. Even the interpretation given in *vv.* 12 ff. was only partially intelligible, until Christ's sacrifice of Himself was completed. Perfect knowledge began with the day of Pentecost.

8. Οὐ μή . . . εἰς τ. αἰῶνα] St. Peter takes up the thought of μετὰ ταῦτα. Nothing, he would argue, can ever alter my position in regard to my Lord. This is fixed eternally. *Thou shalt not wash my feet while the world lasts.* He assumed that he could

girded. So he cometh to Simon Peter. He saith to him, Lord, dost thou wash my feet? Jesus answered and said to him, What I do thou knowest not now; but thou shalt understand hereafter[1]. Peter saith to him, Thou shalt never[2] wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith to him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is bathed

[1] *lit.* after these things.
[2] *or* not . . . while the world lasts.

foresee all; hence his reverence takes the form of self-will, just as in the corresponding incident in Matt. xvi. 22, where also his self-willed reverence for Christ, as He interpreted His office, brings down a stern reproof.

Ἐὰν μὴ νιψ. . . .] Christ meets the confidence of the Apostle with a declaration of the necessary separation which must ensue from the want of absolute submission. "Unless I render thee this service, unless, that is, thou receivest that which I offer, even when thou canst not understand my purpose, thou hast no part with me." The first condition of discipleship is self-surrender.

It appears to be foreign to the context to introduce any direct reference to the washing in Christ's blood (see *vv.* 13 ff.). Though, as Cyril says, we may see some such thought suggested by the words.

νιψ. σε] *wash thee*, not *thy feet*. Christ Himself chooses the manner in which He accomplishes the work which is effectual for the whole and not for a part.

οὐκ ἐχ. μερ. . . .] *thou hast no part* . . . thou hast no share in my kingdom, as a faithful soldier in the conquests of his captain. Comp. Matt. xxiv. 51; Deut. xii. 12, xiv. 27; Ps. l. 18.

9. St. Peter, with characteristic impulsiveness, still answers in the same spirit as before. Just as he had wished to define what the Lord should not do, so now he wishes to define the manner in which that should be done which he admitted to be necessary. He would extend in detail to every part the action which Christ designed to fulfil in one way according to His Own will.

10. The reply of the Lord introduces a new idea. From the thought of the act of service as such, we are led to the thought of the symbolic meaning of the special act as a process of cleansing. The "washing" of a part of the body, feet, or hands, or head, is contrasted with the "bathing" of the whole. The "washing" in itself does not mark an essential change, but is referred to the total change already wrought. *He that is*

οὐκ ἔχει χρείαν [εἰ μὴ τοὺς πόδας[1]] νίψασθαι, ἀλλ' ἔστιν καθαρὸς ὅλος· καὶ ὑμεῖς καθαροί ἐστε, ἀλλ' οὐχὶ πάντες.
11 ᾔδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν ὅτι
12 Οὐχὶ πάντες καθαροί ἐστε. Ὅτε οὖν ἔνιψεν τοὺς πόδας αὐτῶν καὶ ἔλαβεν τὰ ἱμάτια αὐτοῦ καὶ ἀνέπεσεν, πάλιν εἶπεν αὐτοῖς Γινώσκετε τί πεποίηκα ὑμῖν; ὑμεῖς φω-
13 νεῖτέ με Ὁ διδάσκαλος καί Ὁ κύριος, καὶ καλῶς
14 λέγετε, εἰμὶ γάρ. εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας ὁ κύριος καὶ ὁ διδάσκαλος, καὶ[2] ὑμεῖς ὀφείλετε ἀλλήλων
15 νίπτειν τοὺς πόδας· ὑπόδειγμα γὰρ ἔδωκα ὑμῖν ἵνα

[1] εἰ μὴ τοὺς πόδας BC*KL; ἢ τοὺς πόδας AC²E*GΓΔ; τοὺς πόδας E²F; τὴν κεφαλήν . . . εἰ μὴ τοὺς πόδας μόνον D; νίψασθαι (without prefix) ℵ.

[2] ποσῳ μᾶλλον D.

bathed (ὁ λελουμένος) *needeth not save to wash* (νίψασθαι) *his feet.*

Some important authorities omit εἰ μὴ τοὺς πόδας. If this reading be adopted the emphasis will lie on *needeth not* (οὐκ ἔχει χρείαν). The after-cleansing may be an act of divine love, but it is not to be required at man's will. The form of the verb in some degree suggests this turn of meaning. It is not "to be washed," corresponding with the former phrase, but "to wash himself," or "to wash his own feet" (Matt. xv. 2; Mark vii. 3). But it is more probable that the omission was occasioned by the difficulty of reconciling the phrase with "clean every whit."

If, however, the common reading be retained, the sense will be that the limited cleansing, as now symbolised, is all that is needed. He who is bathed needs, so to speak, only to remove the stains contracted in the walk of life; just as the guest, after the bath, needs only to have the dust washed from his feet when he reaches the house of his host.

καθ. ὅλος] *mundus totus* v. The partial and superficial defilements, of hands, or head, or feet, do not alter the general character. The man, as a whole, the man as man, is clean.

. . . καθ. . . . οὐχὶ παντ.] The thought of the partial defilement of the person passes into the thought of the partial defilement of the society. The apostles as a body were clean. The presence of one traitor, the stain-spot to be removed, did not alter the character of the company any more than the partial soiling of the feet alters the essential cleanness of the man.

Taken in this connexion the passage throws light on the doctrine of the holiness of the visible Church. And this the more because it seems impossible not to see in the word *bathed*, as contrasted with *washed*, a foreshadowing of the idea of Christian Baptism (Heb. x. 22; comp. Eph. v. 26; Titus iii. 5). There

needeth not save to wash his feet, but is clean every
11 whit: and ye are clean, but not all. For he knew
him that was betraying him; therefore said he, Ye
12 are not all clean. So when he had washed their feet,
and taken his garments, and sat down again, he said
13 unto them, Know ye what I have done to you? Ye
call me, Teacher, and, Lord: and ye say well; for
14 so I am. If I then, the Lord and the Teacher, washed
your feet, ye also ought to wash one another's feet.
15 For I gave you an example, that as I did to you,

is, however, no evidence to show that the apostles themselves were baptized unless with John's baptism. The "bathing" in their case consisted in direct intercourse and union with Christ. For them this one special act of service was but an accessory to the continuous love of that companionship. (Comp. xv. 3.)

11. τ. παραδιδ. αὐτ.] The act of treason was already in process. Contrast vi. 64 (fut.), vi. 71, xii. 4. The rendering "betray" adds something to the force of the original word. The word προδότης is applied to Judas only in Luke vi. 16. Elsewhere the word used of him is some part of the verb παραδιδόναι, and not of προδιδόναι.

διὰ τουτ. εἶπ. . . .] The addition is quite natural if the writer's vivid recollection of the scene carries him back to the time when the words arrested the attention before they were fully intelligible. Otherwise it is difficult to account for the obvious explanation. No one who had always been familiar with the whole history would have added them.

12. Γινωσκ. . . .;] *Know ye . . .?* Do you apprehend, perceive, understand the meaning of . . .? See *v.* 7.

13. Ὁ διδασκ. κ. Ὁκυρ.] *Teacher, and Lord.* According to the common titles *Rabbi* and *Mar*, corresponding with which the followers were "disciples" or "servants" (*v.* 16).

14. εἰ οὖν ἐγώ . . .] *If I*, the one who am by confession supreme, *washed* even now your feet. . . .

ὀφείλετε . . .] *debetis* v. The obligation is of a debt incurred: Matt. xxiii. 16, 18. Comp. ch. xix. 7; 1 John ii. 6, iii. 16, iv. 11; Luke xvii. 10; Rom. xv. 1, etc. The interpretation given is thus that of the duty of mutual subjection and service, and specially with a view to mutual purifying. Comp. 1 Pet. v. 5.

15. ὑποδειγ. γ. ἔδωκ. . . .] *exemplum enim dedi* . . . v. Three different words are rendered "example" in the New Testament. The word ὑπόδειγμα is applied to separate, isolated subjects (comp. Heb. iv. 11, viii. 5, ix. 23; James v. 10; 2 Pet. ii. 6). Contrast 1 Cor. x. 6, 11 (τύπος); Jude 7 (δεῖγμα).

16 καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιῆτε. ἀμὴν ἀμὴν
λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ
17 οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. εἰ ταῦτα
18 οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά. οὐ περὶ πάντων
ὑμῶν λέγω· ἐγὼ οἶδα τίνας ἐξελεξάμην· ἀλλ' ἵνα ἡ
γραφὴ πληρωθῇ Ὁ τρώγων μου τὸν ἄρτον ἐπῆρεν
19 ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ. ἀπ' ἄρτι λέγω ὑμῖν πρὸ
τοῦ γενέσθαι, ἵνα πιστεύητε ὅταν γένηται ὅτι ἐγώ εἰμι.
20 ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ λαμβάνων ἄν τινα πέμψω ἐμὲ

It will be observed that the example of Christ is always offered in connexion with some form of self-sacrifice.

ἵνα καθ. ἐγώ . . . κ. ὑμεῖς . . .] *that as I did to you, ye also do.* The parallel is between "I" and "ye," and hence the words "to one another" are not added.

The custom of "feet-washing" has been continued in various forms in the Church. See Bingham, XII. 4, § 10. By a decree (Can. 3) of the xviith Council of Toledo (694) it was made obligatory on the Thursday in Holy Week "throughout the Churches of Spain and Gaul" (pedes unusquisque pontificum seu sacerdotum, secundum hoc sacrosanctum exemplum, suorum lavare studeat subditorum). In 1530 Wolsey washed, wiped, and kissed the feet of 59 poor men at Peterborough (Cavendish, *Life*, i. p. 242). The practice was continued by English sovereigns till the reign of James II.; and as late as 1731 the Lord High Almoner washed the feet of the recipients of the royal gifts at Whitehall on "Maundy Thursday." The present custom of "the feet-washing" in St. Peter's is well known. The practice was retained by the Mennonites; and also by the United Brethren, among whom it has now fallen into disuse. There is an interesting account of Lanfranc's rule at Bec in Church's *Anselm*, pp. 49 ff. The ancient English usage is illustrated by Chambers, *Divine Worship in England*, p. xxvi. The Roman Service is given by Daniel, *Cod. Lit.* i. 412.

16. *ἀμ. ἀμ.*] The words, as usual, preface the new lesson.

οὐκ ἐστ. δουλ. . . .] Comp. Matt. x. 24; (Luke vi. 40).

ἀποστ.] *one that is sent*—an apostle.

17. *εἰ ταυτ. οἰδ. . . .*] the lessons conveyed by the feet-washing. The "knowledge" here is that which a man has and not that which he acquires.

μακαρ. . . .] *beati . . .* v. The word *μακάριοι* is that used in the "beatitudes." Knowledge is a blessing as the help to action. There is a Jewish saying: "If a man knows the Law but does not do thereafter, it had been better for him that he had not come into the world" (*Shemoth R.* quoted by Wünsche).

18. *οὐ περὶ παντ. . . .*] The treachery of Judas was as yet manifest only to Christ; but to

16 ye also do. Verily, verily, I say to you, A servant
is not greater than his lord; neither one that is sent
17 greater than he that sent him. If ye know these
18 things, blessed are ye if ye do them. I speak not
of you all: I know whom I chose: but that the
scripture may be fulfilled, He that eateth my bread
19 lifted up his heel against me. From henceforth I
tell you before it come to pass, that, when it is
20 come to pass, ye may believe that I am. Verily,

Him all was clear and open. For Judas knowledge would not issue in the happiness of doing.

ἐγ. οἱδ. τιν. ἐξελ.] *I know whom I chose*, and so I know that even of these twelve chosen one is false (vi. 70). The choice here spoken of is the historical choice to the apostolate. The thought of "election to salvation" is quite foreign to the context. Hence the stress lies on *I know*. There was no surprise to Christ in the faithlessness of Judas, though there was to others. See Additional Note.

ἀλλ' ἵνα . . .] *but* my choice was so made *that* . . . or more generally, *but* this has so come to pass *that* . . . (xix. 36). There is a necessary correspondence between the fortunes of the servants of God at all times. It was necessary that Christ should fulfil in His own experience what David (or perhaps Jeremiah) had felt of the falseness of friends.

The words may also be taken: "but, that the scripture may be fulfilled, he that . . ." This construction, however, seems to be less natural and obscures the contrast.

Ὁ τρωγ. . . .] *He that eateth my bread* . . . The phrase means simply, my friend bound to me by the closest and most sacred ties.

The Greek text of this quotation (Ps. xli. 9) in St. John closely renders the Hebrew. See Introd.

ἐπηρ. . . .] *lifted up* . . . The notion is that of brute violence, and not of the cunning of the wrestler.

19. ἀπ' ἄρτι] *a modo* v.; *from henceforth*, Matt. xxvi. 64. Hitherto the Lord had borne His sorrow in secret. Now it was necessary to anticipate the bitterness of disappointment. The crisis was reached from which silence henceforward was impossible. Comp. Matt. xxvi. 64; ch. xiv. 7.

πρὸ τ. γεν.] *before it come to pass, that* . . . that is, in order that what might have seemed to be a fatal miscarriage, should be shown to have been within the range of the Master's foresight. Thus the disciples would be enabled to trust in Him absolutely. His knowledge was not only of the main fact but of the details.

ἵνα πιστ. . . . ὅτι ἐγ. εἰμ.] Comp. vii. 24, note.

20. ἀμ. ἀμ. . . .] The verse appears to contain the converse

λαμβάνει, ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά
21 με. Ταῦτα εἰπὼν Ἰησοῦς ἐταράχθη τῷ πνεύματι καὶ
ἐμαρτύρησεν καὶ εἶπεν Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι εἷς
22 ἐξ ὑμῶν παραδώσει με. ἔβλεπον[1] εἰς ἀλλήλους οἱ μα-
23 θηταὶ ἀπορούμενοι περὶ τίνος λέγει. ἦν[2] ἀνακείμενος
εἷς ἐκ τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ,
24 ὃν ἠγάπα [ὁ[3]] Ἰησοῦς· νεύει οὖν τούτῳ Σίμων Πέτρος
25 καὶ λέγει αὐτῷ Εἰπὲ τίς ἐστιν[4] περὶ οὗ λέγει. ἀνα-

[1] Insert οὖν ℵ*ADLXΓΔ.
[2] Insert δέ ℵAC²DXΓΔ.
[3] Omit ὁ B.
[4] Text BCLX; πυθέσθαι τίς ἂν εἴη ADΓΔ.

truth to *v.* 16, arising, however, directly out of *v.* 19. The knowledge of the Master's greatness furnishes the measure of the envoy's greatness. If the treachery of one shook the confidence of the others, the assurance of what their office truly was served to restore it. Comp. Matt. x. 40; and especially Luke xxii. 24—30.

2. *The separation of the selfish apostle* (21—30)

The act of complete sacrifice was followed by an act of righteous judgement. Service rests on love. Apostasy is the fruit of self-seeking. To the last Judas appears to take to himself honour without misgiving (*v.* 26). The details (*vv.* 22, 24, 25) continue to reflect the vivid impressions of an eye-witness.

21. ἐταρ. τ. πνευ.] Compare xi. 33, xii. 27, which are, however, both different. The emotion belongs to the highest region, as it is called out by the prospect of a spiritual catastrophe. This agony is peculiar to St. John. "Pereant argumenta philosophorum," Augustine exclaims, "qui negant in sapientem cadere perturbationes animorum."

ἐμαρτ.] Comp. iv. 44. The revelation is here made with solemn assurance, where the clear statement follows the general warnings in *vv.* 10, 11. At the same time the effect upon the disciples is different. They seek now for some explanation of the words.

22. ἐβλεπ. εἰς ἀλλ. οἱ μαθ.] *aspiciebant ergo ad invicem discipuli* v. The words give vivid reminiscence of the actual scene. The first effect of the Lord's words was silent amazement and perplexity.

ἀπορουμ.] *hæsitantes* v. "Their consciousness of innocence," as has been well said, "was less trustworthy than the declaration of Christ." The word ἀπορεῖσθαι occurs Luke xxiv. 4; Acts xxv. 20; 2 Cor. iv. 8; Gal. iv. 20; and expresses rather bewilderment than simple doubt. The parallel in Luke xxii. 23 shows that the rendering "about whom" and not "about what" is right.

23. ἦν ἀνακειμ . . . ἐν τ. κολ. τ. Ἰησ.] *erat ergo recumbens . . . in sinu Jesu* v. At this time, and

verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me
21 receiveth him that sent me. When Jesus had thus said, he was troubled in the spirit, and testified, and said, Verily, verily, I say unto you, that one of you
22 shall betray me. The disciples looked one on another,
23 doubting of whom he spake. There was at table reclining on Jesus' bosom one of his disciples, whom
24 Jesus loved. Simon Peter therefore beckoneth to him, and saith to him, Tell *us* who it is of whom he
25 speaketh. He leaning back, as he was, on Jesus'

for some time before and after, the Jews appear to have adopted the Western mode of reclining at meals. Lightfoot (*ad loc.*) quotes Talmudic glosses which show that the guests lay resting on their left arms, stretched obliquely, so that the back of the head of one guest lay in the bosom of the dress of the guest above him. If three reclined together the centre was the place of honour, the second place that above (to the left), the third that below (to the right). If the chief person wished to talk with the second it was necessary for him to raise himself and turn round, for his head was turned away as he reclined. St. Peter, then, sitting in the second place, was not in a favourable position for hearing any whisper from the Lord, which would fall naturally on the ears of St. John.

This very incident, therefore, in which it has been supposed that St. John claims precedence over St. Peter, shows, on the contrary, that he sets himself second to him.

ὃν ἠγ. . . .] *quem diligebat* . . . v.; xix. 26, xxi. 7, 20. The word in xx. 2 is ἐφίλει, and marks a different relationship (see note there). The title is first used here, and is naturally suggested by the recollection of this special incident. It marks an acknowledgement of love and not an exclusive enjoyment of love. Comp. xiii. 1, 34, xv. 12, xi. 5.

24. νεύει] *innuit* v.; *beckoneth* (Acts xxiv. 10), as the eyes of the disciples were turned in surprise from one to another.

Εἰπὲ τίς ἐστ. . . .] St. Peter thought that the Lord had already revealed to St. John in an undertone the name of the false apostle.

25. ἀναπεσ. ἐκεῖνος . . .] *cum recubuisset ille supra pectus Jesu* v. The phrase marks the recollection of an eye-witness. The sudden movement (ἀναπεσὼν ἐπί) is contrasted with the position (ἀνακείμενος ἐν) at the table (οὕτως, *as he was*, iv. 6); the "bosom" (ἐν τῷ κόλπῳ), the full fold of the robe, with the "breast" (ἐπὶ τὸ στῆθος), the actual body.

πεσὼν[1] ἐκεῖνος οὕτως ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ λέγει
26 αὐτῷ Κύριε, τίς ἐστιν; ἀποκρίνεται οὖν [ὁ[2]] Ἰησοῦς
Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψω τὸ ψωμίον καὶ δώσω[3] αὐτῷ·
βάψας οὖν [τὸ[4]] ψωμίον λαμβάνει καὶ[5] δίδωσιν Ἰούδᾳ
27 Σίμωνος Ἰσκαριώτου. καὶ μετὰ τὸ ψωμίον τότε εἰσῆλ-
θεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ Ἰησοῦς
28 Ὃ ποιεῖς ποίησον τάχειον. τοῦτο [δὲ[6]] οὐδεὶς ἔγνω
29 τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ· τινὲς γὰρ ἐδό-
κουν, ἐπεὶ τὸ γλωσσόκομον εἶχεν Ἰούδας, ὅτι λέγει
αὐτῷ Ἰησοῦς Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν
30 ἑορτήν, ἢ τοῖς πτωχοῖς ἵνα τι δῷ. λαβὼν οὖν τὸ
ψωμίον ἐκεῖνος ἐξῆλθεν εὐθύς· ἦν δὲ νύξ.

[1] ἐπιπεσών ℵ*AC³DΓΔ.
[2] Omit ὁ BM.
[3] βάψας (ἐμβάψας) . . . ἐπιδώσω (δώσω) ℵADXΓΔ.
[4] Omit τό B.
[5] Omit λαμβάνει καί ℵ*ADΓΔ.
[6] Omit δέ B.

Before this change of posture the disciple was so placed as to hear a whisper from the Lord, but not so as to address Him easily. The act rather than the place at table was preserved in tradition, xxi. 20. Polycr. ap. Euseb. *H. E.* v. 24; Iren. iii. 1; Euseb. *H. E.* v. 8. Hence the title "the disciple that leant on Christ's breast" (ὁ ἐπιστήθιος). Comp. Routh, *Rell. Sacr.* i. 42.

26. ἀποκ. οὖν . . .] *Jesus therefore answereth* . . . The question was not now to be put aside, but it was answered only for those who put it.

Ἐκειν. ἐστ. ᾧ ἐγ. . . .] *ille est, cui ego intinctum panem porrexero* v.; *He it is, for whom I shall dip* (cf. Ruth ii. 14) *the sop and give it him.* The emphatic pronoun marks the significance of the action. It is an Eastern custom at present for the host to give a small ball of meat to the guest whom he wishes to honour. The reference here may be to this custom. By this act, which is not mentioned in the other Gospels, Christ answered the question of St. John, Matt. xxvi. 25. Comp. Matt. xxvi. 23; Mark xiv. 20.

27. μετὰ τὸ ψωμ. τότε . . . Σατ.] Comp. Luke xxii. 3. In that passage is the beginning (comp. *v.* 2), in this, the consummation of the design. Judas in his self-will appears to have interpreted the mark of honour so as to confirm him in his purpose, so St. John emphasises the moment: *after the sop then* . . . at that moment the conflict was decided. It is to be noticed that the pronoun here and in *v.* 30 (ἐκεῖνος) isolates Judas and sets him as it were outside the company. Satan is mentioned here only in the Gospel. The

26 breast saith to him, Lord, who is it? Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him. So having dipped the sop, he taketh it and giveth it to Judas, *the son* of Simon
27 Iscariot. And after the sop, then entered Satan into him. Jesus therefore saith to him, That thou
28 doest, do quickly. Now no man at the table knew
29 for what intent he spake this to him. For some thought, because Judas had the bag, that Jesus said to him, Buy what things we have need of for the feast; or, that he should give something to the poor.
30 So he having taken the sop, went out straightway: and it was night.

verb εἰσερχομαι is used of evil spirits in Matt. xii. 45; Mark v. 12 f.; Luke viii. 30 ff., xi. 26. Comp. Rev. xi. 11.

λεγ. οὖν . . .] *Jesus therefore saith* . . . knowing the final resolve of Judas.

Ὃ ποιεῖς ποι. ταχ.] The work was in essence already begun. Therefore the Lord now removes the traitor from His presence. The command is not to do the deed as if that were any longer uncertain, but to do in a particular way what is actually being done. Repentance is no longer possible: and Christ welcomes the issue for Himself. These words were spoken openly; those in 24—26 secretly.

28. οὐδείς . . .] *No man* . . . not even St. John, who did not connect this injunction with the announcement which he had just received.

29. τινὲς γάρ . . .] They were so far from a suspicion of the true import of the words that they interpreted them in different ways.

τ. γλωσσοκ.] Comp. xii. 6.

Ἀγορασ. . . . εἰς τ. ἑορ.] The words show that the meal cannot have been the passover. Moreover, if it had been, Judas would not have left while the meal was as yet unfinished.

τ. πτωχ.] xii. 5 ff.; Gal. ii. 10.

30. λαβ. οὖν . . .] The word λαβών marks that Judas on his part appropriated the gift, which, from the repeated mention, was evidently significant. Compare xx. 22, vii. 39, i. 12, v. 43, etc.

ἦν δ. νύξ] The words cannot but mark the contrast of the light within with the outer darkness into which Judas "went forth." Compare Rev. xxi. 25, xxii. 5; 1 Thess. v. 5; (ch. ix. 4, xi. 10). See also Luke xxii. 53. "*Erat autem nox*: et ipse qui exivit erat nox" (Aug. *ad loc.*).

31 Ὅτε οὖν[1] ἐξῆλθεν λέγει Ἰησοῦς Νῦν ἐδοξάσθη
ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ·[2]

[1] Omit οὖν AEFΓΔ. [2] Insert εἰ ὁ θεὸς ἐδοξάσθη ἐν αὐτῷ ℵ[c]AC[2]ΓΔ.

II. The Last Discourses (xiii. 31—xvi.)

The last discourses of the Lord are divided into two portions by the change of place at the close of ch. xiv. Thus we have

i. The Discourses in the Upper Room (xiii. 31—xiv. 31).

ii. The Discourses on the Way (xv., xvi.).

These two groups of revelations, while they have much in common, are distinguished both by their external form and by a pervading difference of scope. The first group consists in a great degree of answers to individual apostles. St. Peter (xiii. 36), St. Thomas (xiv. 5), St. Philip (xiv. 8), and St. Jude (xiv. 22), propose questions to which the Lord replies. In the second group the case is far different. After the little company had left the room a solemn awe seems to have fallen upon the eleven (comp. Mark x. 32). They no longer dared to ask what they desired to know (xvi. 17); and when they spoke it was as a body, with an imperfect confession of grateful faith (xvi. 29 f.). This outward difference between the two groups corresponds with an inward difference. In the first group the thought of separation, and of union in separation, predominates. In the second group the main thought is of the results of realised union, and of conflict carried on to victory. This progress in the development of the central idea of the discourses influences the treatment of the subjects which are common to the two sections. This will appear clearly when the parallel teaching on the "new commandment" of love (xiii. 34, xiv. 15, 21, 23 f.; comp. xv. 9 ff., 17), on the world (xiv, 22 ff.; comp. xv. 18 ff.; xvi. 1 ff.), on the Paraclete (xiv. 16 f., 25 f.; comp. xv. 26, xvi. 8 ff.), and on Christ's coming (xiv. 3, 18, 28; comp. xvi. 16, 22) is examined in detail.

These last discourses in St. John bear the same relation to the fourth Gospel as the last eschatological discourses to the Synoptic Gospels (Matt. xxiv.; Mark xiii.; Luke xxi.). The two lines of thought which they represent are complementary, and answer to the circumstances by which they were called out. Speaking in full view of the city and the temple the Lord naturally dwelt on the revolutions which should come in the organisation of nations and the outward consummation of His kingdom. Speaking in the Upper Room and on the way to Gethsemane to the eleven, now separated from the betrayer, He dwelt rather on the inward consummation of His work and on the spiritual revolution which was to be accomplished. In the last case the situation no less than the teaching was unique. See Introduction.

31 When therefore he was gone out, Jesus saith, Now was the Son of man glorified, and God was glorified

i. THE DISCOURSES IN THE UPPER ROOM (xiii. 31—xiv. 31)

This first group of discourses may be arranged naturally in four sections:

1. *Separation: its necessity and issue* (xiii. 31—38).
2. *Christ and the Father* (xiv. 1—11).
3. *Christ and the disciples* (xiv. 12—21).
4. *The law and the progress of Revelation* (xiv. 22—31).

1. *Separation: its necessity and issue* (xiii. 31—38)

This first section of the Lord's final revelation of Himself and of His work contains in germ the main thoughts which are afterwards unfolded. He declares (*vv.* 31—35) His victory (*vv.* 31, 32), His departure (*v.* 33), the characteristic of His Society (*vv.* 34, 35); and then, by the example of St. Peter, He lays open the need of long and painful discipline for the disciples, in order that they may realise at last fellowship with Him (*vv.* 36—38). The central idea is that of separation, its nature, its necessity, its consequences; so that the whole current of the discourses flows directly from the historical position with which they are connected.

In this section, as afterwards, the absence of connecting particles is a characteristic feature of the narrative.

31. Ὅτε οὖν . . . λεγ. Ἰησ.] The departure of Judas marked the crisis of the Lord's victory. By this the company was finally "cleansed" (*v.* 10): and not only was the element of evil expelled, but it was used for the fulfilment of its appropriate part.

ἐξῆλθ.] The departure was the free act of Judas. Contrast ix. 34 (ἐξέβαλον).

Νῦν . . .] This "now," with which the Lord turns to the faithful eleven, expresses at once the feeling of deliverance from the traitor's presence and His free acceptance of the issues of the traitor's work. Judas was the representative of that spirit of wilful self-seeking which was the exact opposite of the spirit of Christ. By his removal, therefore, the conflict with evil which Christ had sustained in His human nature (*the Son of man*) was essentially decided. As very Man and the representative of humanity He had finally overcome. At the moment when Judas went out, charged to execute his purpose, the Passion, as the supreme act of self-sacrifice, was virtually accomplished.

ἐδοξ.] *clarificatus est* v.; *was glorified.* Perfect self-sacrifice even to death, issuing in the overthrow of death, is the truest "glory" (comp. xii. 23 f., x. 17 f.; comp. vii. 39, xii. 16, xvii. 5). Even the disciple in his degree "glorifies God" by his death (xxi. 19). Hence the attainment of glory by *the Son of man* is rightly spoken of as past in relation to the spiritual order, though it was yet future in its historical realisation. The thought throughout these last discourses is of the decisive act by which the Passion had been

32 καὶ ὁ θεὸς δοξάσει αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει
33 αὐτόν. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμί· ζητήσετέ με,
καὶ καθὼς εἶπον τοῖς Ἰουδαίοις ὅτι Ὅπου ἐγὼ ὑπάγω
34 ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι. ἐντολὴν

embraced. The redemptive work of Christ essentially was completed (xvii. 4, etc.).

ὁ υἱ. τ. ἀνθ.] This title, as has been already implied, is the key to the interpretation of the passage. The words are spoken of the relation of "the Son of man" to "God," and not of that of "the Son" to "the Father."

κ. ὁ θε. ἐδοξ. ἐν αὐτ.] The divine counsel (if we may so speak) was justified in Christ as man. Comp. xix. 13, xvii. 4.

32. κ. ὁ θε. δοξ. . . . κ. εὐθ. δοξ. . . .] The "glory" realised in absolute sacrifice must necessarily be regarded under two aspects, subjectively and objectively. The inward victory carried with it the outward triumph. Even as God was glorified in the Son of man, as man, when He took to Himself willingly the death which the traitor was preparing, so also it followed that God would glorify the Son of man in His own divine Being, by taking up His glorified humanity to fellowship with Himself (Acts vii. 55). This second clause is the complement of the first, ἐδοξάσθη . . . δοξάσει, not separable from it in the divine counsel, though distinguished in man's apprehension. The glory of Christ is one, whether it is seen in the Betrayal, or in the Cross, or in the Resurrection, or in the Ascension. Each fact contemplated in its true character includes all. Comp. Phil. ii. 9.

ἐν αὐτ.] The preposition marks unity of being, and not simply unity of position (παρὰ σοί, xvii. 5). The "in Him" here corresponds with "forth from Him" (ἐξ αὐτοῦ) in ch. xvi. 28.

εὐθύς] *continuo* v. The sufferings and the glories (1 Pet. i. 11) henceforth followed one another in unbroken succession. Comp. xii. 23.

33. Christ's revelation of the nature of the crisis as affecting Himself, is followed by a revelation of it as affecting His disciples. The realisation of His heavenly glory involved His withdrawal from earth. The time therefore was come in which it was necessary for Him to announce His departure to those who were nearest to Him, as He had done before with another purpose to the Jews. In this His friends and His enemies were alike, that they could not, being what they were, follow Him.

Τεκνία] *filioli* v.; *little children*. This word occurs here only in the Gospels (xxi. 5, παιδία); but in 1 John it is found six (or seven) times: in Gal. iv. 19 the reading is doubtful. The word (like τέκνον, i. 12, note) emphasises the idea of kinsmanship; and the diminutive conveys an expression at once of deep affection and also of solicitude for those who as yet are immature. By using it here the Lord marks the loving spirit of the communication which He makes, and assures those whom He

32 in him; and God shall glorify him in himself, and
33 straightway shall he glorify him. Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot
34 come; so now I say to you. A new commandment

leaves of His tender sympathy with them in their bereavement. At the same time He indicates that they stand to Him in a relation corresponding with that in which He stands to the Father: comp. x. 14, xiv. 20, xvii. 21, 23.

ἔτι μικ. . . .] *yet a little while, i.e.*, it is but for a little while that I am with you: the moment of separation is at hand. Comp. vii. 33.

ζητησ. με] *Ye shall seek me*, in the coming times of trial after the Passion, and after the Resurrection, and after the Ascension, and even to the consummation of the age, in the manifold loneliness of toil. Comp. Luke xvii. 22. It must be noticed that the second clause, which was addressed to the Jews, "and ye shall not find me" (vii. 34), is not added here. The search of the disciples, if in sorrow, would not be finally in vain. The words recorded in Luke xxii. 35, 36 point to a similar contrast between the position of the disciples with the Lord and their position without Him. Augustine's epigrammatic comment is most worthy of notice: "Quæramus inveniendum; quæramus inventum. Ut inveniendus quæratur, occultus est; ut inventus quæratur, immensus est. . . . Satiat quærentem in quantum capit, et invenientem capaciorem facit . . ."

καθ. εἰπ.] viii. 21. Comp. vii. 34.

τ. Ἰουδ.] iv. 22, xviii. 20, 36, note.

ἄρτι] Of the two particles which are rendered "now," νῦν marks a point of time absolutely; and ἄρτι (Vulg. *modo*) marks a point of time relatively to past and to future, and thus includes the notion of development or progress. Comp. ix. 19, 25 (ἄρτι), 21 (νῦν), and see also xiii. 7, xvi. 12, 31; Rev. xii. 10 (ἄρτι).

The exact force of the ἄρτι here therefore is that, in the due advance of the divine plan, the time was come for the disciples to learn that they must be left behind by their Master.

34, 35. The announcement of the coming separation leads to the indication of its purpose. The season of bereavement was to be a season of spiritual growth. To this end Christ gave a commandment fitted to lead His disciples to appropriate the lessons of His life, and so, by realising their true character, to follow and to find Him. In giving this commandment He speaks both as a Master and as a Father (*v.* 33, τεκνία) who gives instructions to the various members of his household on the point of his departure.

34. ἐντ. καιν. . . . ἵνα ἀγ. ἀλλ.] *mandatum novum . . . ut diligatis invicem* v. The last clause is commonly taken to convey the substance or scope of the commandment. In this case the

καινὴν δίδωμι ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγά-
35 πησα ὑμᾶς ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους. ἐν τούτῳ
γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην
36 ἔχητε ἐν ἀλλήλοις. Λέγει αὐτῷ Σίμων Πέτρος Κύριε,

"newness" of the commandment (which was old in the letter, Lev. xix. 18; Luke x. 27) must be sought in the newness of the motive and of the scope, inasmuch as the example of the self-sacrifice of Christ, begun in the Incarnation and consummated at His death, revealed to men new obligations and new powers. Comp. 1 John ii. 7 f. A man's "neighbour" was at last seen to be simply his fellow man (Luke x. 36), while this universal love was based upon a special love realised in the Christian society (ἀλλήλους). Thus Christ was recognised first as the life of the Church, and then as the life of humanity. In this way the full conception of His Person was gradually called out, as the sense of "brotherhood" was fulfilled in Him, and love became active as an inward power and not as a duty imposed, as self-sacrifice resting on universal and not on relative claims. Nothing in the context suggests that the intensity of the commandment was increased, as if men were now to love their neighbours more than themselves.

It has, however, been conjectured that the "new commandment" is the ordinance of the Holy Communion which was instituted to the end that Christians "might love one another," by recalling in that the crowning act of Christ's love. If this be so, the words ἵνα ἀγαπᾶτε ἀλλήλους give the purpose and not the substance of the commandment. It is, however, difficult to suppose that such an Institution would be spoken of as a "commandment" (ἐντολή, 1 John ii. 7, iii. 22 ff.); but even if this definite reference be not accepted, it seems best to preserve the force of the final particle as marking the scope and not simply the form of the new commandment.

The force of "the new commandment" is illustrated by the well-known answer of Hillel: "That which is hateful to thee thou shalt not do to thy neighbour (comrade, לחברך). This is the whole Law: the rest is only commentary" (Buxtorf, *Lex. s.v.* סני). The positive and absolute takes the place of the negative and relative.

"*Mandatum novum do vobis, ut vos invicem diligatis:* non sicut se diligunt qui corrumpunt, nec sicut se diligunt homines quoniam homines sunt; sed sicut se diligunt quoniam dii sunt et filii Altissimi omnes, ut sint Filio eius unico fratres . . ." (Aug. *ad loc.*)

ἐντολήν] This one commandment includes the sum of the old Law. Comp. Rom. xiii. 10. It is universal in its scope, and universal also in its application. It belongs to common life. The transition from the plural to the singular in 1 John ii. 3, 7 is to be noticed.

καθ. ἠγαπ. . . .] This clause also is ambiguous. It may ex-

I give unto you, that ye love one another; even as
35 I loved you, that ye also love one another. By this
shall all men know that ye are my disciples, if ye
36 have love one to another. Simon Peter saith to

press either the character or the ground of the love of Christians. In the former case it is supposed that this clause is transposed and placed in the front for emphasis: "that ye also may love one another even as I have loved you," that is, with absolute devotion. Such a transposition, however, is foreign from St. John's manner, and in this interpretation, *καὶ ὑμεῖς* loses its force. Thus it seems better to take the clause as parallel with *ἐντολὴν καινὴν δίδωμι ὑμῖν*. The commandment is thus enforced by the example: "I enjoin the precept (or I appoint the ordinance), even as up to this last moment I loved you, in order that you also, inspired by me, may imitate my love, one towards another." Comp. 1 John iii. 16.

ἠγαπ.] The tense implies that Christ's work is now ideally finished. Comp. xv. 9, 12, xvii. 4.

35. *ἐν τούτῳ*] By the manifestation of love in the Christian society (*ἐν ἀλλήλοις*, Mark ix. 50; Rom. xv. 5), and not characteristically by works of power, the Master would be seen to be still present with the disciples. Comp. 1 John iii. 10.

The well-known anecdote of St. John's extreme old age preserved by Jerome (*ad Galat.* vi. 10) is a striking comment on the commandment. It is related that the disciples of the apostle, wearied by his constant repetition of the words, "Little children, love one another," which was all he said when he was often carried into their assembly, asked him why he always said this. "Because," he replied, "it is the Lord's commandment; and if it only be fulfilled it is enough."

πάντες] The spectacle of love was a witness to the world (comp. xiv. 31, xvii. 21), and so it was treated by the early apologists; as, for example, in the famous passage of Tertullian: "Vide, inquiunt, ut invicem se diligant, ipsi enim invicem oderunt; et ut pro alterutro mori sint parati, ipsi enim ad occidendum alterutrum paratiores . . ." (*Apol.* 39). This idea of the witness of Christian love is made prominent by the fact that the Lord says "all men shall perceive (*γνώσονται*) that ye are," and not simply "ye shall be." At a later time Chrysostom drew a remarkable picture of the divisions of Christians as hindering the conversion of the heathen (*Hom. in Joh.* 71 fin.).

ἐμ. μαθ.] The form of expression is peculiar and emphatic. Comp. xv. 8, iv. 34. This, it is implied, was the loftiest title to which they aspired.

36—38. The view of the position of the Lord—of His victory, His departure, the perpetuation of His work—is completed by a view of the position of the disciples as seen in their representative, of their doubts, their future attainment, their present weakness.

ποῦ ὑπάγεις; ἀπεκρίθη[1] Ἰησοῦς Ὅπου ὑπάγω οὐ δύνασαί μοι νῦν ἀκολουθῆσαι, ἀκολουθήσεις δὲ ὕστερον.
37 λέγει αὐτῷ [ὁ[2]] Πέτρος Κύριε, διὰ τί οὐ δύναμαί σοι ἀκολουθεῖν ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω.
38 ἀποκρίνεται[3] Ἰησοῦς Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.

[1] Insert αὐτῷ ὁ ℵAC³DXΓΔ. [2] Omit ὁ ℵACEGL²XΓΔ.
[3] ἀπεκρίθη C³DΓΔ.

36. Λεγ. αὐτ. Σ. Π. . . . ποῦ ὑπ.;] . . . St. Peter feels rightly that the fact of the Lord's departure (*v.* 33) is the central point of all that He has just said. In the prospect of this separation he cannot rest satisfied with the implied promise of support and of the realisation by the disciples of the character of their absent Master. If Christ were indeed "the King of Israel" (comp. xii. 15), where could His kingdom be established if not at Jerusalem (comp. vii. 35)? How could the King leave those who had followed Him till He had claimed and received His throne? The Latin rendering of the words (*Domine, quo vadis?*) recalls the beautiful legend of St. Peter's martyrdom (*Acta Pauli*, Hilgfd., *N. T. extra Can.* iv. 72). For the incompleteness of St. Peter's question see xvi. 5. His thoughts were fixed upon the material and not upon the spiritual departure and following.

ἀπεκ. Ἰησ.] The question itself is not directly answered, but rather the thought which St. Peter cherished as he made it. "Let me only know whither Thou goest," he seems to say, "and I will go with Thee." So the reply of the Lord checks and yet encourages the apostle. It is enough for him to know that he shall follow his Master, though not now. It was impossible for him to follow Christ at once, because he was as yet unfitted. The work which he had to accomplish would itself prepare him for this, and the question is mainly one of "going" and "following." The idea of time is subordinate here, while it is otherwise in *v.* 37. Comp. Matt. xx. 23. Comp. Aug. *Tr.* 66, "Noli extolli præsumendo, non potes modo: noli dejici desperando, sequeris postea."

If the words are compared with the parallel words in viii. 21 (and supr. *v.* 33) it will be observed that the sharp opposition of persons (ἐγώ, ὑμεῖς) is not preserved here. In checking the disciple the Lord simply points out the impossibility of an immediate following, and does not insist on a contrast of character which makes the impossibility.

37. λεγ. αὐτ. . . . Κ. διὰ τί . . . ἄρτι;] St. Peter assumes that the way is one of peril, but he thinks that he has estimated the utmost cost; and even at the moment he claims to be ready.

τ. ψυχ . . . θησ.] See x. 11, note. The apostle confidently

him, Lord, whither goest thou? Jesus answered,
Whither I go, thou canst not follow me now; but
37 thou shalt follow afterwards. Peter saith to him,
Lord, why cannot I follow thee even now? I will
38 lay down my life for thee. Jesus answereth, Wilt
thou lay down thy life for me? Verily, verily, I
say to thee, The cock shall not crow, till thou
hast denied me thrice.

believes that he can lay down his life for Christ before Christ has laid down His life for him. At a later time he learnt that it was by Christ's Passion his own martyrdom became possible, xxi. 18, 19 (Ἀκολούθει μοι).

38. ἀποκ. Ἰησ. T. ψυχ. . . . θησ.;] The exact repetition of St. Peter's words gives a singular pathos to the reply. It is as if the Lord accepted their essential truth, and looked forward to their fulfilment across the long years of discipline and trial: "Wilt thou? yea, I know thou wilt; yet in a way how different from that of which thou art now thinking." Comp. Luke xxii. 31 ff. In St. Matthew (xxvi. 33) and St. Mark (xiv. 29) the prophecy of St. Peter's denial is placed on the way to Gethsemane in connexion with the prophecy of the general desertion of the apostles. This latter warning may well have given occasion to a second expression of St. Peter's individual zeal. Comp. xvi. 32. But in the narrative of St. John St. Peter does not appear again till xviii. 10.

ADDITIONAL NOTE ON CHAP. XIII. 18

There are two groups of explanations of the choice of Judas. The first group regard the choice from the side of the divine counsel; the second from the side of the human call.

1. It is said that he was chosen in obedience to God's will in order that he might betray Christ; or, to represent the same conception from another point of view, in order that the redemption might be accomplished through his act.

2. It is said again by some that Christ in making His choice of Judas did not read the inmost depths and issues of his character; and by others that seeing all distinctly even to the end He kept him near to Himself as one trusted equally with the others of the twelve.

Both these forms of explanation involve partial solutions of infinite problems.

The question raised by the first group leads us at once to the final mystery of divine Providence. This, as far as we can represent it to ourselves, deals with general results and not with individual wills.

The question raised by the second group leads us at once to the final mystery of the union

14 Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν
2 θεόν, καὶ εἰς ἐμὲ πιστεύετε. ἐν τῇ οἰκίᾳ τοῦ πατρός
μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν, ὅτι[1]

[1] Omit ὅτι C°NΓΔ.

of perfect divinity and perfect humanity in the One Person of the Lord. And here the records of the Gospel lead us to believe that the Lord had perfect human knowledge realised in a human way, and therefore limited in some sense, and separable in consciousness from His perfect divine omniscience. He knew the thoughts of men absolutely in their manifold possibilities, and yet, as man, not in their actual future manifestations.

These two final mysteries are not created by the fact that Judas was chosen by Christ among the twelve. They really underlie all religious life, and indeed all finite life. For finite being includes the possibility of sin, and the possibility of fellowship between the Creator and the creature.

Thus we may be content to have this concrete mystery as an example—the most terrible example—of the issues of the two fundamental mysteries of human existence.

---

2. *Christ and the Father* (xiv. 1—11)

This section corresponds closely in form with that which has gone before. The Lord first states the goal and the purpose of His departure (*vv.* 1—4); and then meets the two crucial difficulties which are expressed by St. Thomas (*vv.* 5—7) and by St. Philip (8—11) as to the reality of man's knowledge of the divine end of life.

CHAP. XIV. 1—4. The succession of thought implied in these verses is singularly impressive. The ground idea is that of departure, already stated: this departure is to the Father's abode, with a view to preparing a place for, and then coming again to, those who know the direction of the journey.

1. Μὴ ταρ. ὑμ. ἡ. καρδ.] *Let not your heart*—the seat of feeling and faith (Rom. x. 10)—*be troubled.* Comp. *v.* 27. There had been already much to cause alarm on this evening: ch. xiii. 21 f., 33, 36; and, in particular, the last warning (xiii. 38) might well shake the confidence of the disciples. It is easy, therefore, to imagine the sad silence which followed that utterance, broken at last by these words, which for the first time open heaven to faith.

ταρασσ.] *turbetur* v.; *v.* 27, xii. 27, xiii. 21.

πιστ. εἰς τ. θ. . . . πιστ.] *creditis . . . credite* v. The words are ambiguous and can be interpreted (as indeed they have been interpreted) in four ways, according as the verbs are taken severally as in the indicative or imperative mood:

1. *Ye believe in God*, and if this be true, as assuredly it is, *ye believe also in me.*

2. *Ye believe in God, believe also in me.* (Vulgate, E.V.)

14 Let not your heart be troubled: believe in God,
2 believe also in me. In my Father's house are many
mansions; if it were not so, I would have told you;

3. *Believe in God, and* (as a natural consequence) *ye believe in me.*

4. *Believe in God and believe in me.* (R.V., mg.)

The double imperative (4) suits the context best. The changed order of the object (Believe in God and in me believe) marks the development of the idea. "Believe in God, and yet more than this, let your faith find in *Me* one on whom it can rest." In Christ belief in God gained a present reality. The simultaneous injunction of faith in God and in Christ under the same conditions implies the divinity of Christ (πιστεύετε εἰς). The belief is "in Christ," and not in any propositions about Christ.

τ. θε.] The successive divine titles used in the opening verses are significant: *God, my Father* (*v.* 2), *the Father* (*v.* 6).

2. ἐν τ. οἰκ. τ. πατ. μ.] *In my Father's house.* The spiritual and eternal antitype of the transitory temple (ii. 16) in which I have the right of a son (comp. viii. 36). Even as the earthly temple included in its court many chambers (1 Kings, vi. 5, 6, 10; Ezek. xli. 6), so it is to be conceived of the heavenly, as far as earthly figures can symbolise that which is spiritual. The Homeric description of Priam's palace (*Il.* VI. 242 ff.) may help to give distinctness to the image. But it is impossible to define further what is thus shadowed out. Heaven is where God is seen as our Father. We dare not add any local limitation, even in thought, to this final conception. And so the vision of God sums up all that we can conceive of the future being of the redeemed.

μον. πολλ.] There is room enough for all there: though you may find no shelter among men (xvi. 1, 2), you shall find it amply with my Father. It does not appear that there is in this place any idea of the variety of the resting-places, as indicating different limitations of future happiness. Such an idea would be foreign to the context, though it is suggested by other passages of Scripture, and was current in the Church from the time of Tertullian.

μοναί] *mansions.* The rendering comes from the Vulgate *mansiones*, which were resting-places, and especially the "stations" on a great road where travellers found refreshment. This appears to be the true meaning of the word here; so that the contrasted notions of repose and progress are combined in this vision of the future. The word μονή occurs in the New Testament only here and in *v.* 23.

εἰ δὲ μή . . . ὅτι πορ.] Christ reminds His disciples that as He has told them tidings of sorrow so He would not have withheld anything from them. But as it is, His departure in fact carries with it the promise of their reception. Otherwise it would only avail partially. This

3 πορεύομαι ἑτοιμάσαι τόπον ὑμῖν· καὶ ἐὰν πορευθῶ καὶ
ἑτοιμάσω τόπον ὑμῖν, πάλιν ἔρχομαι καὶ παραλήμψομαι
ὑμᾶς πρὸς ἐμαυτόν, ἵνα ὅπου εἰμὶ ἐγὼ καὶ ὑμεῖς ἦτε.
4 5 καὶ ὅπου ἐγὼ ὑπάγω[1] οἴδατε τὴν ὁδόν. Λέγει αὐτῷ
Θωμᾶς Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· πῶς οἴδαμεν[2]
6 τὴν ὁδόν; λέγει αὐτῷ Ἰησοῦς Ἐγώ εἰμι ἡ ὁδὸς καὶ

[1] Insert οἴδατε καί AC³DNΓΔ. [2] δυνάμεθα . . . εἰδέναι (א)AC²LNQXΓΔ.

connexion seems better than to regard the words εἰ δὲ μή . . . ὑμῖν as a mere parenthesis, and to refer the ὅτι, which must be inserted in accordance with the best authorities, to the μοναὶ πολλαί. The interrogative construction, "if it were not so, would I have told you that I go to prepare a place for you?" is far less probable: there is indeed no difficulty in supposing that a reference is made to words not directly recorded (cf. xii. 26, etc., vi. 36), but the question would be singularly abrupt. Still less likely is the rendering "if it were not so, I would have told you that I am going to prepare a place for you." For Christ was in fact going to prepare a place: *v.* 3.

ἑτοιμ. τοπ.] Comp. Num. x. 33. Christ by His Death and Resurrection opened heaven, and by the elevation of His humanity thus made ready a place for men. Comp. Heb. vi. 20 (πρόδρομος).

3. κ. ἐάν . . .] This departure is itself the condition of the return: separation, the cessation of the present circumstances of fellowship, was the first step towards complete union.

παλ. ἐρχ. κ. παραλημψ.] The idea of Christ's Presence (παρουσία) is distinctly implied here as in xxi. 22 f. (comp. 1 John ii. 28). This idea is less prominent in St. John's Gospel and Epistles than in the other writings of the New Testament, because they belong to the period after the first great coming of Christ at the overthrow of the Theocracy by the destruction of Jerusalem.

But though the words refer to the last "coming" of Christ, the promise must not be limited to that one "coming" which is the consummation of all "comings." Nor again must it be confined to the "coming" to the Church on the day of Pentecost, or to the "coming" to the individual either at conversion or at death, though these "comings" are included in the thought. Christ is in fact from the moment of His Resurrection ever coming to the world and to the Church, and to men as the Risen Lord (comp. i. 9).

This thought is expressed by the use of the present *I come* as distinguished from the future *I will come*, as of one isolated future act. The "coming" is regarded in its continual present, or, perhaps it may be said, eternal reality. Comp. *vv.* 18, 28, (xvii. 11, 13), (xxi. 22 f.). On the other hand, see, for the definite historical fulfilment, xiv. 23.

Side by side with this constant coming, realised through the ac-

3 for I go to prepare a place for you. And if I go
and prepare a place for you, I come again, and I will
take you unto myself; that where I am, *there* ye
4 may be also. And whither I go, ye know the way.
5 Thomas saith to him, Lord, we know not whither
6 thou goest; how know we the way? Jesus saith

tion of the Holy Spirit in the life of the Church (*v.* 26), is placed the personal, historical reception of each believer (παραλημψ. ὑμ. πρὸς ἐμαυτ.) fulfilled through death.

πρ. ἑμ.] *unto myself*, the centre and spring of your joy and glory. Christ will not fail His disciples, though they may fail (xiii. 38).

Augustine rightly observes that these phrases of "going" and "coming" are not to be interpreted of local transference: "Si bene intelligo, nec unde vadis nec unde venis, recedis: vadis latendo, venis apparendo."

The double correspondence in the language of the two clauses, *go—come; prepare a place—take you unto myself*, gives distinctness to the two aspects of Christ's work.

ἵνα ὅπου εἰμί] Presence with Christ, as involving the vision of His glory (xvii. 24), carries with it participation in His Nature. Comp. 1 John iii. 2. See also vii. 34, 36, viii. 21 f., xii. 26.

4. ὅπ. ἐγ. ὑπ. οἰδ. τ. ὁδ.] *whither I go, ye know the way.* However indistinct might be the conception which the disciples had of the goal to which the Lord was going, they could at least see the direction in which He went. His life, as they looked upon it, made this clear. Hence the pronoun is emphatic here—"whither I—I as ye know me—am going," while it does not occur in the earlier clauses of *v.* 3 or of St. Thomas' repetition of the words, *v.* 5; nor is the following "ye" emphatic.

5—11. The revelation which the Lord had given of the purpose of His approaching separation creates questioning among the disciples. How can they have any true conception of the "way" of which He spoke? How can they have any true knowledge of the Father? The first question is proposed by St. Thomas (5—7); and the second by St. Philip (8—11).

5. Λεγ. . . . Θωμ.] xi. 16, note.

πῶς οἰδ. . . .] This question of St. Thomas expresses a natural difficulty as to the Lord's statement. For us generally a clear apprehension of the end is the condition of knowing the way. But in spiritual things faith is content to move forward step by step. There is a happiness in "not seeing," xx. 29. The "way" is itself the revelation, and for man the only possible revelation, of the end.

6 f. The answer of the Lord is more comprehensive than the question of St. Thomas. The question is answered by the first clause: ἐγώ εἰμι ἡ ὁδός; but such a statement itself requires inter-

ἡ ἀλήθεια καὶ ἡ ζωή· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα
7 εἰ μὴ δι' ἐμοῦ. εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου
ἂν ᾔδειτε·[1] ἀπ' ἄρτι γινώσκετε αὐτὸν[2] καὶ ἑωράκατε.
8 Λέγει αὐτῷ Φίλιππος Κύριε, δεῖξον ἡμῖν τὸν πατέρα,
9 καὶ ἀρκεῖ ἡμῖν. λέγει αὐτῷ [ὁ[3]] Ἰησοῦς Τοσοῦτον

[1] ἂν ᾔδειτε BC*(L)Q(X); γνώσεσθε ℵD*; ἐγνώκειτε ἄν AC³D²NΓΔ.
[2] Omit αὐτόν BC*. [3] Omit ὁ AL.

pretation, and this is given in the clauses which follow. To know Christ is to know all, to know both the goal and the way. He is in the fullest sense the way, and the guide, and the strength of men; and beside Him there is none other.

6. ἐγ. εἰμι . . .] *I am . . .*; not simply "I reveal," or "I open," or "I make, as a prophet or a law-giver." Christ is all Himself. The pronoun is emphatic, and at once turns the thoughts of the apostles from a method to a Person.

The beautiful paraphrase of the verse by Thomas a Kempis may be quoted in his own words: "Ego sum via, veritas et vita. Sine via non itur, sine veritate non cognoscitur, sine vita non vivitur. Ego sum via quam sequi debes: veritas cui credere debes: vita quam sperare debes." (*De Imit.* III. 56.)

ἡ ὁδός] *the way*, by which the two worlds are united, so that men may pass from one to the other. Comp. Heb. ix. 8, x. 20; Eph. ii. 18. Hence, perhaps, the Christian faith is spoken of as "the way": Acts ix. 2, xix. 9, 23, xxii. 4, xxiv. 22. The use of the corresponding word in the Chinese mystical system of Lao-tse is of interest. "In the mysticism of Lao the term [Tao, 'the way,' 'the chief way'] is applied to the supreme cause, the way or passage through which everything enters into life, and at the same time to the way of the highest perfection" (Tiele, *Hist. of Rel.* p. 37).

ἡ ἀληθ.] *the truth*, in which is summed up all that is eternal and absolute in the changing phenomena of finite being. Comp. viii. 32, i. 14, 17; 1 John v. 6 in connexion with ch. xiv. 26; Eph. iv. 21. For St. John's conception of Truth see Introduction. See also Jer. x. 10 (Hebr.) and Maimonides, *Yad Hach.* I. 1.

ἡ ζωή] by which the entire sum of being fulfils one continuous purpose, answering to the divine will (comp. i. 3, 4), no less than that by which each individual being is enabled to satisfy its own law of progress and to minister to the whole of which it is a part. Comp. xi. 25; Col. iii. 4.

It is most instructive to notice the two connexions in which Christ reveals Himself to be "the Life." Comp. xi. 25, note.

οὐδ. ἐρχ. πρ. τ. πατ. . . .] Here for the first time the end of "the way," even the Father, is distinctly told.

εἰ μὴ δι' ἐμ.] It is only through Christ that we can, though in God (Acts xvii. 28), apprehend God as the Father, and so approach the Father. The preposition probably marks the agent

to him, I am the way, and the truth, and the life: no one cometh unto the Father, but through me.
7 If ye had known me, ye would have known my Father also: from henceforth ye know him, and have
8 seen him. Philip saith to him, Lord, shew us the
9 Father, and it sufficeth us. Jesus saith to him,

(comp. i. 3, 10, 17; 1 John iv. 9); but it is possible that Christ may represent Himself as the "door" (x. 1, 9). It does not follow that every one who is guided by Christ is directly conscious of His guidance.

7. εἰ ἐγνωκ. . . . ἤδειτε] *If ye had known me*—come to know me in the successive revelations of myself which I have made—*ye would have known*—have enjoyed a certain and assured knowledge of *my Father also.* "The Father" of *v.* 6 is now regarded under His special relation to Christ. The disciples, it is implied, would have had no need to ask about Christ's goal and theirs, if they had really known Him. The change of verb (ἐγνώκειτε, ἤδειτε) and the change of order (εἰ ἐγνωκ. με, τὸν π. μ. ἂν ἠδ.) are both significant. Comp. viii. 19.

ἀπ' ἄρτι . . .] *from henceforth*—from this crisis in my self-revelation—*ye know him, and have seen him.* The announcement which Christ had made had placed the Nature of the Father in a clear light. The disciples could no longer doubt as to His character or purpose. In this sense they had "seen the Father," though God is indeed invisible (i. 18). They had looked upon Him as He is made known in His fatherly relation, and not as He is in Himself. From that time forward the knowledge and the vision became part of their spiritual being. Comp. 1 John ii. 13.

8. St. Thomas remains silent. The same faith, we may suppose, which afterwards enabled him to give expression to the great confession, xx. 28, now kept him pondering on the meaning of Christ's words. St. Philip, on the other hand, takes hold on the last word and seeks to obtain vision in a more unquestionable form. He wishes to gain bodily sight in place of the sight of the soul.

Φίλιππος] i. 46 (47); vi. 7, xii. 21 ff.

δεῖξον ἡμ.] *ostende nobis* v. As the revelation was once made to Moses (Exod. xxxiii. 17 ff.), and as it has been promised in the prophets (Isa. xl. 5). The New Dispensation naturally seemed to call for a new manifestation of the divine glory. The request at the same time implies the belief that Christ could satisfy it. Comp. Matt. xi. 27.

ἀρκ. ἡμ.] *sufficit nobis* v. We shall be contented then even to be left alone; we shall ask and we shall need no more.

9. Τοσ. χρον. . . . εἰμί . . .] *tanto tempore . . . sum . . .* v. The thought is primarily of the self-revelation of Christ (*Have I been . . . with you?*) and not of the power of observation in the dis-

χρόνον[1] μεθ' ὑμῶν εἰμὶ καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακεν τὸν πατέρα· πῶς σὺ λέγεις
10 Δεῖξον ἡμῖν τὸν πατέρα; οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ἐν ἐμοὶ
11 μένων ποιεῖ τὰ ἔργα αὐτοῦ[2]. πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα
12 αὐτὰ[3] πιστεύετε[4]. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων

[1] τοσούτῳ χρόνῳ ℵDLQ.
[2] ποιεῖ τὰ ἔργα αὐτός LX 33; αὐτὸς ποιεῖ τὰ ἔργα AQΓΔ.
[3] αὐτοῦ B.
[4] Insert μοι ABQXΓΔ (omit μοι ℵDL 33).

ciples (Have ye been . . . with me . . .).

. . . κ. οὐκ ἐγνωκ. μ. . . .] *and dost thou not know me?* hast thou not come to know me? The life of Christ was the true manifestation of the Father, whose will and nature could be discerned in the acts and words of His Son. A theophany—an apparition of God's glory—could only go a little way in showing His holiness and justice and love.

ἐγν. με] The Lord does not say here "the Father"; He points out first the way to the end.

Φιλ.] There is an evident pathos in this direct personal appeal. The only partial parallels in St. John are in xx. 16 (Μαριάμ); xxi. 15 (Σίμων Ἰωάνου); the insertion of Θωμᾶ in xx. 29 is a false reading. See also Luke xxii. 31, x. 41; Matt. xvi. 17, xvii. 25; Mark xiv. 37.

ὁ ἑωρ. ἐμ. ἑωρ. τ. πατ.] *he that hath seen me hath seen the Father*; hath seen not God in His absolute being (i. 18), but God revealed in this relation. Comp. xii. 45, xv. 24; Col. i. 15; Heb. i. 3. Comp. i. 18, note.

The words give for all time a definiteness to the object of religious faith; and it is impossible to mistake the claim which they express.

πῶς σὺ λεγ.] *how sayest thou*, thou, who from the first didst obey my command (i. 43, 44), and recognise in me the fulfilment of the promises of God (i. 45), and appeal to sight as the proof of my claims (i. 46).

10. οὐ πιστ . . .] It was a question of belief, for the Lord had expressed the truth plainly at an earlier time, x. 38.

ὅτι ἐγ. ἐν τ. πατ. κ. ὁ πατ. ἐν ἐμ. . . .] In x. 38 the order is different, inasmuch as the notion of divine power is there made the starting-point. The teaching of Christ showed how He was in closest communion with the Father; His works showed how the Father wrought in Him.

τὰ ῥημ.] *the words*, the special utterances, the parts of the one great message, xv. 7, xvii. 8. Comp. iii. 34, v. 47, vi. 63, 68, viii. 30, 47, x. 21, xii. 47 f.

λεγ. . . . λαλ.] The former verb notes the substance (λέγω) and the

Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the
10 Father? Believest thou not that I am in the Father, and the Father in me? the words that I say unto you I speak not from myself: but the Father abiding in
11 me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me
12 for the very works' sake. Verily, verily, I say to

latter the form of the teaching (λαλῶ). Comp. xii. 49 f., xvi. 18; Matt. xiii. 3, xiv. 27, xxiii. 1, xxviii. 18; Mark v. 36, vi. 50; Luke xxiv. 6; Rom. iii. 19, etc.

ἀπ' ἐμαυτ.] Comp. v. 19, note.

ὁ δὲ πατ. . . .] My teaching is not self-originated, but on the contrary my whole Life is the manifestation of the Father's will.

The Father abiding in me doeth his works, carrieth out actively His purpose in many ways, and my teaching is part of this purpose. "The works" were the elements of "the work" (iv. 34, xvii. 4, v. 36, ix. 4), and they are said to be wrought by the Son (x. 37) as by the Father. Comp. v. 19 f., notes.

The words and the works of Christ are pointed out as the two proofs of His union with the Father, the former appealing to the spiritual consciousness, the latter to the intellect. The former were a revelation of character, the latter primarily of power; and naturally the former have the precedence. Comp. xv. 24, note.

11. πιστ. . . .] The plural verb here is contrasted with πιστεύεις, *v.* 10. Philip had expressed the thoughts of his fellow disciples, and now the Lord addresses all: πιστεύετέ μοι ὅτι . . . accept my own statement as final.

εἰ δὲ μή . . .] *or else*, if my Person, my life, my words, do not command faith, then follow the way of reason, and from the divinity of my works deduce the divinity of my nature (cf. v. 36). Comp. x. 37 f., iii. 2.

3. *Christ and the disciples* (12—21)

In the last sub-section (8—11) the thoughts of the disciples were concentrated on the objective manifestation of God without them; they are now turned to the subjective manifestation of God within them. Three aspects of this progressive revelation are brought out in succession. The disciples continue Christ's work in virtue of their relation to Him (12—14). He still carries out His work and provides for them "another Advocate" (15—17). He comes to them Himself (18—21).

A comparison of xiii. 33 ff., xiv. 1 ff., xiv. 12 ff., will show a striking progress in the unfolding of the vision of Christ's departure.

12—14. Christ's departure enables the disciples to do through His intercession greater works

εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα[1] 13 πορεύομαι· καὶ ὅτι ἂν αἰτήσητε[2] ἐν τῷ ὀνόματί μου 14 τοῦτο ποιήσω, ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ· ἐάν τι αἰτήσητέ [με[3]] ἐν τῷ ὀνόματί μου ἐγὼ[4] ποιήσω. 15 Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε·[5]

[1] Insert μου ΓΔ. [2] αἰτῆτε BQ. [3] Omit με ADGLQ.
[4] τοῦτο ABL; ἐγώ ℵDEGQXΓΔ. [5] τηρήσατε ADQX.

than He had done, in order that the Father may be glorified in the Son.

12. Ἀμ. ἀμ. . . .] Christ had appealed to His works as a secondary ground of belief. He now shows that the true believer will himself do the same works. Such works flow from the Son and from those in fellowship with Him; but the life and the nature lie deeper.

πιστ. εἰς ἐμ.] *believeth on me* as the result of *believing me* (*v.* 11).

κἀκειν. ποι. . . .] The emphatic pronoun fixes attention upon the person already characterised. Comp. vi. 57 and *vv.* 21, 26; xii. 48, ix. 37; v. 39, i. 18, 33.

μειζ. τουτ. ποιησ.] *greater works than these* (which I do in my earthly ministry) *shall he do;* "greater" that is, as including the wider spiritual effects of their preaching which followed after Pentecost (Acts ii. 41). "Evangelizantibus discipulis . . . gentes etiam crediderunt; hæc sunt sine dubitatione majora" (Aug. *ad loc.*). There is no reference to miracles of a more extraordinary kind (*e.g.*, Acts xix. 12), as if there were a possibility of this material comparison (yet comp. Matt. xxi. 21 f.). Nor can "greater" be regarded as equivalent to "more."

These "greater works" are also works of Christ, being done by those who "believe on Him."

ὅτι . . .] The elevation of Christ in His humanity to the right hand of God carries with it the pledge of the greater works promised. The idea is not that the disciples will henceforward work because Christ will be absent; but that His going increases their power (xvi. 7; comp. Eph. iv. 8 ff.; Phil. iv. 13). The emphatic pronoun (ἐγώ) does not give a contrast with "ye," but brings out the fulness of Christ's personality.

τ. πατ.] The title gives the ground of fellowship.

13. καὶ ὅτι ἄν . . .] This clause may be either a continuation of the former clause and dependent on ὅτι; or a new and independent clause carrying forward the thought one stage further. The second alternative appears to be preferable. The union of Christ, perfect man, with the Father gives the assurance of the greater works; and yet more, Christ for the glory of the Father will fulfil the prayer of the disciples.

αἰτ. ἐν τ. ὀνομ. μ.] This phrase occurs here first. Compare ἐν τῷ ὀνόματι τ. πατρ. μ., v. 43, x. 25 (xii. 13), xvii. 6, 11, 12, 26, and the words of the Evangelist, i. 12, ii. 23, iii. 18, xx. 21.

Now at last the Lord has revealed His Person to the disciples,

you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall
13 he do; because I go unto the Father. And whatsoever ye shall ask in my name, this will I do, that
14 the Father may be glorified in the Son. If ye shall
15 ask me anything in my name, I will do it.[1] If ye

[1] *or* this will I do.

and they are enabled to apprehend His relation to themselves and to the Father. Thus the phrase occurs throughout this section of the Gospel. xiv. 26, "the Holy Spirit, whom the Father will send in my name"; xv. 16, "that whatsoever ye shall ask (αἰτῆτε, αἰτήσητε) the Father in my name, He may give you"; xvi. 23, "if ye shall ask (αἰτήσητε) anything of the Father, He will give it you in my name"; xvi. 24, "hitherto have ye asked (ᾐτήσατε) nothing in my name"; xvi. 26, "in that day ye shall ask (αἰτήσεσθε) in my name." Comp. xv. 21.

The meaning of the phrase is "as being one with me even as I am revealed to you." Its two correlatives are ἐν ἐμοί (vi. 56, xiv. 20, xv. 4 ff., xvi. 33; comp. 1 John v. 20); and the Pauline ἐν Χριστῷ. It occurs elsewhere in the New Testament in Mark ix. 38, xvi. 17; Luke x. 17; Acts ii. 38, iii. 6, iv. 10. The phrase ἐν τῷ ὀνόματι must be distinguished from the cognate phrases εἰς τὸ ὄνομα, ἐπὶ τῷ ὀνόματι, and τῷ ὀνόματι, which are also found.

Augustine remarks that the prayer in Christ's name must be consistent with Christ's character, and that He fulfils it as Saviour, and therefore just so far as it conduces to salvation.

τουτ. ποι.] There is exact conformity between the disciples' prayer and Christ's will. He promises Himself to do what they ask, and not only that they shall receive their petition.

ἵνα δοξ. ὁ πατ. . . .] that God may be openly revealed in majesty as Father in the Son, for he who obtains his prayer through Christ, who claims to act in the Father's name (v. 43), necessarily gains a more living and grateful sense of the Father's power and love. The condition—the furtherance of the Father's glory—furnishes the true limitation of prayer. Comp. xiii. 31 (ὁ νἱ. τ. ἀνθ. . . . ὁ θεός . . .).

14. ἐάν τι αἰτ. με . . .] *Si quid petieritis me . . .* v.; *if ye shall ask me anything . . .* This clause gives a fresh and important thought. Prayer is to be made not only *in the name of Christ*, as pleading His office in union with Him; but also *to Christ*.

ἐγὼ ποιησ.] *I will do it.* The reading is uncertain; but on the whole it seems best to regard the personal pronoun as emphatic here, so that it marks, as elsewhere, the action of Christ in the fulness of His double nature.

15—17. Christ after His departure continues His work for His disciples, and provides for them an abiding Advocate. But the efficiency of His action for

16 κἀγὼ ἐρωτήσω τὸν πατέρα καὶ ἄλλον παράκλητον δώσει
17 ὑμῖν ἵνα ᾖ[1] μεθ' ὑμῶν εἰς τὸν αἰῶνα, τὸ πνεῦμα τῆς ἀλη-
θείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ
οὐδὲ γινώσκει· ὑμεῖς[2] γινώσκετε αὐτό, ὅτι παρ' ὑμῖν

[1] μένῃ ΛD(Γ)Δ. [2] Insert δέ ADLXΓΔ.

them depends upon their fellowship with Him through loving obedience.

15. Ἐὰν ἀγαπ. μ. . . .] The thought of love follows that of faith (*v.* 12). Faith issues in works of power: love in works of devotion. The subject of the love of the disciples for Christ (comp. viii. 42) is peculiar to this and the following section (15—31).

τ. ἐντ. τ. ἐμ.] The commandments that are mine, characteristic of me, comp. xv. 9, note, xv. 12: in *v.* 21, xv. 10 (τὰς ἐντολάς μου). The phrase in this connexion is nothing short of a claim to divine authority.

It may be added that this conception of "keeping God's commandments given through Christ" is characteristic of St. John's writings: xv. 10; 1 John ii. 3 f., iii. 24, v. 2 f.; 2 John 6; Rev. xii. 17. Compare with this wider meaning Matt. xix. 17; 1 Tim. vi. 14.

τηρησ.] *servate* v.; *ye will keep.* Obedience is the necessary consequence of love. The imperative reading gives a false turn to the thought. Love carries with it practical devotion, and this calls out the intercession of the Lord; or, in other words, love for Christ finds practical expression in love for the brethren, which is His commandment (xiii. 34). Comp. xv. 10, xiv. 21, 23; (1 John v. 3).

16. κἀγ. ἐρωτ. . . .] *et ego rogabo* . . . v. I on my part, when the due time has come. Active love on the part of Christ corresponds with active love on the part of the disciples. The mission of the Paraclete is from the Father who sent His Son (iii. 17). In this lies the perfect assurance of love; so that there is a correspondence between "I will do" (*v.* 13) and "I will ask and he shall give." Comp. xvi. 7. On ἐρωτᾷν see xvi. 26, note.

τ. πατ.] In this common title lies the pledge that the prayer will be granted.

ἀλλ. παρακλ.] *alium paracletum* v.; *another Advocate.* See Note at the end of the Chapter. The phrase appears to mark distinctly the Personality of the Paraclete, and His true Divinity. He is "another," yet such that in His coming Christ too may be said to come (*v.* 18).

δωσ.] Not *send* simply (*v.* 26), but (as it were) assign to you as your own. Comp. iii. 16; 1 John iii. 1, 24, iv. 13; Matt. x. 20.

ἵνα ᾖ μεθ' ὑμ.] Three different prepositions are used to describe the relation of the Holy Spirit to believers. He is "with (μετά) them." He "abideth by (παρά) them." He is "in (ἐν) them." The first marks the relation of fellowship: comp. xiv. 9, xv. 27. The second that of a personal presence: comp. viii. 38, xiv. 23, 25, xvii. 5. The third that of

love me, ye will keep my commandments. And I
will ask the Father, and he shall give you another
Advocate, that he may be with you for ever, *even*
the Spirit of truth: whom the world cannot receive;
because it beholdeth him not, neither knoweth him:
ye know him; because he abideth with you, and

individual indwelling: comp. xiv. 10 f.

εἰς τ. αἰων.] Christ's historical Presence was only for a time. His spiritual Presence was πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος (Matt. xxviii. 20). This Presence was fulfilled through the Spirit.

17. τ. πν. τ. ἀληθ.] *the Spirit of truth*, the Spirit by whom the Truth finds expression and is brought to man's spirit (xv. 26, xvi. 13; 1 John iv. 6 [opposed to "the spirit of error"]. Comp. 1 John v. 6). Comp. 1 Cor. ii. 12 ff. The Truth is that which the Spirit interprets and enforces. The genitive after "Spirit" describes in some cases (1) its characteristic, and in other cases, (2) its source. In the first sense we read Eph. i. 13; Heb. x. 29. Comp. Eph. i. 17; Luke xiii. 11; Rom. i. 4, viii. 15, xi. 8; 1 Cor. iv. 21; 2 Tim. i. 7. On the other hand we have 1 Cor. vi. 11; Rom. viii. 11; 1 Cor. ii. 11 f.

ὁ κοσμ.] Comp. Additional Note on i. 10.

οὐ δυν. λαβ.] *cannot receive*, because sympathy is a necessary condition for reception. The soul can apprehend that only for which it has affinity (1 Cor. ii. 14). They who stand apart from Christ have neither the spiritual eye to discern the Paraclete, nor the spiritual power to acknowledge Him. Immediate vision is the one test which the world admits. The world *beholdeth* (comp. ii. 23, note, xvi. 16) *him not, neither knoweth* (comp. ii. 25, note) *him*. This inability to receive the Spirit is emphasised by the fact that "His own people" received not the Word (i. 11). Even of the disciples it is not said that they "see" the Paraclete.

ὅτι . . . ὅτι . . .] It is to be noticed that the order of thought in the two clauses is reversed. With the world want of vision prevented possession. With the disciples the personal presence of the Paraclete brought knowledge, and with that knowledge the power of more complete reception. Comp. Matt. xxv. 29.

ὑμ. γιν. αὐτ.] *vos autem cognoscitis eum* v. On the other hand, the disciples had so far realised their fellowship with Christ, that of them it could be said, even as they looked with uncertainty to the future, "ye know Him," with a knowledge inchoate indeed, yet real. For in Christ the Spirit was truly present already, if not in His characteristic manifestation; just as Christ is present now with His Church in the Spirit. In this sense it could be said of the Spirit, even before Pentecost, *He abideth by you and is in you*, according to

18 μένει καὶ ἐν ὑμῖν ἐστίν[1]. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,
19 ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι
θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς
20 ζήσετε. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὑμεῖς γνώσεσθε ὅτι ἐγὼ
ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν.
21 ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν
ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ
τοῦ πατρός μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω

[1] ἐστίν BD*; ἔσται ℵAD²LQXΓΔ.

a reading which has strong support. For the time the Spirit was in Christ; afterwards Christ has been for us in the Spirit. And His Presence is twofold, in the Society and in the individual; He "abideth beside" us in the Church; and He "is" in each believer. The E.V. reading "shall be in you" has considerable support, and the two forms (ἔσται, ἐστί) are liable to confusion, but the present tense appears to be less like a correction. Comp. 2 John 2.

18—21. A third topic of consolation on Christ's departure lies in the fact that He will Himself come to the disciples, and make His Person clearer to them than before.

18. Οὐκ ἀφησ. ὑμ. ὀρφ.] *non relinquam vos orfanos* v.; *I will not leave* (x. 12, xvi. 32, viii. 29) *you orphans* (Lam. v. 3), bereft of your natural and loving guardian. Christ presents Himself to the disciples as a Father of "children" (xiii. 33), no less than a brother (xx. 17; comp. Heb. ii. 11 f.). "Ipse circa nos paternum affectum quodammodo demonstrat" (Aug. *ad loc.*). The very word which describes their sorrow confirms their sonship.

ἔρχ.] *I come*, ever and at all times I am coming. The positive promise is not for the future only, but abiding. Comp. *vv.* 3, 28, xxi. 22 f. The fulfilment of the promise began at the Resurrection, when Christ's humanity was glorified; and the promise was potentially completed at Pentecost. The life of the Church is the realisation of the Pentecostal coming of the Lord, which is to be crowned by His coming to Judgement. No one specific application of the phrase exhausts its meaning. Comp. *v.* 3, note.

19. ἔτι μικρ. . . .] *adhuc modicum* v. That is, to the close of Christ's earthly natural life (comp. vii. 33, xii. 35, *μ. χρ.*; xiii. 33, xvi. 16 ff., *μικρ.*). So long, in some sense, the world continued to "*behold*" Christ even if they did not "know" Him, through the conditions of His transitory manifestation. The disciples, on the other hand, in virtue of the principle of spiritual life within them, did not wholly lose the power of "*beholding*" Christ by His death. They "beheld Him," so far as they were still able to receive His revelations of Himself; they "did not behold Him" (xvi. 16), so far as they had not yet gained

18 is[1] in you. I will not leave you orphans: I come
19 unto you. Yet a little while, and the world be-
holdeth me no more; but ye behold me: because
20 I live, ye shall live also. In that day ye shall know
that I am in my Father, and ye in me, and I in you.
21 He that hath my commandments, and keepeth them,

[1] *or* shall be.

the lasting vision of His divine glory. The words exclude the error of those who suppose that Christ will "come" under the same conditions of earthly existence as those to which He submitted at His first coming.

ὅτι ἐγ. ζῶ . . . ζήσ.] The ground of the power of vision in the disciples, which the world lacked, lay in their fellowship with Christ, and in the capacity for the higher life involved in that fellowship. The fulness of their life, as of their sight, dated from Pentecost (ζήσετε). Thus this first clause contains by implication the reason of the disciples' continuous sight of their Lord, while it gives also the promise of their more complete connexion with Him when He was raised from death. The open sight of God is the fulness of life, 1 John iii. 1 ff. Compare v. 26, vi. 57; and, in another aspect, 1 Cor. xv. 21 f.

If the words are taken (as the Greek allows) wholly or in part as a direct explanation of the former statement (*ye behold me, because I live and ye shall live*, or *ye behold me because I live, and ye shall live*) the sense is much feebler; and the construction is not in St. John's manner. Comp. xiii. 14, xiv. 3, xv. 20.

20. ἐν ἐκ. τ. ἡμ.] *At that day* of realised life (comp. xvi. 23, 26) you shall come to know by the teaching of the Spirit, what is for the time (*v.* 10) a matter of faith only, my union with Him who is not only "the Father," but "my Father," and then, in that knowledge, realise the fulness of your fellowship with me. "The day" corresponds with "the coming," but generally it marks each victorious crisis of the new apprehension of the Risen Christ.

ἐγ. ἐν τ. πατ. μ.] The converse truth (ὁ πατ. ἐν ἐμ., *vv.* 10 f., xvii. 21) is not brought forward here, because the thought is predominantly that of the consummation of life in the divine order, and not that of the divine working in the present order.

ὑμ. ἐν ἐμ. κἀγ. ἐν ὑμ.] The union is regarded first in its spiritual completeness, and then in its historical completeness (comp. xvii. 21, 23, (26); 1 John iii. 24, iv. 13, 15, 16).

21. ὃ ἐχ. . . . κ. τηρ. . . .] *qui habet . . . et servat . . .* v.; *He that hath . . . and keepeth. . . .* The verb ἔχειν marks the actual possession, as of something which is clearly and firmly apprehended (v. 38); τηρεῖν the personal fulfilment.

The verse is in part the converse of *v.* 15. Their active obedience is seen to be the consequence of love. Here active

22 αὐτῷ ἐμαυτόν. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης,
Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν
23 καὶ οὐχὶ τῷ κόσμῳ; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ·
Ἐάν τις ἀγαπᾷ με τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ
μου ἀγαπήσει αὐτόν, καὶ πρὸς αὐτὸν ἐλευσόμεθα καὶ

obedience is the sign of the presence of love. Comp. xv. 10.

The variation of construction (*ἀγαπηθήσεται ὑπό, ἀγαπήσω*) in the second clause is to be noticed (see *v.* 23). The passive form seems to bring out the idea of the conscious experience of love by the object of it. The believer loves and feels in himself the action of the Father through Christ (*ὑπὸ τ. πατ. μου*).

ἐμφαν. αὐτ. ἐμ.] *manifestabo ei meipsum* v. The exact force of the word *ἐμφανίζω* is that of presentation in a clear, conspicuous form (comp. Matt. xxvii. 53; Heb. ix. 24; [Acts x. 40; Rom. x. 20]; Exod. xxxiii. 13, 18). It conveys therefore more than the idea of the disclosing of a hidden presence (*ἀποκαλύπτω*) or the manifesting of an undiscovered one (*φανερόω*). The action of the Spirit effectuates in the believer this higher manifestation of Christ, which more than supplies the place of His Presence under the conditions of earthly life. At the same time the revelation is Christ's own work: "I will manifest myself," and not "I shall be manifested" (comp. *v.* 18, note).

4. *The law and the progress of Revelation* (22—31)

The description which has been given (12—21) of the future relation of Christ to His disciples leads to a more general view of the nature of Revelation. This falls into three parts. First the condition of Revelation is laid down in answer to the question of St. Jude (22—24); then the mode of Revelation is defined (25—27); and lastly the work of Christ for His people, fulfilled in heaven and on earth, is recapitulated (28—31).

22—24. On the side of man love and obedience are prerequisites for the reception of divine communications. These Christ calls out, and to reject His teaching is to reject the teaching of God.

22. *Ἰουδ. οὐχ ὁ Ἰσκ.*] Luke vi. 16; Acts i. 13. Comp. Matt. x. 3; Mark iii. 18. The distinguishing clause seems at once to mark that Judas Iscariot was the more conspicuous of the two bearing the name, and also to express the instinctive shrinking of the Evangelist from even the momentary identification of the speaker with the betrayer, though he had distinctly marked the departure of Iscariot (xiii. 30). If, as appears likely, St. John's narrative took shape in oral teaching addressed to a circle of disciples, the addition may have met a look of surprise from the hearers.

Κ. τί γεγ. ὅτι . . .] The question implies that some change must have come over the plans of the Lord. It is assumed that as Messiah He would naturally have

he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and
22 will manifest myself unto him. Judas (not Iscariot) saith to him, Lord, what hath come to pass that thou wilt manifest thyself unto us, and not unto the
23 world? Jesus answered and said to him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make

revealed Himself publicly: something then must have happened, so Judas argues, by which the sphere of Christ's manifestation was limited. The thought is rather of a manifestation of glory than of a manifestation of judgement.

ἡμῖν] The emphatic position of the pronoun ("that it is to us thou wilt . . .") gives it the force of "to us, the apostles only."

μελλ. ἐμφ.] As distinguished from the simple future, this phrase implies an intention or plan.

τ. κοσ.] which was the object of God's love (iii. 16) and Messiah's inheritance (Ps. ii. 8). An apostle now raises in another form the question which was raised by the Lord's brethren before: vii. 4.

23. ἀπεκρ. Ἰησ. . . .] The answer lies in the necessary conditions of revelation which the words describe. The power of receiving a divine Revelation depends upon active obedience, which rests upon personal love. Love to Christ brings the love of His Father (*my Father* and not simply *the Father*) to the disciple. And this is followed by the realisation and continuance of that fellowship through which God is revealed to man. Love, obedience, and knowledge are correlative. Compare *v.* 15, note.

τ. λογ. μ.] *my word*, the Gospel message in its total unity, and not as broken up into separate commands (*v.* 15), or separate parts (*v.* 24).

ἐλευσ.] *we will come* . . . This use of the plural implies necessarily the claim to true divinity on the part of Christ; compare x. 30 (note), and contrast xx. 17 (note). For the idea compare Rev. iii. 20.

μον.] *mansionem* v. The word μονή, even in the changed connexion, carries the thought back to *v.* 2 (μοναί, *mansions*). The two aspects of the truth are necessary. Comp. 1 John iv. 15, ii. 24. The Christian abides with God, and God abides with the Christian.

παρ' αὐτ.] *with him* (*vv.* 17, 25) and not here *in him*. The idea is that of the recognition of the divine without (so to speak) and not of the consciousness of the divine within. The Christian sees God *by him*; he welcomes and finds a dwelling-place for God, and does not only feel Him in him. Compare for the general idea Lev. xxvi. 11 ff.

24 μονὴν παρ' αὐτῷ ποιησόμεθα. ὁ μὴ ἀγαπῶν με τοὺς
λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ
25 ἔστιν ἐμὸς ἀλλὰ τοῦ πέμψαντός με πατρός. Ταῦτα
26 λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ
πνεῦμα τὸ ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου,
ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα

24. The love of the disciples fitted them, imperfect as they were, to receive Christ's revelation of Himself. The want of love in the world made revelation impossible for the world. This impossibility is indicated and traced to its final ground in the last clause, which corresponds in relation though not in form with the last clause of *v.* 23. Disobedience to Christ is in fact disobedience to God under the aspect of Love. To reject His word is to reject the Father's word. For such then as loved not Christ there could be no divine manifestation in the sense here implied. Comp. vii. 16.

τ. λογ. μ. οὐ τηρ.] *keepeth not my words*, the constituent parts of the one "word." The use of the plural here may perhaps mark the perception of the unity of the revelation of the Lord as characteristic of believers and impossible for unbelievers.

ὃν ἀκου.] The clause is unemphatic, and appears simply to describe the divine message in its fulness as actually addressed to the apostles.

25—27. The earthly teaching of Christ was dependent on the circumstances under which it was given. His temporary "abiding with the disciples" was but an image of the future abiding (*v.* 23). So far (ταῦτα) He had been able to speak while those who heard could at least partly understand Him. There could not but be something which seemed incomplete, and something which seemed obscure to the hearers. But this teaching, now brought to its close, was to be completed and laid open by the teaching of the Spirit, which should be universal (πάντα as contrasted with ταῦτα). And meanwhile Christ gave His peace as an endowment for the time of waiting.

25. Ταῦτα . . .] all that had been spoken on this evening in contrast with the further teaching (πάντα) of the Paraclete.

μεν.] *manens* v.; *while yet abiding* . . . The word μένων keeps up the connexion between the transitory fellowship of Christ with the disciples on earth and His spiritual fellowship with them hereafter (μονὴν ποιησόμεθα, *v.* 23).

26. ὁ δὲ παρακλ. . . .] As compared with Christ the Paraclete fulfils a double office: He teaches and He recalls Christ's teachings. His work indeed is to teach by bringing home to men the whole of Christ's teaching. The revelation of Christ in His Person and work was absolute and complete, but without the gradual illumination of the Spirit it is partly unintelligible and partly

24 our abode with him. He that loveth me not keepeth
not my words: and the word which ye hear is not
25 mine, but the Father's who sent me. These things
have I spoken to you, while *yet* abiding with you.
26 But the Advocate, *even* the Holy Spirit, whom the
Father will send in my name, he shall teach you all
things, and bring to your remembrance all that I

unobserved. Comp. xvi. 13; 1 John ii. 20, 27.

As Christ came "in His Father's name" (v. 43, x. 25), so the Spirit is sent "in His name." The purpose of Christ's mission was to reveal God as His Father, and through this to make known His relation to men, and to humanity, and to the world. The purpose of the Mission of the Holy Spirit is to reveal Christ, to make clear to the consciousness of the Church the full significance of the Incarnation. Christ's "name," all, that is, which can be defined as to His nature and His work, is the sphere in which the Spirit acts; and so little by little through the long life of the Church the meaning of the primitive confession "Jesus is Lord" (Rom. x. 9; 1 Cor. xii. 3) is made more fully known.

The sense of the promise is completely destroyed if "in my name" is interpreted as meaning nothing more than "as my representative" or "at my intercession."

τ. πν. τ. ἁγ.] The full emphatic title occurs here only in the Gospel. The moral character of the Spirit as fashioning the life of the Church is added to the teaching power of the Spirit (*vv.* 16, 17), as the Revealer of the Truth. The title occurs in the words of the Lord in the Synoptic Gospels: Matt. xii. 32; Mark iii. 29; Luke xii. 10 (τὸ ἁ. πν.), 12 (τὸ ἁ. πν.); Mark xiii. 11; Matt. xxviii. 19 (τὸ ἁ. πν.).

ἐκεῖνος] The emphatic masculine pronoun brings out the personality of the Advocate, while at the same time it gathers up in the personality the various attributes which have been before indicated (i. 18, note).

διδαξ. . . . ὑπομν. . . .] *docebit . . . suggeret . . .* v.; *teach . . . bring to remembrance . . .* The former office appears to find its fulfilment in the interpretation of the true character of Christ, of what He was, and what He did: the latter, in opening the minds of the disciples to the right understanding of Christ's words: comp. ii. 22. So the Gospel could be written. The "you" does not limit the teaching of the Spirit to the apostles, who were the representatives of the Church (*vv.* 16, 17), though the promise was potentially accomplished for them (xvi. 12 f.).

παντ. ἃ εἰπ.] *all things . . . that I said.* The time of teaching is now regarded as past. Comp. xvii. 6, etc. The position of the personal pronoun at the end of the sentence (εἶπον ὑμῖν ἐγώ) is very significant.

27 ἃ εἶπον ὑμῖν ἐγώ. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν
ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ
δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ
28 δειλιάτω. ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν Ὑπάγω καὶ
ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἄν, ὅτι[1]
πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μού

[1] Insert εἶπον EGΓΔ.

27. Εἰρήν.] The word is here a solemn farewell, just as in xx. 21 it is a solemn greeting. To "give peace" (נתן שׁלום) was a customary phrase of salutation (Buxtorf, *Lex.* 2425). The Lord takes the common words and transforms them. "God gave to Phinehas," Philo writes in reference to Num. xxv. 12, "the greatest blessing, even peace, a blessing which no man is able to afford" (*De Vit. Mos.* i. § 55, ii. 129).

ἀφίημι] *relinquo* v. The thought of separation is mingled with the thought of blessing. Even in departing the Lord leaves peace behind as His bequest. He will not disturb that peace which the disciples had found in Him and in part appropriated. On the contrary, He defines and confirms it and offers it to them as their own. "*Peace*, even *my peace, I give unto you*," that peace of which I am the absolute Lord and source (comp. xv. 9, note), not regarded on its outward side as the blessedness of the Messianic kingdom, but as the realised confidence of faith and fellowship with God. Comp. ch. xvi. 33; Col. iii. 15; Phil. iv. 7. So the Lord speaks in the immediate prospect of Death, by which peace was finally secured, Col. i. 20; Rom. v. 1.

δίδ.] *I give*, as an absolute possession, which now becomes your own. Compare 1 John iii. 1.

οὐ καθ. ὁ κοσ. . . .] The primary thought is of the manner of the gift, which passes into that of the character of the gift. The gifts of the world are so made as to give the greatest pleasure at first (comp. ii. 10). The gifts of Christ grow in power and fulness of blessing. Thus in the consciousness of the beginnings of this divine gift of peace the disciples were encouraged to overcome inward misgivings and to face outward dangers. "Let not your heart be troubled, neither let it be fearful." The opening words of the chapter are repeated with a new force.

δειλι.] *formidet* v.; *let it be fearful.* Comp. 2 Tim. i. 7; Matt. viii. 26; Mark iv. 40; Rev. xxi. 8 (where the "fearful," the "cowards" (οἱ δειλοί), stand at the head of those devoted to the second death).

28—31. The last verse (*v.* 27) stands closely related to both of the sub-sections between which it stands. The peace of Christ attends the Church during the period of gradual revelation, and it flows from Christ's work accomplished in heaven as on earth. This latter thought is brought

said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father:

out in these verses under both aspects. The departure of Christ, the great mystery of His revelation, led to the more effectual fulfilment of His work in virtue of His perfected fellowship with the Father (28, 29); and the mode of His departure, through death, the penalty of sin, was a proof of obedience and love fitted to move the world (30, 31).

28. *ἠκουσ.*] The addition of the word seems to mark the effect of the announcement on the disciples. The revelation was made and carefully noted.

εἰπ. ὑμ.] *vv.* 2—4.

κ. ἐρχ.] *and I come.* The insertion of "again" (A.V.) narrows the application of the promise. See *v.* 18, note.

εἰ ἠγ. μ.] *If ye loved me,* if your minds had not been concentrated on yourselves: if you had thought only of me and of the fulfilment of my work—

ἐχαρ. ἄν] The prospect of trouble is contrasted with the feeling of joy. But the joy is spoken of as the momentary feeling on realising the announcement (*ἐχάρητε*) and not as a continuous state. Sorrow there must be at separation, but it can be brightened by the knowledge of the cause.

ὅτι πορ.] The word *εἶπον* (*I said* A.V.) must be omitted in accordance with the best authorities. Attention is fixed on the fact itself, and not on the statement of the fact.

ὅτι ὁ πατ. . . .] *because the Father is greater than I,* and therefore when my union with Him is made complete by my elevation I shall be able to carry out my work for all the children of the one Father more effectually. The ground of the disciples' joy, as based upon their love for Christ, must be sought primarily in the fact of His exaltation; but this carries with it the thought of the consequent more complete fulfilment of His purposes. The return of the Son to the Father was a good for Him, and this alone would have been a sufficient cause for the disciples' rejoicing. But His exaltation was also essentially related to the accomplishment of His mission. Thus the prospect of blessing to the disciples is necessarily included in that of Christ's going to the Father, though it is not put forward as the cause of their joy.

μειζ. μού ἐστ.] *major me est* v. It appears to be unquestionable that the Lord here speaks in the fulness of His indivisible Personality. The "I" is the same as in viii. 58, x. 30. The superior greatness of the Father must therefore be interpreted in regard to the absolute relations

29 ἐστιν. καὶ νῦν εἰρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν
30 γένηται πιστεύσητε. οὐκέτι πολλὰ λαλήσω μεθ' ὑμῶν,
ἔρχεται γὰρ ὁ τοῦ κόσμου ἄρχων· καὶ ἐν ἐμοὶ οὐκ
31 ἔχει οὐδέν, ἀλλ' ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν

of the Father and the Son without violation of the one equal Godhead. The fact that there was an essential fitness, if we may so speak of mysteries which transcend human language, in the Incarnation of the Son, enables us in some measure to apprehend this distinction of greatness, and also how the return of the Son to the Father, after the fulfilment of His mission, would be a source of joy to those who loved Him. See Note at the end of the Chapter.

29. κ. νῦν] *And now*, at this crisis (xii. 31), when your faith is about to be put to the test.

εἰρ. ὑμ. . . .] *I have told you* of my departure, and yet more of what is implied in it, *before it come to pass*. The mode of separation, not yet realised, would prove the greatest trial to the apostles' faith. But the results which followed such a Death would afterwards enable them to trust for ever. Compare xiii. 19.

ἵνα . . . πιστ.] The absolute use of πιστεύω includes all the special manifestations of faith. Other references to the ground of assurance to be found in the Lord's predictions occur, xiii. 19, xvi. 4. Comp. i. 7, 51, iv. 42, 53, vi. 64.

30. ἐρχ.] even now is coming in the persons of those whom he inspires. All other enemies are, as it were, the instruments of the one great enemy. The Lord, it will be observed, speaks of the chief and not of the subordinate spirits, and contemplates his action through men. Comp. Eph. vi. 10 ff.

ὁ τ. κοσ. ἀρχ.] *princeps mundi* v.; xii. 31, note.

κ. ἐν ἐμ. οὐκ ἐχ. οὐδ.] *and in me he hath nothing*—nothing which falls under his power. There was in Christ nothing which the devil could claim as belonging to his sovereignty. In others he finds that which is his own, and enforces death as his due; but Christ offered Himself voluntarily. He was not of the world. "Sic ostendit non creaturarum sed peccatorum principem diabolum" (Aug. *ad loc.*).

Thus the words indirectly and by implication affirm the sinlessness of Christ, and His freedom from the power of death.

The two facts which show the nature of Christ's Passion are first co-ordinated, and then His free action is contrasted with them: the prince . . . cometh *and* he hath . . . *but* that . . .

The Jews had a tradition that when the angel of death came before David he could not hurt him because he was occupied unceasingly with lofty thoughts (Wünsche, *ad loc.*).

31. The construction of this verse is somewhat uncertain. The first part may be dependent on the last clause: *arise, let us*

29 because the Father is greater than I. And now I
have told you before it come to pass, that, when it
30 is come to pass, ye may believe. I will no more
talk much with you, for the ruler of the world
31 cometh: and in me he hath nothing; but that the
world may know that I love the Father, and as the

go hence . . . that the world . . . and that as . . . even so I do (Matt. ix. 6); but this arrangement is too artificial, and foreign to St. John's style. If then the last clause is separated from what precedes, there still remain two possible interpretations. The first clause may be dependent on "so I do": *i.e.*, I go to meet death *that the world . . . and even as . . . commandment.* But this arrangement is open to the same objection as the former one, and separates unnaturally the καθώς . . . οὕτως . . . It remains therefore to take the opening phrase ἀλλ' ἵνα as elliptical (comp. ix. 3, xiii. 18, xv. 25; 1 John ii. 19): *but* I surrender myself to suffering and death—that cometh to pass—*that the world . . .* The force of the contrast is obvious: *but* though the prince of the world has no claim upon me, I freely offer myself to the uttermost powers of evil, to death the last punishment of sin, that in me the world itself may see the greater power of love, and so learn (if God will) that the kingdom of Satan is overthrown.

ὁ κοσ.] Comp. xvii. 21, 23.

κ. καθ. . . .] It is uncertain whether this clause depends on γνῷ or not. The sense is the same in both cases: obedience flows from love and manifests it. Compare Heb. v. 8; 1 John v. 3.

Ἐγειρ. ἀγ. ἐντ.] *surgite eamus hinc* v. The coincidence of the phrase with Matt. xxvi. 46 is interesting. The words are such as would naturally be repeated under like circumstances. We must suppose that after these words were spoken the Lord, with the eleven, at once left the house and went on the way which finally led to Gethsemane; and consequently that the discourses which follow, xv.—xvii., were spoken after He had gone from the upper room and before He crossed the Kidron (xviii. 1).

The other supposition, that the Lord after rising still lingered in the room, as full of the thoughts of the coming events, appears to be wholly against the obvious interpretation of the narrative, and to disregard the clear distinction in character between the earlier and later discourses. On the other hand, the words in xviii. 1, *went forth . . . over the brook Kidron*, cause no difficulty, for this "going forth" is evidently in regard to the sacred city and not to the house; nor is there anything in the abruptness of the narrative unlike St. John's method. Further, it may be said that if the command had not been acted upon some notice of the delay would have been given.

πατέρα, καὶ καθὼς ἐντολὴν ἔδωκέν μοι ὁ πατὴρ οὕτως ποιῶ. Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

ADDITIONAL NOTES ON CHAP. XIV. 16, 28

16. The word παράκλητος, translated *Comforter* (E.V.) in this passage, is found in the New Testament only in the writings of St. John. It occurs four times in the Gospel (xiv. 16, 26, xv. 26, xvi. 7), and is in these places uniformly translated *Comforter*; and once in his first Epistle (ii. 1), where it is translated *Advocate.**

This double rendering dates from Wiclif. Both the Wicliffite versions give *Comforter* throughout the Gospel and *Advocate* in the Epistle. Tyndale has the same renderings; and the two words have been preserved in the later English Bibles (the Great Bible, the Bishops' Bible, Geneva, King James's) with the exception of the Rhemish, which gives *Paraclete* in the Gospel and *Advocate* in the Epistle.

This variation, which is found also in Luther (*Tröster*, Gosp., *Fürsprecher*, Ep.), is unquestionably due to the influence of the Latin Vulgate, which has *Paracletus* (*Paraclītus*) in the Gospel and *advocatus* in the Epistle.

The early Latin copies are divided, and not always consistent, in the Gospel. In xv. 26 and xvi. 7, *Pal.*, and in xiv. 16, *Pal. Verc. Colb.*, give the rendering *advocatus*. In the other cases *Pal. Verc. Ver. Colb. Corb.* give *paracletus* (*paraclitus*). This division indicates the existence of the two renderings from the earliest times, so that it is not possible to say that one is a correction of the other. In the Epistle the rendering is (I believe) uniformly *advocatus*.

Nearly all the other early versions, the Syriac, Memphitic, Arabic, and Æthiopic, keep the original word *Paracletus*; and it is likely, both from this fact and from the use of the word in Rabbinic writers, that it found early and wide currency in the East. The Thebaic gives different renderings in the Gospel and in the Epistle (Lightfoot, *Revision of New Testament*, p. 55, note).

Among the Latin Fathers in quotations from the Gospel, Tertullian generally adopts the rendering *advocatus*, though he uses also *paracletus*, and gives an independent rendering *exorator* (*De Pudic.* 19). *Advocatus* is also predominant in Novatian, Hilary, and Lucifer. Ambrose and Jerome, on the other hand, usually give *Paracletus*. *Consolator* occurs as a rendering in Hilary, Jerome, and Orosius. In the Epistle *advocatus* is found with little variation, though Ambrose, Victor, and Vigilius read in some places *Paracletus*.

The English rendering "Comforter" appears to have been formed directly from the verb "to comfort," *i.e.*, to strengthen (comp. Wiclif, Eph. vi. 10, *be ye comforted*, ἐνδυναμοῦσθε, *confortamini*), an adaptation of *confortare*. The noun *confortator* does not appear to be found; nor is there,

* R.V. Margin (John xiv. 16, 26, xv. 26, xvi. 7) reads: or, *Advocate*; or, *Helper*; Gr. *Paraclete*; and in 1 John ii. 1: or, *Comforter*; or, *Helper*; Gr. *Paraclete*.—A. W.

Father gave me commandment, even so I do. Arise, let us go hence.

as far as I can learn, any corresponding French word.

Passing now from the history of the word in the translations of the New Testament, which finally leaves us with the choice between the retention of the original term *paracletus* and the rendering *advocatus*, we go on to consider the meaning of the word independently. This ought to be decisively determined by the form of the word and common usage, unless there be anything in the context which imperatively requires some other sense.

(*α*) The form of the word is unquestionably passive. It can properly mean only "one called to the side of another," and that with the secondary notion of counselling or supporting or aiding him. On these points the cognate forms (*κλητός, ἀνάκλητος, ἀπόκλητος, ἔγκλητος, ἐπίκλητος, σύγκλητος*, etc.) and the use of the verb (*παρακαλεῖν*) are decisive. No example of a like form with an active (middle) sense can be brought forward.

(*β*) The classical use of the word is equally clear. The word is used technically for the "advocates" of a party in a cause, and specially for advocates for the defence. So Demosthenes speaks of the entreaties and personal influence of advocates (*αἱ τῶν παρακλήτων δεήσεις καὶ σπουδαί, De Falsa Leg.* p. 341. Comp. *De Cor.* p. 275).

(*γ*) The word is not found in the LXX.; but in Job xvi. 2 *παράκλητοι* occurs in Aquila and Theodotion, for the LXX. *παρακλήτορες* (Symm. *παρηγοροῦντες*) as a rendering of the Hebrew מנחמים. There is, however, no reason to suppose that the two words are identical in meaning; and it is likely that the associations which had gathered round *παράκλητος* in the second century led to the substitution of a common for a rare word.

Philo uses the word several times and in characteristic senses as *advocate* or *intercessor*. "We must find," he writes, "a more powerful advocate by whom (the emperor) Gaius will be brought to a favourable disposition towards us (*δεῖ παράκλητον . . . εὑρεῖν . . . ὑφ' οὗ Γαΐος ἐξευμενισθήσεται*); and that advocate is the city of Alexandria . . . and it will use its advocacy (*παρακλητεύσει*) . . ." (*Leg. in Flacc.* 968 B. Comp. p. 967 B).

And in another place, speaking of the function of the High Priest, he says, "It was necessary that he who has been consecrated to the Father of the Universe should employ as advocate (intercessor) one most perfect in virtue, even the Son, both to obtain forgiveness of sins and a supply of most bountiful blessings" (*παρακλήτῳ χρῆσθαι τελειοτάτῳ τὴν ἀρετὴν υἱῷ πρός τε ἀμνηστίαν ἁμαρτημάτων καὶ χορηγίαν ἀφθονεστάτων ἀγαθῶν*) (*De Vit. Mos.* III. § 14, ii. p. 155 C. Compare *De Opif. Mundi*, p. 4 f.).

(*δ*) The word is not infrequent in the Rabbinical writers. Buxtorf (*s.v.* פרקליט) gives several interesting examples of its use. "He who fulfils one precept gains for himself one advocate (*παράκλητος*); he who commits

one transgression gains for himself one accuser" (κατήγορος. Comp. Rev. xii. 10). "In the heavenly judgement a man's advocates (παράκλητοι) are repentance and good works." "All the righteousness (comp. Matt. vi. 1) and mercy which an Israelite doeth in this world are great peace and great advocates between him and his Father in heaven." "An advocate is a good intercessor before a magistrate or king."

(ε) There are instances of the occurrence of the word in early Christian writers. Barnabas (*Ep.* xx.) speaks of those who are "advocates of the wealthy (πλουσίων παράκλητοι) and unjust judges of the poor." And in the Letter of the Churches of Vienne and Lyons, Vettius Epagathus, who had voluntarily pleaded the cause of his fellow Christians, is spoken of as "the advocate of the Christians who had the Advocate in himself, even the Spirit" (Euseb. *H. E.* v. 1). "Who will be our advocate (παράκλητος) [at the last day]," we read in the Second Epistle of Clement, "if we be not found with works holy and just?" (II. Clem. 6).

(ζ) Thus the independent usage of the term is perfectly clear and in strict accordance with the form of the word. But on the other hand, the Greek Fathers in interpreting the passages of the New Testament commonly give the word an active sense, as if it were "the consoler," "the encourager," "the comforter" (ὁ παρακαλῶν). This sense is given to the word as early as Origen, if Rufinus can be trusted. "Paraclete," he says, "in the Greek has the two meanings 'intercessor' and 'consoler' (deprecatorem et consolatorem) . . . Paraclete when used of the Holy Spirit is generally understood as 'consoler'" (*De Princ.* II. 7. 4). The word is certainly so interpreted by Cyril of Jerusalem (*Cat.* XVI. 20, παράκλητος . . . διὰ τὸ παρακαλεῖν), Gregory of Nyssa (*Adv. Eunom.* II. vol. ii. p. 532, Migne, τὸ ἔργον ποιῶν παρακλήτου . . . παρακαλῶν), and most later Greek Fathers (see Suicer, *s.v.*). This adaptation of the sense of παρακαλεῖν is in all probability no more than a not unnatural isolation of one function of the advocate, just indeed as "advocate" itself is regarded as the "pleader," and not as the person himself "called in." In this way the interpretation conveys a partial truth, but by an inaccurate method. The advocate does "console" and "comfort" when he is called to help. But this secondary application of the term cannot be used to confirm an original meaning which is at fatal variance with the form of the word, and also against undoubted use elsewhere. It may also be added that παρακαλεῖν is not found in the writings of St. John, though it is common in the other parts of the New Testament.

The contexts in which the word occurs in the New Testament lead to the same conclusion as the form, and the independent usage of the word. In 1 John ii. 1, the sense *advocate* alone suits the argument, though the Greek Fathers explain the term as applied to the Lord in the same way as in the Gospel. In the Gospel again the sense of advocate, counsel, one who pleads, convinces, convicts, in a great controversy, who strengthens on

the one hand and defends on the other, meeting formidable attacks, is alone adequate.

Christ as the Advocate pleads the believer's cause with the Father against the accuser Satan (1 John ii. 1. Compare Rom. viii. 26, and also Rev. xii. 10; Zech. iii. 1). The Holy Spirit as the Advocate pleads the believer's cause against the world, John xvi. 8 ff. (comp. Iren. III. xvii. 3); and also Christ's cause with the believer, John xiv. 26, xv. 26, xvi. 14.

28. The superior greatness of the Father, which is affirmed by Christ in the words *ὁ Πατὴρ μείζων μού ἐστιν*, has been explained mainly in two ways.

1. Some have thought that they have reference to the essential Personality of the Son, and correspond with the absolute idea of the relation of Father to Son, in which the Father has, in Pearson's language, "something of eminence," "some kind of priority." According to this view the eminence of the Father lies in the fact that the Son has the divine Essence by communication.

2. Others again have supposed that the words have reference to the position of the Son at the time when they were spoken. On this supposition the eminence of the Father lies in His relation to the Son as Incarnate and not yet glorified.

Both views are perfectly consistent with the belief in the unity of the divine Nature, and therefore with the belief in the equality of the Godhead of the Son with the Godhead of the Father. And it will probably appear that the one view really implies the other; and that, as far as human thought can penetrate such a mystery, it is reasonable to "ground the congruity of the mission" of the Son upon the immanent pre-eminence of the Father.

Under any circumstances the opinions of early representative writers upon the passage offer a most instructive subject of study.

The earliest use of the passage is of disputed meaning. IRENÆUS († *c.* 202) in discussing Mark xiii. 32, says, "If any one inquire the reason wherefore the Father, communicating to the Son in all things, hath been declared by the Son to know alone the hour and the day, one could not find at present any [reason] more suitable or more becoming, or more free from danger, than this (for the Lord is the only true (*verax*) Master), [that it is] in order that we may learn through Him that the Father is over all things. *For the Father*, he says, *is greater than I*. And so the Father is announced by our Lord to have the pre-eminence in regard to knowledge, for this purpose, that we also . . . should leave perfect knowledge and such questions to God" (*Adv. Hær.* II. xxviii. 8). It has been urged that the application of the thought to men shows that the reference is to the Incarnate Son in His humanity; and on the other hand, the general context of the passage and the teaching of Irenæus in other places (*e.g.*, I. vii. 4) has been pressed to prove that he is speaking of the Son as Son.

Clement of Alexandria does not, as far as I know, refer to the passage. The interpretation of his successor ORIGEN († 253) is free from all ambiguity, though it needs to be guarded carefully.

"I admit," he says, "that there may be some . . . who maintain that the Saviour is the most High God over all (ὁ μέγιστος ἐπὶ πᾶσι θεός), but we do not certainly hold such a view, who believe Him when He said Himself: *The Father who sent me is greater than I*" (*c. Cels.* VIII. 14); and again: "Clearly we assert . . . that the Son is not mightier than the Father, but inferior (οὐκ ἰσχυρότερον ἀλλ' ὑποδεέστερον). And this we say as we believe Him when He said, "*The Father who sent me is greater than I*" (*id.* C. 15. Comp. *In Joh. T.* VI. 23; VIII. 25).

The language of TERTULLIAN († *c.* 220), like that of Origen, is open to misconstruction, but it leaves no doubt as to the sense in which he understood the words. "The Father," he says, "is the whole substance (*tota substantia*), the Son is an outflow and portion of the whole (*derivatio* (c. 14) *totius et portio*), as He Himself declares: *because the Father is greater than I* . . . The very fact that the terms Father and Son are used shows a difference between them; for assuredly all things will be that which they are called, and will be called that which they will be; and the different terms cannot be ever interchanged" (*c. Prax.* 9).

NOVATIAN (*c.* 250) is scarcely less bold in his mode of expression: "It is necessary that [the Father] have priority (*prior sit*) as Father, since He who knows no origin must needs have precedence over (*antecedat*) Him who has an origin. At the same time [the Son] must be less, since He knows that He is in Him as having an origin because He is born" (*De Trin.* I. 31. The words *quodammodo, aliquo pacto,* found in the common texts are mere glosses).

The words do not appear to be noticed by Cyprian, though he quotes those which immediately precede. At the beginning of the Arian controversy they naturally came into prominence; and the language of ALEXANDER of Alexandria, in his letter to Alexander of Constantinople (*c.* 322), which is one of the fundamental documents of the Nicene controversy, bears witness to the sense in which they were generally accepted: "We must guard," he writes, "for the Unbegotten Father His proper dignity (οἰκεῖον ἀξίωμα), affirming that He has no author of His Being (μηδένα τοῦ εἶναι αὐτῷ τὸν αἴτιον λέγοντας); and we must assign the fitting honour to the Son, according to Him the generation from the Father without beginning (τὴν ἄναρχον παρὰ τοῦ πατρὸς γέννησιν) . . . holding that the being unbegotten is the sole property (ἰδίωμα) of the Father, seeing that the Saviour Himself said *My Father is greater than I*" (*Ep. Alex.* ap. Theod. *H. E.* I. 4, p. 19).

ATHANASIUS does not dwell upon the words, but he also gives the same general sense to them: "Hence it is that the Son Himself hath not said *My Father is better* (κρείττων) *than I*, that no one should conceive Him to be foreign to His nature, but *greater*, not in size (μεγέθει) nor in time, but because of His generation from the Father Himself. Moreover in saying *He is greater* He again shows the proper character [the true divinity] of His essence (τὴν τῆς οὐσίας ἰδιότητα, *i.e.*, as τῆς τοῦ πατρὸς οὐσίας ἴδιος)" (*Orat. c. Ar.* I. 58).

In another writing which is doubtfully attributed to him the word "greater" is explained in reference to the Incarnation (ἐπειδὴ) ἄνθρωπος γέγονε, *De Incarn. et c. Arian.* c. 4. Compare the spurious *Sermo de Fide*, §§ 14, 34).

The Council of Sardica (A.D. 344?) adopts the same interpretation of the passage as universally admitted: "We confess that God is One; we confess that the Godhead of the Father and of the Son is One; nor does any one ever deny that the Father is greater than the Son, [greater] not because He is of another essence (οὐ δι' ἄλλην ὑπόστασιν), or for any other difference, but because the very name of Father is greater than that of Son" (Theod. *H. E.* II. 8, p. 82).

Basil († 379) refers to the passage several times, and definitely adopts the early interpretation, though he also connects the words with the Incarnation. "Since the Son's origin (ἀρχή) is from (ἀπό) the Father, in this respect the Father is greater, as cause and origin (ὡς αἴτιος καὶ ἀρχή). Wherefore also the Lord said thus, *My Father is greater than I*, clearly inasmuch as He is Father (καθὸ πατήρ). Yea, what else does the word Father signify unless the being cause and origin of that which is begotten of Him?" (*c. Eunom.* I. 25. Comp. *c. Eunom.* I. 20). This idea he expresses elsewhere more fully: "The Son is second in order (τάξει) to the Father, because He is from (ἀπό) Him, and [second] in dignity (ἀξιώματι), because the Father is the 'origin' and cause of His Being" (*c. Eunom.* III. 1).

But at the same time he very distinctly maintains that superior "greatness" is in no way indicative of difference of essence, and indeed argues that the comparison in such a case implies co-essentiality (*Ep.* VIII. 5); and "there is also," he adds, "another thought included in the phrase. For what marvel is it if He confessed the Father to be greater than Himself, being the Word and having become flesh, when He was seen to be less than angels in glory and [less] than men in appearance (εἶδος)?" (*l.c.*).

Gregory of Nazianzus († 390) holds the same language as his early friend Basil. "Superior greatness (τὸ μεῖζον)," he says, "depends on cause (ἐστὶ τῆς αἰτίας), equality on nature" (*Orat.* 30, § 7. Comp. *Orat.* 40, § 43, οὐ κατὰ φύσιν τὸ μεῖζον τὴν αἰτίαν δέ. οὐδὲν γὰρ τῶν ὁμοουσίων τῇ οὐσίᾳ μεῖζον ἢ ἔλαττον). And he sets aside the interpretation of the phrase which refers it solely to the humanity of Christ as inadequate: "To say that [the Father] is greater than [the Son] conceived as man (τοῦ κατὰ τὸν ἄνθρωπον νοουμένου) is certainly true, but no great thing to say. For what marvel is it if God is greater than man?" (*Orat.* 30, § 7).

Hilary († 368) maintains the same view in the West: "The Father is greater than the Son, and clearly greater (*plane major*), to whom He gives to be as great as He is Himself, and imparts the image of His own birthlessness (*innascibilitas*) by the mystery of birth, whom He begets of Himself after His own likeness (*ex se in suam formam generat*) . . ." (*De Trin.* IX. 54).

And again: "Who will not confess that the Father hath

pre-eminence (*potiorem*), as ingenerate compared with generate (*ingenitum a genito*), Father with Son, the Sender with the Sent, He who wills with Him who obeys? and He Himself will be our witness: *The Father is greater than I*" (*De Trin.* III. 12. Comp. XI. 12; *De Syn. c. Ar.* 64).

MARIUS VICTORINUS (*c.* 365) gives a remarkable expression to this opinion: "If the Son is the whole from the whole, and light from light, and if the Father has given to the Son all that He has . . . [the Son] is equal to the Father, but the Father is greater, because He has given to Him all things, and is the cause of the Son's being, and being in that particular way (*causa est ipse filio ut sit, ut isto modo sit. Ad hoc autem major quod actio inactuosa*) . . . Therefore [the Son] is equal [to the Father] and unequal" (*Adv. Arian.* I. 13).

PHÆBADIUS (*c.* 350) combines both views: "*The Father is greater than I;* rightly greater because He alone is a cause without cause (*solus hic auctor sine auctore est . . .*), rightly greater because He did not Himself descend into the Virgin . . ." (*c. Ar.* c. 13).

EPIPHANIUS († 403) is, as usual, vague and unsatisfactory. "The Son," he says, "says this, honouring the Father as became Him, having been honoured more greatly by the Father. For it was necessary (ἔδει) indeed that the true (γνήσιον) Son should honour His own Father, to show His true nature (γνησιότητα) . . . In so far as the Father is Father, and He is a true Son, He honours His own Father . . ." (*Ancor.* 17. Comp. *Hor.* LXIX. liii. 17; LXII. iv. 7).

The thought of Epiphanius is more clearly expressed by the *Pseudo-Cæsarius:* "The Father is not greater than the Son in extent, or mass, or time, or season, or worth (ἀξίᾳ), or strength, or godhead, or greatness, or appearance; for none of these things have place in the divine Trinity. But inasmuch as the Father is Father, so the Son honours the Father with true filial respect (γνησιότητι τιμᾷ)" (*Dial.* I.; *Resp.* XVIII.).

Towards the close of the fourth century the opinion began to gain currency that the superior greatness of the Father was referred to the human life of the Son. This was perhaps a natural consequence of the later developments of the Nicene Christology.

AMPHILOCHIUS (*c.* 380) is first of the Greek Fathers, as far as I have observed, who distinctly refers the words to the Lord's human nature (without hesitation). "If you wish to know," he writes, as if the Lord Himself were speaking, "how my Father is greater than I, I spake from the flesh and not from the Person of the Godhead (ἐκ τῆς σαρκὸς εἶπον καὶ οὐκ ἐκ προσώπου θεότητος)" (*Exc.* XII.; Galland. VI. 502; ap. Theodoret. *Dial.* 1. Comp. *Dial.* II. p. 151; *Dial.* III. p. 248).

CHRYSOSTOM († 407) in his Commentary gives the early interpretation: "If any one," he writes, "say that the Father is greater in so far as He is the cause (αἴτιος) of the Son, we will not gainsay this. But this, however, does not make the Son to be of a different essence (ἑτέρας οὐσίας)" (*Hom.* LXX. *ad loc.*). Elsewhere (*Hom.* VIII. *in Heb.* § 2) he appears to admit the reference to the humanity of

Christ. The passage which is commonly quoted as giving this view: "It is no marvel if [the Son] is less than the Father owing to the mystery of the Incarnation (διὰ τὴν οἰκονομίαν)," is from a spurious writing (*Hom. de Christo pasch.* III. p. 814).

CYRIL OF ALEXANDRIA (†444) discusses the passage at considerable length (*Thes.* XI.), and offers different views. He allows that the words can be rightly understood of the absolute relation of the Father to the Son as "the origin of His coeternal offspring" (ὡς ἀρχὴ τοῦ συναϊδίου γεννήματος). "While the Son," he writes, "is equal to the Father on the ground of essence (ἴσος κατὰ τὸν τῆς οὐσίας λόγον ὑπάρχων) and like in all things, He says that the Father is greater as being without beginning (ὡς ἄναρχον), having beginning Himself in respect of source only (κατὰ μόνον τὸ ἐξ οὗ, and not, that is, of time also. Greg. Naz. *Orat.* 20, § 7), even while He has this subsistence (ὕπαρξιν) coincident with Him (the Father)" (*Thes. l.c.*).

In his commentary, on the other hand, he lays down peremptorily the other interpretation: "The Father was greater, as the Son was still a slave and in our condition (ἐν τοῖς καθ' ἡμᾶς) . . . We affirm that the Son was made less than the Father in so far as He has become man, that however He was restored to being on equality (εἶναι ἐν ἴσῳ) with Him that begat Him (τῷ φύσαντι) after His leaving the earth (μετὰ τὴν ἐντεῦθεν ἀποδημίαν) . . ." (*ad loc.*).

In the Latin Church this opinion found general acceptance. AMBROSE (†397) writes: "[Christ] says in the nature of man that about which [our adversaries] are wont to assail us wrongfully (*calumniari*) [arguing] that it is said: *The Father is greater than I* . . . He is less in the nature of man, and do you wonder if speaking from the character of man (*ex persona hominis*) He said that the Father was greater . . .?" (*De Fide*, II. 8. Comp. V. 18.)

AUGUSTINE († 430) commonly refers the superior greatness of the Father to the Incarnate Son; but he acknowledges that it can be understood of the Son as Son: The words are written "partly on account of the Incarnation (*administratio suscepti hominis*) . . . partly because the Son owes to the Father that He is; as He even owes to the Father that He is equal (*æqualis aut par*) to the Father, while the Father owes to no one whatever He is" (*De Fid. et Symb.* c. IX. (i. 8). Comp. *c. Maxim.* I. 15; II. 25; III. 14; *c. Serm. Ar.* 5; *Coll. c. Max.* 14; *De Trin.* i. 14, 22).

In later times the interpretation by which the words are referred to the humanity of Christ became almost universal in the West (*e.g.*, Leo, A.D. 449, *Ep. ad Flavian.* XXVIII. 4); Fulgentius (*c.* 533, *Epist.* VIII. 16); Alcuin (*c.* 802, *De Trin.* III. 7). Comp. Thom. Aqu. (*Summa*, III. XX. 1).

In the East, JOHN OF DAMASCUS († 754) carefully reproduced the teaching of the earlier Greek Fathers: "If we say that the Father is the origin of the Son and greater, we do not indicate that He is before the Son (προτερεύειν) in time or nature, nor in any other point, except as being the cause (κατὰ τὸ αἴτιον); that is that the Son was begotten of the Father, and not the Father of the Son, and that the Father

15 Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινή, καὶ ὁ πατήρ μου
2 ὁ γεωργός ἐστιν· πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν

is the cause of the Son naturally (*αἴτιος φυσικῶς*), as we say that the fire does not come from the light, but rather the light from the fire. When, therefore, we hear that the Father is the origin of and greater than the Son, we must understand it in regard of the cause (*τῷ αἰτίῳ νοήσωμεν*)" (*De Fide*, i. 8).

The summary of opinions given by PHOTIUS († *c.* 891) may complete this review of ancient interpretations. "Our fathers," he writes, "have variously understood the phrase of the Gospel, *My Father is greater than I*, without injury to the truth. Some say that [the Father] is called greater as being the cause, which presents not difference of substance, but rather identity (*οὐκ οὐσίας παραλλαγὴν ταὐτότητα δὲ μᾶλλον καὶ συμφυΐαν*). . . . Others have taken the word as referring to the human nature (*κατὰ τὸ ἀνθρώπινον*). . . . Some have conceded that the term greater is used in respect of the Word, but not absolutely and in regard of essence, but in respect of the Incarnation, . . . since He who remits nothing of His own excellence is greater than He who has descended to the lowest sufferings. . . . One might reasonably understand that the phrase was used with regard to the understanding of the disciples, for they still were imperfectly acquainted with God and their Master, and supposed that the Father was far greater (comp. Isid. Pelus. *Ep.* 334). . . . And perhaps there is nothing to prevent us from supposing that the term is used in condescension, fashioned in a humble form to meet the weakness of the hearers . . ." (*Epist.* i. 47, al. 176, al. *Quæst.* 95).

If we turn from these comments to the text of St. John, it will be seen that (1) the Lord speaks throughout the Gospel with an unchanged and unchangeable Personality. The "I" (*ἐγώ*) is the same in viii. 58, x. 30, xiv. 28. (2) We must believe that there was a certain fitness in the Incarnation of the Son. (3) This fitness could not have been an accident, but must have belonged, if we may so speak, to His true Personal Nature. (4) So far then as it was fit that the Son should be Incarnate and suffer, and not the Father, it is possible for us to understand that the Father is greater than the Son as Son, in Person but not in Essence. Among English writers it is sufficient to refer to Bull; and to Pearson, 'On the Creed,' Art. 1, whose notes, as always, contain a treasure of patristic learning.

---

ii. THE DISCOURSES ON THE WAY (xv., xvi.)

This second group of discourses falls into the following sections:

1. *The living union* (xv. 1—10).
2. *The issues of union: the disciples and Christ* (xv. 11—16).
3. *The issues of union: the disciples and the world* (xv. 17—27).
4. *The world and the Paraclete* (xvi. 1—11).
5. *The Paraclete and the disciples* (xvi. 12—15).

15 I am the true vine, and my Father is the husband-
2 man. Every branch in me that beareth not fruit,

6. *Sorrow turned to joy* (xvi. 16—24).
7. *After failure victory* (xvi. 25—33).

1. *The living union* (xv. 1—10)

This first section, like the corresponding section in the first group, contains the thought which is pursued in detail in the following sections, the thought of corporate, living, fruitful union between believers and Christ, which is developed afterwards in its manifold issues of joy and sorrow. The succession of ideas appears to be this. The life in union is begun but not perfected (*vv.* 1, 2); and the vital relation must be "freely" maintained (*vv.* 3, 4) in view of the consequences which follow from its preservation and loss (*vv.* 5, 6). Such being the circumstances of union, the blessings of union (*vv.* 7, 8) and the absolute type of union (*vv.* 9, 10) are set forth more fully.

CHAP. XV. **1, 2.** The first two verses present the elements of symbolic teaching without any direct interpretation, the vine, the branches, the husbandman, the dressing. The whole usage of the Lord leads to the belief that the image of the vine was suggested by some external object. Those who think that the discourses were spoken in the chamber suppose that the symbol was supplied by a vine growing on the walls of the house and hanging over the window; or by "the fruit of the vine" (Matt. xxvi. 29).

If the discourses were spoken on the way to the Mount of Olives, the vineyards on the hill sides, or, more specially, the fires of the vine-prunings by Kidron, may have furnished the image. If, however, the discourses and the High Priestly prayer (ch. xvii.) were spoken in the court of the temple (xvii. 1, note), then it is most natural to believe that the Lord interpreted the real significance of the golden vine upon the gates, which was at once the glory and the type of Israel (Jos. *Antt.* xv. xi. 3; *B. J.* v. v. 4).

1. Ἐγ. εἰ. ἡ ἀμπ. ἡ ἀλ.] *ego sum vitis vera* v. The exact form of the phrase marks first the identification of Christ with the image, and then the absolute fulfilment of the image in Him, Christ: *I am the vine; the true vine* (comp. i. 9, vi. 32, ἀληθινός, x. 11). Christ in His Person brings to complete fulfilment these vital relations of the parts to the whole—of unity and multiplicity—of growth and identity, which are shadowed forth in the vine. But yet more than this, the vine was the symbol of the ancient Church (Hos. x. 1; Isa. v. 1 ff.; Jer. ii. 21; Ezek. xv. 2 ff., xix. 10 ff.; Ps. lxxx. 8 ff.; comp. Matt. xxi. 33; Luke xiii. 6; [Rev. xiv. 18 ff.]). Compare Lightfoot and Wünsche, *ad loc.* Thus two currents of thought are united by the Lord when He speaks of Himself as "the true, the ideal, vine." Israel failed to satisfy the spiritual truths symbolised in the natural vine; the natural vine only imperfectly realises the idea which it ex-

αἴρει αὐτό, καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτὸ
3 ἵνα καρπὸν πλείονα φέρῃ. ἤδη ὑμεῖς καθαροί ἐστε
διὰ τὸν λόγον ὃν λελάληκα ὑμῖν· μείνατε ἐν ἐμοί, κἀγὼ
4 ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν
ἀφ' ἑαυτοῦ ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ

presses. In both respects Christ is "the ideal vine," as contrasted with these defective embodiments.

ὁ γεωργ.] *agricola* v. *The husbandman* here stands apart from the vine, because Christ brings forward His relation with believers in virtue of His true manhood. In this relation He stands even as they do to the Father (Heb. v. 8), and (in some mysterious sense) He, in His Body, is still under the Father's discipline (comp. Col. i. 24). In the Synoptic parable the word is applied to the leaders of the people; Matt. xxi. 33, and parallels. Compare also Luke xiii. 7.

2. The construction πᾶν κλῆμα . . . μὴ φέρον . . . πᾶν τὸ καρπὸν φέρον . . . is slightly irregular. The words would have been naturally, "Every branch in me He tends carefully: if any bear no fruit He removes it; if any bear fruit He prunes it." But the indefinite hypothetical form is changed in the second clause for the definite and positive.

πᾶν κλ.] *omnem palmitem* v. Believers are identified with Christ. We cannot conceive of a vine without branches. Yet the life is independent of any particular manifestation of it. A similar mystery lies in the image of the body (Eph. v. 30; Col. ii. 19).

In the Old Dispensation union with Israel was the condition of life; in the New Dispensation, it is union with Christ.

ἐν ἐμοί] Even the unfruitful branches are true branches. They also are ἐν χριστῷ, though they draw their life from Him only to bear leaves (Matt. xxi. 19). It is the work of the Great Husbandman to remove them. Comp. Matt. xiii. 28 f., 47 ff. How a man can be "in Christ," and yet afterwards separate himself from Him, is a mystery neither greater nor less than that involved in the fall of a creature created innocent.

αἴρ. αὐτό] *taketh it away.* It is not perhaps necessary to attempt to determine the mode of this removal. Death breaks the connexion between the unfaithful Christian and Christ (see Matt. *l.c.*).

καθαιρ.] *purgabit* v.; *he cleanseth it.* The word καθαίρειν, which is used of lustrations, appears to be chosen with a view to its spiritual application. Everything is removed from the branch which tends to divert the vital power from the production of fruit.

ἵνα καρ. πλει. φερ.] Increased fruitfulness is the end of discipline, and to this all care is directed. The vine especially needs pruning. Every one who has seen a vineyard of choice vines knows how closely they are cut.

3, 4. The relation which has been generally indicated in *vv.* 1,

he taketh it away: and every *branch* that beareth fruit, he cleanseth it, that it may bear more fruit.
3 Already ye are clean because of the word which I
4 have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide

2 is now applied to the disciples. Christ's work is accomplished for them; but they must themselves appropriate it (*μείνατε ἐν ἐμοί*); their will must co-operate with His will.

3. *ἤδη ὑμ. . . .*] *Already ye are . . .* The spiritual work represented by this "cleansing" was potentially completed for the apostles, the representatives of His Church. It remained that it should be realised by them (comp. Col. iii. 3, 5). They had been purified by the divine discipline (comp. xiii. 10). They were *clean because of the word.* The word, the whole revelation to which Christ had given expression, was the spring and source, and not only the instrument, of their purity (*διὰ τὸν λ.*, and not *διὰ τοῦ λ.*; comp. vi. 57). See viii. 31 f., v. 34; Eph. v. 26 (*ῥῆμα*); James i. 18.

καθαροί] *mundi* v. It is possible that the word may contain an allusion to Lev. xix. 23. For three years the fruit of "trees planted for food" was counted unclean (*ἀπερικάθαρτος*, LXX.).

4. But the permanence of the purity to which they had attained depended upon the permanence of their fellowship. The disciple must set his life in Christ, and let Christ live in him. The form of the sentence is necessarily obscure; but the second clause is not to be taken as a future: "Abide in me, and I will abide in you." Both parts are imperative in conception: "Do ye abide in me, and admit me to abide in you, let me abide in you." "Effect, by God's help, this perfect mutual fellowship, your abiding in me, my abiding in you." Both thoughts are essential to the completeness of the union. Comp. xiv. 10, 20. In one sense the union itself, even the abiding of Christ, is made to depend upon the will of the believer. The other side of the truth is given in *v.* 16

ἀφ' ἑαυτ.] *of itself*, not simply "in itself," but "from itself," as the source of its own vital energy. Comp. v. 19, vii. 18, xi. 51, xvi. 13. The form is peculiar to St. John (2 Cor. x. 7 is a false reading). Compare v. 30, note.

ἐὰν μὴ μεν.] The phrase is compressed. The limitation applies to the principal thought (*καρπὸν φέρειν*, and not to the defining addition (*ἀφ' ἑαυτοῦ*), to which it is parallel. Compare v. 19; Gal. ii. 16. The branch cannot bear fruit of itself: it cannot bear fruit except it abide in the vine.

οὐτ. οὐδ. ὑμ. . . .] *so neither can ye* bear fruit of yourselves, or bear fruit at all, except in vital fellowship with me.

5 ὑμεῖς ἐὰν μὴ ἐν ἐμοὶ μένητε. ἐγώ εἰμι ἡ ἄμπελος,
ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ
6 οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε
ποιεῖν οὐδέν. ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς
7 τὸ κλῆμα καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς
τὸ[1] πῦρ βάλλουσιν καὶ καίεται. Ἐὰν μείνητε ἐν ἐμοὶ
8 καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε
αἰτήσασθε[2] καὶ γενήσεται ὑμῖν· ἐν τούτῳ ἐδοξάσθη
ὁ πατήρ μου ἵνα καρπὸν πολὺν φέρητε καὶ γένησθε[3]

[1] Omit τὸ DX. [2] αἰτήσεσθε ℵEG(Δ).
[3] γένησθε BDLX; γενήσεσθε ℵAEGΓΔ.

5, 6. The consequences of union and of loss of union with Christ are set out in the sharpest contrast.

5. The repetition of the "theme" (*v.* 1) leads to the addition of the clause *ὑμεῖς τὰ κλήματα*, which sums up definitely what has been implied in the former verses.

ὁ μεν. . . . οὗτος φερ. κ. π.] *He that . . . the same* ("*he*, and none other, it is that") *beareth much fruit.* The thought is of the productiveness of the Christian life. The vine-wood is worthless. For fruitfulness there is need of "abiding," continuance, patient waiting on the part of those already "in Christ."

ὅτι χωρ. ἐμ. . . .] The force of the argument lies in the fact that, as the fruitfulness of the branch does not depend upon itself but upon Christ in whom it lives, He will fulfil His part while the vital connexion is maintained. In other words, he in whom Christ lives must be abundantly fruitful, for it is His life alone which brings forth fruit.

χωρὶς ἐμ.] *apart from me*, not simply without my help, but separated from me. Comp. Eph. ii. 12; ch. i. 3.

οὐ . . . ποι. οὐδ.] *do nothing*, accomplish nothing, bring out no permanent result. The thought is directly of Christian action, which can only be wrought in Christ. At the same time the words have a wider application. Nothing that really "is" can be done without the Word, whose activity must not be limited when He has not limited it: x. 16, i. 9.

6. *ἐβλήθη*] *he is cast forth.* This happens simultaneously with the cessation of the vital union with Christ. It is not a future consequence, as at the last judgement, but an inevitable accompaniment of the separation. The use of the adverb *ἔξω* (not *ἐξεβλήθη*) suggests a new aspect of the union with Christ, the idea of a vineyard in addition to that of a vine.

τ. κλῆμα] the unfruitful branch by which he is represented.

ἐξηράνθη] *aruit* v.; *withered*, inasmuch as it receives the living sap no longer.

5 in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: because apart from me ye can do nothing.
6 If a man abide not in me, he is cast forth as the branch, and is withered; and they gather them, and
7 cast them into the fire, and they are burned. If ye abide in me, and my sayings abide in you, ask whatsoever ye will, and it shall be done unto you.[1]
8 In this is[2] my Father glorified, that ye bear much

[1] *lit.* it shall come to pass for you. [2] *or* was.

συναγ. αὐτ.] *they gather them.* The indefiniteness of the subject corresponds with the mysteriousness of the act symbolised. "They gather them (the branches and their antitypes) to whom the office belongs." Comp. Luke xii. 20. The description is directly that of the fate of the severed branches (*αὐτά*), out of which the application immediately follows. "Ligna vitis . . . præcisa (Ezek. xv. 5) nullis agricolarum usibus prosunt, nullis fabrilibus operibus deputantur. Unum de duobus palmiti congruit aut vitis aut ignis . . ." (Aug. *ad loc.*).

τ. πῦρ] The image is of the fires kindled to consume the dressings of the vineyards. Comp. Matt. xiii. 41 f. The Lord leaves the image, just as it is, to work its proper effect.

7, 8. In these two verses the blessings of union are shown in prayer fulfilled and fruit borne.

7. Ἐὰν μειν. ἐν ἐμ. κ. τ. ῥημ. μ. ἐν ὑμ. μειν.] *If ye abide in me, and my sayings abide in you . . .* The second clause is changed in form (not κἀγὼ ἐν ὑμῖν, as *v.* 4), because the thought now is of the communion of prayer. The definite sayings (*ῥήματα*), here specified, go to make up "the word" (ὁ λόγος, *v.* 3). Comp. viii. 43, 47, 51, xii. 47, 48, xvii. 6, 8, 14.

ὃ ἐὰν θελ. αἰτ.] *ask whatsoever ye will.* The petitions of the true disciples are echoes (so to speak) of Christ's words. As He has spoken so they speak. Their prayer is only some fragment of His teaching transformed into a supplication, and so it will necessarily be heard. It is important to notice how the promise of the absolute fulfilment of prayer is connected with the personal fellowship of the believer with Christ, both in the Synoptists and in St. John. Comp. Matt. xviii. 19, 20, and below, *v.* 16. In the text ὃ ἐὰν θέλητε stands first, to mark the freedom of the believer's choice, or (in other words) the coincidence of his will with the will of Christ. Comp. 1 John iii. 22.

γενησ.] *fiet* V.; *it shall be done.* More literally, "it shall come to pass for you." The result is not due to any external or arbitrary exertion of power, but to the action of a law of life.

8. ἐν τουτ.] *In this*, that is,

9 ἐμοὶ μαθηταί. καθὼς ἠγάπησέν με ὁ πατήρ, κἀγὼ
10 ὑμᾶς ἠγάπησα. Μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ἐὰν
τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου,
καθὼς ἐγὼ τοῦ πατρὸς τὰς ἐντολὰς[1] τετήρηκα καὶ μένω
11 αὐτοῦ ἐν τῇ ἀγάπῃ. Ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ

[1] ℵB a b ff² read τοῦ πατρός (μου ℵ) before τὰς ἐντολάς; ADLXΓΔ read τοῦ πατρός μου after τὰς ἐντολάς.

in the necessary consequence of your abiding in me, which carries with it the certain fulfilment of your prayers, inasmuch as they correspond with the divine will. The pronoun looks back, while at the same time the thought already indicated is developed in the words which follow. The end which God regards in answering prayer is *that ye may bear much fruit* (ἵνα φέρητε). Comp. iv. 34, note.

ἐδοξάσθη] The tense (as in *v.* 6) marks the absolute coincidence of the extension of the Father's glory with the realisation of the believer's effectual union with Christ. In the fruitfulness of the vine lies the joy and glory of the "husbandman" (*v.* 1).

καρπ. πολ. φερ.] *fructum plurimum adferatis* v. The words point to the future activity of the apostles as founders of the Church through which the Risen Christ acts. Comp. *v.* 16.

κ. γεν. ἐμ. μαθ.] *et efficiamini mei discipuli* v.; *and become my disciples.* Or, according to another reading, *and ye shall become* (γενήσεσθε) . . . Something is always wanting to the completeness of discipleship. A Christian never "is," but always "is becoming" a Christian. And it is by his fruitfulness that he vindicates his claim to the name.

9, 10. The sphere and the condition of union are revealed in the absolute type of union, the relation of the Son to the Father.

9. This verse admits of two renderings. The last clause may be the conclusion to the two former: *Even as the Father loved me and I loved you, abide in my love.* Or it may be independent: *Even as the Father loved me I also loved you. Abide in my love.* Both constructions are in harmony with St. John's style. (Comp. vi. 57, xiv. 12.) The latter perhaps brings out most distinctly the mysterious truth that the relation of the Father to the Son corresponds with that of the Son to believers (comp. vi. 57, x. 14, 15), which is further applied in *v.* 10. The use of the aorist (ἠγαπησ.) in both cases may perhaps carry the relation out of time, and make it absolute in the divine idea. Comp. xvii. 14. But it is simpler to regard the tense as chosen with regard to a work now looked upon as completed, according to the usage which is not infrequent in these discourses. Comp. xiii. 31.

Μειν. ἐν τ. ἀγ. τ. ἐμ.] *Abide ye in my love.* The love of Christ is, as it were, the atmosphere in which the disciple lives. It is not something realised at a momentary

9 fruit, and become[1] my disciples. Even as the Father
loved me, I also[2] loved you. Abide ye in my love.
10 If ye keep my commandments, ye shall abide in
my love[3]; even as I have kept the Father's com-
11 mandments, and abide in his love. These things

[1] *or* and ye shall become. [2] *or* and I. [3] *lit.* the love that is mine.

crisis, but enjoyed continuously. And this enjoyment depends, on the human side, upon the will of man. It can be made the subject of a command.

τῇ ἀγάπῃ τῇ ἐμῇ] The exact form of the phrase, which is found here only, as distinguished from that used in the next vers (ἡ ἀγάπη μου), emphasises the character of the love, as Christ's: *the love that is mine*, the love that answers to my nature and my work. Thus the meaning of the words cannot be limited to the idea of Christ's love for men, or to that of man's love for Christ: they describe the absolute love which is manifested in these two ways, the love which perfectly corresponds with Christ's Being. There are many corresponding phrases in the Gospel, "*the joy that is mine*" (ἡ χαρὰ ἡ ἐμή, *v.* 11, iii. 29, xvii. 13); "*the judgement that is mine*" (ἡ κρίσις ἡ ἐμή, v. 30, viii. 16); "*the commandments that are mine*" (τὰς ἐντολὰς τὰς ἐμάς, xiv. 15); "*peace that is mine*" (εἰρήνη ἡ ἐμή, xiv. 27). Comp. v. 30, vi. 38, vii. 6, 8, viii. 31, 37, 43, 51, 56, x. 26, 27, xii. 26, xv. 12, xvii. 24, xviii. 36.

10. The promise here is the exact converse of that in xiv. 15. Obedience and love are perfectly correlative. Love assures obedience; obedience assures love. The love of the disciples for Christ carries with it the purpose and the power of obedience; the spirit of obedience is more than the sign of love (xiii. 35); it secures to the disciples the enjoyment of Christ's love. The love of Christ as it is realised unites and includes inseparably man's love for Christ, and Christ's love for man.

καθ. ἐγ. τ. πατ. . . .] The Filial relation of the Son to "the Father" (not "His Father") is set forth as the type of that of the disciple for his Master (comp. viii. 29). Though the terms in which this relation is described belong properly to the life of the Incarnate Son, yet the emphatic pronoun shows that the statement is true of the eternal being of the Son in His unchanged personality. Comp. i. 1.

αὐτ. ἐν τ. ἀγ.] The pronoun stands emphatically first, so that there is a complete parallel between the corresponding clauses (τοῦ πατρὸς τὰς ἐντολάς, αὐτοῦ ἐν τῇ ἀγάπῃ). The perfect love of complete devotion to God is the highest conceivable good.

2. *The issues of union: the disciples and Christ* (xv. 11—16)

The Revelation which has been made in the first section is applied in the sections which follow. The end of it is shown to be twofold, to create joy in sacrifice (xv.

12 ἡ ἐμὴ ἐν ὑμῖν ᾖ[1] καὶ ἡ χαρὰ ὑμῶν πληρωθῇ. αὕτη
ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ ἵνα ἀγαπᾶτε ἀλλήλους καθὼς
13 ἠγάπησα ὑμᾶς· μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα
14 τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ. ὑμεῖς
φίλοι μού ἐστε ἐὰν ποιῆτε ἃ[2] ἐγὼ ἐντέλλομαι ὑμῖν.
15 οὐκέτι λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν

[1] μείνῃ ℵLXΓΔ. [2] ὅ B; ἃ ℵDLX; ὅσα AΓΔ.

11—27), and to preserve faith unshaken (xvi.). The first object is gained by showing the issues of union for the believer in relation to Christ (*vv.* 11—16), and to the world (*vv.* 17—27). True joy, Christ's joy, springs out of the self-sacrifice of love (*vv.* 12, 13). The connexion of believers with Christ is one of love (*vv.* 14, 15); and it is stable because it rests on His choice (*v.* 16).

11. The love of Christ was the love of absolute self-sacrifice. Such self-sacrifice is the fulness of joy. Thus by enjoining continuance of His love Christ prepares His hearers to suffer for love's sake. *These things have I spoken unto you that my joy may be in you:* that you may know and share the blessedness which belongs to my work, the exemplar of your own; *and* that so *your joy may be fulfilled.*

ἡ χαρ. ἡ ἐμ.] *my joy.* Literally, *the joy that is mine*, characteristic of me (see *v.* 9, note): the joy of complete self-surrender in love to love. Other interpretations of the phrase, "the joy which I inspire," or "your joy in me," fall far short of the meaning required by the context. The rendering "that my joy may find its foundation and support in you," is even more alien from the sense of the passage.

ἡ χαρ. ὑμ.] There appears to be a marked contrast between "the joy that is Christ's" and "the joy of the disciples." The one is absolute (*ἐν . . . ᾖ*), the other is progressive (*πληρωθῇ*). The latter may perhaps be rightly taken to include all the elements of true human joy. This natural joy, in itself incomplete and transitory, had been ennobled by the self-surrender of the disciples to Christ; and the completion of their joy in the indirect sense was to be found in the consummation of the union thus commenced. That consummation, however, was to be accomplished through suffering.

12, 13. The connexion of *v.* 12 with *v.* 11 lies in the thought of joy springing out of self-sacrifice, of which Christ gives the absolute pattern. The many "commandments" (*v.* 10) are gathered up in the one "new commandment" (xiii. 34), the commandment which was emphatically Christ's, of which the end and purport was that Christians should love one another after the pattern of their Master, who gave up His life for them. He is the model (*v.* 13), the source (*vv.* 14, 15), and the support of love (*v.* 16).

12. *ἡ ἐντ. ἡ ἐμ.*] *my commandment.* Literally, *the commandment that is mine*, that answers

have I spoken to you, that my joy[1] may be in
12 you, and *that* your joy may be fulfilled. This is my
commandment,[2] that ye love one another, even as I
13 loved you. Greater love hath no man than this, that
14 a man lay down his life for his friends. Ye are
my friends, if ye do that[3] which I command you.
15 No longer do I call you servants; for the servant

[1] *lit.* the joy that is mine. [2] *lit.* the commandment that is mine.
[3] *or* the things.

to my nature and my mission (*v.* 9, note). Comp. 1 John iii. 16.

ἵνα ἀγ.] *that ye love.* The exact phrase emphasises the purpose as distinguished from the simple substance of the command.

καθ. ἠγαπ.] See *v.* 9.

13. The love of Christ for men was the supreme ideal of love. *Greater love than this,* which I have shown and still show, *no one hath* or could have; a love so framed in its divine law and last issue, *that one should lay down his life for his friends.* Comp. 1 John iii. 16.

The implied end of Christ's love—death for another—is regarded as the final aim of human self-devotion. Ταύτης points backward to ἵνα τις . . . θῇ; and ἠγάπησα ὑμᾶς does not seem to be a simple explanation of ταύτης, but rather a declaration of the spirit and purpose of love. Comp. iv. 34, *v.* 8, xvii. 3; 1 John iv. 17; 3 John 4.

θῇ] Compare x. 11, note.

τ. φιλ. αὐτ.] Love is contemplated here from the side of him who feels it, so that the objects of it are spoken of as "friends," that is, "loved by him." In Rom. v. 8 the sacrifice of Christ is regarded from the opposite side, from the side of those for whom it was offered, and men are described as being in themselves sinners.

14. ὑμεῖς . . .] Christ returns from the general case (τις) to Himself, and shows what is required on man's side to complete the conception of that relationship which He has established with His disciples.

φίλοι] The true believer receives the title which is characteristic of Abraham, "the father of the faithful," "the friend of God" (Isa. xli. 8; James ii. 23). The title occurs Luke xii. 4 in connexion with the prospect of suffering. The true disciples had been in Christ's sight all along what He now solemnly entitles them.

ὅ . . .] *that which.* This (ὅ not ἃ) is probably the true reading, so that the emphasis is still laid upon the unity of Christ's command (*v.* 12).

15. The relation of the believer to Christ, out of which springs his relation to his fellow believer, is essentially one not of service but of love.

οὐκέτι λεγ. . . .] *No longer do I call you,* as in the time when Christ had not fully revealed Himself. The relation of God to His people under the Law had

τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.
16 οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένῃ, ἵνα ὅτι ἂν αἰτήσητε[1] τὸν

[1] αἰτῆτε BL.

been that of Master to servant. Comp. Matt. x. 24 f., and the imagery of the parables: Matt. xiii. 27 f., xviii. 23 ff., xxii. 4 ff., xxiv. 45 ff.; Mark xiii. 34; Luke xii. 37 ff., xiv. 17 ff., xvii. 10, xix. 13 ff. See also xiii. 16, xii. 26 (διάκονος).

δούλους] The disciples, however, still claimed the title for themselves. The less was included in the greater. Comp. *v.* 20.

ὅτι . . .] Comp. viii. 34 ff.

οὐκ οἶδ. . . . ὁ κυρ.] *knoweth not* (with the knowledge of intuitive certainty) *what his lord is doing.* At the very moment of action there is no sympathy between the lord and the slave, by which the mind of one is known to the other. The slave is an instrument (ἔμψυχον ὄργανον) and not a person. Comp. Rom. vii. 15.

αὐτ. ὁ κυρ.] The order emphasises the contrast of persons.

The order is changed in the second clause: ὑμᾶς δὲ εἴρηκα φίλους. The emphasis is laid on the personal character of the eleven. The title also is one finally conferred (εἴρηκα), and not simply used as the occasion arises (λέγω).

ὅτι . . .] The perfect revelation of the Father's will involves the relation of friendship. To know God is to love Him. To receive the knowledge of Him is to experience His love. The Son therefore called those to whom He revealed the Father "friends" in act before He called them so in word.

The revelation both in communication (ἐγνώρισα) and in reception (ἤκουσα, comp. viii. 28, note) is here presented as complete. This is one side of the truth. But the complete revelation given in the Lord's Presence needed a fuller unfolding (xvi. 12). He had not yet died and risen. It was the work of the Spirit to interpret afterwards little by little what He had revealed in word and life implicitly once for all (xiv. 26, ἐν τῷ ὀνόματί μου, xvii. 26, τὸ ὄνομά σου).

16. The Lord having set forth the aim of Christian joy through self-devotion, resting on a personal relation to Himself, shows how it is within reach of attainment. The stability of the connexion of "friendship" between the Lord and His disciples is assured by the fact that its origin lies with the Lord and not with man. This manifestation of love, like the divine love itself (1 John iv. 10), was not called out by anything in man. It was of divine grace, and therefore essentially sure. *Ye did not choose me,* or more exactly, *It was not ye that chose me as your master,* as scholars ordinarily choose their master — the pronoun stands emphatically first—*but I chose you as my friends.* The choice may be either generally to dis-

knoweth not what his lord is doing: but you I have called friends; because all things that I heard from
16 my Father I made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and *that* you fruit should abide: that whatsoever ye shall ask of the

cipleship, or specially to the apostolate. The use of the word in vi. 70 and xiii. 18 (comp. Acts i. 2), no less than the context, in which the eleven are regarded as representatives of the Lord in relation to His Church, favours the second interpretation. The power of the office of the apostles lay for them in the fact that it was not self-chosen.

ἐξελεξ.] *elegi* v.; *I chose.* The reference is to the historic fact of the calling, Luke vi. 13; Acts i. 2. Comp. ch. vi. 70.

κ. ἔθηκα ὑμ.] *et posui vos* v.; *and appointed* (*sent*) *you.* The word simply describes the assignment of a special post, which here carries with it further duties (*that ye may . . .*). Comp. Heb. i. 2; Rom. iv. 17; 2 Tim. i. 11.

ἵνα ὑμ. ὑπαγ. . . .] *that ye* on your part, in virtue of your peculiar knowledge and gifts, *should go . . .* The repetition of the pronoun (ὑμᾶς, ἵνα ὑμεῖς) brings out the distinctive responsibility of the apostles. At the same time the verb (ὑπάγητε) marks their separation from their Master (Matt. xx. 4, 7, etc.), while they went into the world as heralds of the gospel (Mark xvi. 15; Luke x. 3). Three points are noticed in their activity. They take up an independent place; they are effective; the effect which they work is lasting. In all this lies the promise of the foundation and perpetuity of the Church. Moreover, even in apparent separation the strength of the disciple comes from union with his Lord, and thus for a moment the imagery of *vv.* 2 ff. is resumed (καρπὸν φέρητε, ὁ καρπ. . . . μένῃ).

ἵνα ὅτι ἄν . . .] This clause is in one aspect subordinate to the former; and in another co-ordinate with it. The consummation of faith grows out of fruitful obedience; and on the other hand fruitful obedience coincides with the fulfilment of prayer.

The direct personal application of *vv.* 15, 16 to the Apostles is emphatically marked by the ninefold repetition of the pronoun (ὑμεῖς). At the same time the words are to be extended in due measure to all disciples whom the eleven represented.

ὅτι ἄν αἰτ. τ. πατ. . . .] The conditions of prayer already laid down (*v.* 7) are here presented in another light. In the former passage prayer was regarded as the echo of Christ's own words. Here it is regarded as flowing from the new connexion (αἰτ. τὸν πατέρα) realised in the revelation of the Son (ἐν τ. ὀνόματί μου). Comp. xvi. 26 f. And there is another detail to be observed, by which the promise in this passage is further distinguished from that in xiv. 13, 14. There it is said of the fulfilment of prayer, τοῦτο

17 πατέρα ἐν τῷ ὀνόματί μου δῷ ὑμῖν. Ταῦτα ἐντέλλομαι
18 ὑμῖν ἵνα ἀγαπᾶτε ἀλλήλους. Εἰ ὁ κόσμος ὑμᾶς μισεῖ,
γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν. εἰ ἐκ τοῦ
19 κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ
τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ
20 τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος. μνημο-

ποιήσω; and here ἵνα . . . δῷ ὑμῖν. In the former place stress is laid upon the action of Christ; in this upon the privilege of the believer. The work is wrought by Christ, but through the believer. He receives that which enables him to accomplish his Lord's will. Comp. xvi. 23.

ἐν τ. ὀν. μ.] See xiv. 13, note. This clause marks the proper object of prayer as spiritual and eternal, and not transitory. Comp. 1 John v. 14, 15. "Hoc petimus in nomine Salvatoris quod pertinet ad rationem salutis" (Aug. *in loc.*).

3. *The issues of union: the disciples and the world* (xv. 17—27)

The love of Christians for Christ and for one another, which is the end of Christ's commandment, involves hatred on the part of the world (*vv.* 17, 18), which springs from an essential opposition of nature, and finally from ignorance of the Father (*vv.* 19—21). But none the less such hatred is inexcusable, for Christ fulfilling His mission both in word and work left no plea for those who rejected Him (*vv.* 22—25); and the conflict which He had begun the disciples are commissioned to continue with the help of the Paraclete (*vv.* 26, 27).

17—21. The disciples' work, as a work of love, corresponds not only in character but also in issue with that of their Master; it is met by hatred which marks an opposition of natures between believers and the world, and so witnesses in fact to the true fellowship of Christians with Christ, and to their knowledge of God. Comp. 1 John iii. 1. At first sight the hatred of the world for that which is essentially good and beautiful could not but be a strange trial to believers (comp. 1 Peter iv. 12 ff.). Christ meets the temptation beforehand by tracing the hatred to its origin. The lesson was soon applied: Acts v. 41.

17. This verse must be taken as the introduction of a new line of thought, and not, according to the modern texts, as the summing up in conclusion of what has gone before. On this point the usage in St. John is conclusive against the received arrangement. Comp. xiv. 25, xv. 11, xvi. 1, 25, 33. The love of Christ for Christians is the antidote to and the occasion of the world's hatred, which is directed against the virtues rather than against the failings of Christians. Christ first establishes the foundation of this love, and then lays open the antagonism which believers must support.

17 Father in my name, he may give it you. These things I command you, that ye may love one another.
18 If the world hateth you, ye know[1] that it hath hated me before *it hated* you.[2] If ye were of the world,
19 the world would love its own: but because ye are not of the world, but I chose you out of the world,
20 therefore the world hateth you. Remember the word

[1] *or* know ye.

[2] *or* me first of you.

Ταυτ. ἐντελλ.] The commands are involved in the teaching which has developed the original injunction, *abide in me* (*v.* 4). The scope of all was to create mutual love (ἵνα ἀγαπᾶτε ἀλλήλους . . .).

18. Εἰ ὁ κοσ. ὑμ. μισεῖ] *If the world hateth you.* This is assumed to be the actual fact. Compare vii. 7. The verb γινώσκετε which follows may be either indicative, "ye know," or imperative, "know ye" (Vulg. *scitote*). In favour of the latter rendering the imperative in *v.* 20 (μνημονεύετε) can be quoted; and at the same time it is more natural to suppose that the attention of the disciples is now definitely called to a truth which they had but just learnt to recognise, than that reference should be made to a knowledge which at any rate they had been very slow to gain. Comp. 1 John iv. 2. Now that the issue was at hand the past could at length be more certainly interpreted than at an earlier time; and yet more, the immediate experience of the disciples interpreted the history of their Master.

ἐμ. πρωτ. ὑμ.] *me priorem vobis* v.; *me first of you, first in regard of you.* Comp. i. 15. The phrase is very remarkable. The force of it appears to lie in the stress laid upon the essential union of those which follow with the source. The later life is drawn from the original life. It is not only that Christ was "before" the disciples as separate from them; He was also their Head.

μεμισ.] *hath hated.* The conception is of a persistent, abiding feeling, and not of any isolated manifestation of feeling. The "Jews" are treated as part of the "world."

19. The hatred of the world to the disciples could not but follow necessarily from the choice of Christ, by which they were drawn out of the world to Him. This hatred, therefore, became to them a memorial of their great hopes. Comp. Matt. v. 14 f.; Rom. viii. 17; 1 Peter iv. 12 f.

ὁ κοσ. ἄν . . . ἐφίλει] The love is that of nature, and not of moral choice (ἀγαπᾶτε, *v.* 17).

τὸ ἴδιον] *quod suum erat* v. The love of the world is marked as selfish. It is directed to that which specially belongs to itself: to a quality and not to a person. The fivefold repetition of "the world" brings out vividly the antagonist of Christ.

ἐξελεξ.] See *v.* 16, note.

20. τ. λογ.] The reference appears to be not to xiii. 16, but

νεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ· εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέ-
21 τερον τηρήσουσιν. ἀλλὰ ταῦτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασιν τὸν πέμψαντά
22 με. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ πρόφασιν οὐκ ἔχουσιν περὶ τῆς

to some earlier occasion on which the words were used, with an application like the present one, Matt. x. 24.

εἰ ἐμὲ ἐδιωξ. . . . εἰ . . . ἐτηρησ.] The subject is left indefinite, being naturally supplied from "the world," and the alternatives are simply stated. The disciples could look back and discern what they had to expect: some courageous followers, some faithful hearers, out of misunderstanding, or careless, or hostile multitudes.

τ. λογ. μ. ἐτηρ.] *sermonem meum servaverunt* v.; *kept my word;* "observed," "obeyed," and not (as it has been taken) watched with a malicious purpose. Comp. viii. 51 ff., xiv. 23, xvii. 6; 1 John ii. 5; Rev. iii. 8, 10, xxii. 7, 9. The phrase is peculiar to St. John.

21. ἀλλά . . .] The Lord, with an abrupt transition, anticipates the judgement and deals with it. Persecution and rejection were inevitable; but they were not really to be feared. The disciples could bear them, because they sprang from ignorance of God, and so indirectly witnessed that the disciples knew Him.

ταυτ. παντ.] all that is included in the activity of antagonism.

ποιησ. εἰς ὑμ.] The phrase is very remarkable. The disciples were to be not only in fact the victims of the world's hatred, but the object which the world deliberately sought to overpower.

διὰ τ. ὀν. μ.] Comp. Acts v. 41 (ὑπὲρ τοῦ ὀνόματος); 1 Peter iv. 14. The hostility of the Jews to the disciples was called out by the fact that these proclaimed Christ as being what He had revealed Himself to be, the Christ, the Son of the living God. This was His "name"; and it became the ground of accusation, because the Jews knew not God, that God whom they professed to honour, from whom Christ came. To emphasise this idea God is spoken of simply as "He that sent me," and not as "God," or "the Father," or "the Father that sent me." Comp. iv. 34, v. 24, 30, vi. 38, 39, vii. 16, 18, 28, 33, viii. 26, 29, ix. 4, xii. 44 f., xiii. 20, xvi. 5. See also xvi. 3, note.

ὅτι] The true knowledge of God carries with it the knowledge of Christ (viii. 42, comp. 1 John v. 1); and conversely the knowledge of Christ is the knowledge of God (xii. 44). Comp. Luke xxiii. 34.

22—25. The Lord, having shown the fact and the ground of the hatred which His disciples would experience, shows also that the hatred is without excuse

that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep
21 yours also. But all these things will they do unto you for my name's sake, because they know not him
22 that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no

and yet inevitable. To this end He marks the double testimony which He had Himself offered to His Person and to His office, the testimony of teaching (*vv.* 22, 23), and the testimony of works (24). He had made the Father known. The parallelism between the two declarations is remarkable:

If I had not come and spoken to them, they had not had sin:
But now they have no excuse for their sin.
He that hateth me hateth my Father also.
If I had not done among them the works which none other did, they had not had sin:
But now they have both seen and hated both me and my Father.

The same two forms of witness are appealed to in the same order in xiv. 10, 11. Compare also Matt. xiii. 16 f.; Luke x. 23 f.

22. ἦλθον] *come.* The word appears to be used in its technical sense: "If I had not claimed the true functions of Messiah, and spoken in that capacity, and wrought "the works of the Christ," they might then have treated me as a mere man and rejected me without sin." Comp. ix. 41. The Jews had the power and the opportunity of discerning Christ's real nature, so that they were inexcusable. Compare Deut. xviii. 18, 19, where the responsibility of discernment is laid upon the people.

ἁμαρτ. . . . εἰχ.] *had sin.* Compare ix. 41, note. The phrase is peculiar to St. John (*v.* 24, xix. 11; 1 John i. 8). Compare the corresponding phrase "bear sin" (LXX. λαμβάνειν ἁμαρτίαν), Num. ix. 13, xiv. 34, xviii. 22, etc. In 1 John i. 8, the phrase is contrasted with "we have not sinned" (οὐχ ἡμαρτήκαμεν). Both mark the abiding effects of sin. But in the latter the act is the central point, and in the former the responsibility for the act.

νῦν δέ . . .] *but now,* as it is, they have incurred sin and *have* . . . The words mark a sharp contrast. Compare Luke xix. 42, ch. viii. 40, ix. 41, xvi. 5, xvii. 13, xviii. 36; 1 Cor. vii. 14, xii. 20, etc.; and in St. Paul in the form νυνὶ δέ, Rom. iii. 21, vi. 22, etc.

πρόφασιν] *excusationem* v.; *excuse.* Compare Ps. cxl. 4 (LXX.).

περὶ τ. ἁμ. αὐτ.] *for their sin,* in the matter of, concerning their sin. They have nothing which they can even plead in their own defence as in times of ignorance (1 Peter i. 14; Acts xvii. 30; Rom. iii. 25).

23 ἁμαρτίας αὐτῶν. ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου
24 μισεῖ. εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς ἃ οὐδεὶς
ἄλλος ἐποίησεν, ἁμαρτίαν οὐκ εἴχοσαν· νῦν δὲ καὶ
ἑωράκασιν καὶ μεμισήκασιν καὶ ἐμὲ καὶ τὸν πατέρα
25 μου. ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ ἐν τῷ νόμῳ
26 αὐτῶν γεγραμμένος ὅτι Ἐμίσησάν με δωρεάν. Ὅταν[1]
ἔλθῃ ὁ παράκλητος ὃν ἐγὼ πέμψω ὑμῖν παρὰ τοῦ

[1] Insert δὲ ADLΓΔ.

23. ὁ ἐμ. μισ. . . . μισεῖ] It is assumed that "the Jews" hate Christ; and so the necessary consequences of this feeling are laid open. Hatred of the Son as Son carries with it hatred of the Father, in which character He had revealed God. Here in connexion with teaching (*v.* 22) the inward disposition of hatred only is touched upon, and that in a general form (ὁ μισῶν). In *v.* 24 the feeling is marked in its historic form (*have seen and have hated*). For the combination ἐμέ . . . τὸν πατέρα μου see 1 John ii. 23, v. 10.

24. For those who could not enter into the witness of words Christ added the subordinate witness of works (xiv. 10 ff., note). The works are characterised (ἃ οὐδεὶς ἄλλος ἐποίησεν: comp. Matt. ix. 33); the words are undefined (ἦλθον καὶ ἐλάλησα). The works of Christ might be compared with other works; His words had an absolute power (vii. 46. Comp. Matt. vii. 29). Augustine (*in loc.*) has an interesting comparison of other miracles with the miracles of Christ.

καὶ ἑωρακ.] *both seen*, so far as the works revealed outwardly the majesty and will of God, and of Christ, as the representative of God. Comp. xiv. 9. Contrast v. 23.

25. ἀλλ' ἵνα . . .] *But* this cometh to pass *that* . . . *may* . . . Comp. i. 8, *but* he came *that* . . ., ix. 3, *but* this hath come to pass *that* . . ., xi. 4, xiii. 18, xiv. 31; 1 John ii. 19; Mark xiv. 49. However startling it might be that the Jews should reject Him whom they professed to reverence, by doing so they fulfilled the Scripture. Comp. Acts xiii. 27. It could not but be that the divine type, foreshadowed in the history of king and prophet, should be completely realised. Comp. xii. 38 f.

ἐν τ. νομ. αὐτ.] The Lord separates His society from the unfaithful synagogue (*their law*). The very books which the Jews claimed to follow condemned them. For the extension of the term "Law" to the Psalms see x. 34, note. The phrase occurs in Ps. xxxv. (xxxiv.) 19, and in Ps. lxix. (lxviii.) 4.

δωρεάν] *gratis* v.; *without a cause*, "gratuitously." Compare 1 Sam. xix. 5, xxv. 31; 1 Kings ii. 31; Ps. xxxv. (xxxiv.) 7 [LXX.]. The hostility of the Jews to Christ, who was absolutely holy and loving, could have no justification. It was pure hatred without ground.

23 excuse for their sin. He that hateth me hateth my
24 Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated both me
25 and my Father. But *this cometh to pass*, that the word may be fulfilled that is written in their law,
26 They hated me without a cause. But when the Advocate is come, whom I will send unto you from

26, 27. There is a pause after *v.* 25. The Lord had dwelt on the hatred with which He had been met. Yet that was not to prevail. The hostility of the world is therefore contrasted with the power by which it should be overcome. In *vv.* 26, 27, the thought is of the vindication of the Lord; in ch. xvi. this passes into the thought of the support of the disciples.

26. ὁ παρακλ.] *the Advocate.* Comp. xiv. 16, note.

ἐγὼ πεμψ.] Comp. xiv. 7. The use of this phrase, involving the claim to divine power at this crisis of rejection, is made most significant by the emphatic pronoun.

παρὰ τ. πατ.] The preposition παρά expresses properly position ("from the side of") and not source (ἐξ, "out of"). The remarkable use in Luke vi. 19 is explained by Luke viii. 44.

τ. πν. τ. ἀληθ.] xiv. 17, xvi. 13; 1 John iv. 6. Christianity is itself "the Truth." It was the office of the Spirit to interpret and enforce it. The genitive describes the substance of that with which the Spirit dealt, and not a mere characteristic of the Spirit, that His witness is true.

παρὰ τ. πατ.] *from the Father* not *from My Father.* The mission is connected with the essential relation of God to man.

ἐκπορ.] *procedit* v. The term ἐκπορεύεται may in itself either describe proceeding from a source, or proceeding on a mission. In the former sense the preposition ἐκ (*e*) would naturally be required to define the source (Rev. i. 16, etc.); on the other hand the preposition παρά (*a*) is that which is habitually used with the verb ἐξέρχομαι, of the mission of the Son, *e.g.* xvi. 27, xvii. 8. The use of παρά in this place seems therefore to show decisively that the reference here is to the temporal mission of the Holy Spirit, and not to the eternal Procession. In accordance with this usage the phrase in the Creeds is uniformly "which proceedeth out of" (τὸ πν. τὸ ἅγιον τὸ ἐκ τοῦ πατρὸς ἐκπορευόμενον); and it is most worthy of notice that the Greek Fathers who apply this passage to the eternal Procession instinctively substitute ἐκ for παρά in their application of it: *e.g.* Theodore of Mopsuestia (*Cat., in loco*). At the same time the use of the present (ἐκπορεύεται) in contrast with the future (ἐγὼ πέμψω), brings out the truth that the mission of the Spirit con-

πατρός, τὸ πνεῦμα τῆς ἀληθείας ὃ παρὰ τοῦ πατρὸς
27 ἐκπορεύεται, ἐκεῖνος μαρτυρήσει περὶ ἐμοῦ· καὶ ὑμεῖς
δὲ μαρτυρεῖτε, ὅτι ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ.
16 Ταῦτα λελάληκα ὑμῖν ἵνα μὴ σκανδαλισθῆτε. ἀπο-
2 συναγώγους ποιήσουσιν ὑμᾶς· ἀλλ' ἔρχεται ὥρα ἵνα

sequent on the exaltation of the Son was the consummation of His earlier working in the world. In this respect the revelation of the mission of the Spirit to men (*which proceedeth, I will send*) corresponds with the revelation of the eternal relations of the Spirit (*from the Father, through the Son*).

ἐκεῖνος μαρτ. . . .] Comp. xiv. 26, note.

The witness of the Spirit was not only given through the disciples (Matt. x. 19, 20), but is also given more widely in the continuous interpretation of the life of Christ by the experience of men.

27. κ. ὑμ. δ. μαρτ.] The verb μαρτυρεῖτε may be indicative (*and ye also bear witness*), or imperative (*and do ye also bear witness*). The imperative seems at first sight to fall in better with the general tenour of the passage (*vv.* 18, 20); but, on the other hand, 3 John 12, which is evidently moulded on this passage, favours the indicative; and yet more, in these two verses Christ is speaking of the witness which should maintain His cause against the world and not enjoining duties. On the whole, therefore, the imperative is less appropriate. The present tense is used of the witness of the disciples, inasmuch as their witness was already begun in some sense, in contrast with that of the Spirit, which was consequent upon Christ's exaltation.

ἀπ' ἀρχῆς] Compare 1 John ii. 7, 24, iii. 11; and chs. vi. 64, xvi. 4 (ἐξ ἀρχῆς). The "beginning" is necessarily relative to the subject (comp. Matt. xix. 4, 8; Acts xxvi. 4; ch. viii. 44). Here it expresses the commencement of Messiah's public work (Acts i. 22; Luke i. 2).

For the twofold witness see Acts v. 32. On the one side there is the historical witness to the facts, and on the other the internal testimony of personal experience.

μετ' ἐμ. ἐστ. . . .] *are with me. . . .* The relation was present and unbroken. Comp. Luke xv. 31.

4. *The world and the Paraclete* (xvi. 1—11)

In this section the manifestation of the hatred of the world is followed out to its last issues (1—4 *a*), in the prospect of that crisis of separation, which is the condition of the mission of the Paraclete (4 *b*—7), who finally tries and convicts the world (8—11). The antagonistic forces of the world and the Paraclete are portrayed in the most energetic opposition. The warning is answered by the promise.

CHAP. XVI. 1 ff. In the last section the hatred of the world was exhibited in its general character as inevitable and in-

the Father, *even* the Spirit of truth, which goeth forth[1] from the Father, he shall bear witness of me:
27 and ye[2] also bear witness, because ye are with me
from the beginning.

16 These things have I spoken to you, that ye
2 should not be made to stumble. They shall put
you out of synagogue: but the hour cometh, that

[1] *or* proceedeth. [2] *or* and do ye.

excusable, in contrast to the witness to Christ; it is now shown in its intense activity as the expression of a false religious zeal.

1. Ταῦτα] The reference appears to be to the whole revelation of the vital union of the believer with Christ, of the self-sacrifice of Christians, of their power of devotion, of their suffering as sharers with Christ, of their witness coincident with the witness of the spirit; and not only to the last section (xv. 17—27). Compare xv. 11.

σκανδαλισθῆτε] *scandalizemini* v. Comp. vi. 61. The image of stumbling over some obstacle in the way (σκάνδαλον, 1 John ii. 10), which is common in the first two Gospels (*e.g.* Matt. xiii. 21) and is found more rarely in St. Luke, occurs in this form only in these two places in the Gospel of St. John. It is expressed otherwise in xi. 9 f. (comp. Rom. ix. 32). The offence lay in the opposition on the part of the world to that which the disciples were taught to regard as rightly claiming the allegiance of all men, and especially in the opposition of Israel to that which was the true fulfilment of their national hopes. No trial could be greater to Jewish apostles than the fatal unbelief of their countrymen. Comp. Rom. x.

2. ἀποσυναγ.] *absque synagogis* v.; *out of synagogue, i.e.* excommunicate you. Comp. ix. 22, xii. 42.

ἀλλ'] *sed* v. The exclusion from religious fellowship might seem the climax of religious hostility, but there was something more formidable still. The contrast is between what the disciples could perhaps anticipate, and the real extremity of hatred. *They shall put you out of synagogue;* this, indeed, however grievous, you may be prepared to bear; *but* far more than this; *the hour cometh* that their full malignity may be shown, when putting you to death will seem to be the performance of a religious duty.

ἐρχ. ὥρα ἵνα . . .] The issue is represented in relation to the whole divine purpose which it fulfilled (Luke ii. 35). This uttermost manifestation of the violence of unbelief was part of the counsel of God. He provided for such an end (ἔρχεται ἵνα). Comp. *v.* 32, xii. 23, xiii. 1.

πᾶς ὁ . . .] This will be the universal spirit, not only among Jews, who will be the first adversaries of the Church, but among Gentiles, who will accuse

πᾶς ὁ ἀποκτείνας [ὑμᾶς][1] δόξῃ λατρείαν προσφέρειν τῷ θεῷ. καὶ ταῦτα ποιήσουσιν[2] ὅτι οὐκ ἔγνωσαν τὸν πατέρα οὐδὲ ἐμέ. ἀλλὰ ταῦτα λελάληκα ὑμῖν ἵνα ὅταν ἔλθῃ ἡ ὥρα αὐτῶν μνημονεύητε αὐτῶν[3] ὅτι ἐγὼ εἶπον ὑμῖν· ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον, ὅτι μεθ' ὑμῶν ἤμην. νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με καὶ οὐδεὶς

[1] Omit ὑμᾶς B. [2] Insert ὑμῖν ℵDL. [3] Omit αὐτῶν ℵDΓΔ.

you of impious crimes (Tac. *Ann.* xv. 44; Suet. *Nero*, 16).

Λατ. προσφ.] *obsequium prastare Deo* v.; (*hostiam offerre d.*) The phrase expresses the rendering of a religious service, λατρεία (Rom. ix. 4; Heb. ix. 1, 6), and more particularly the rendering of a sacrifice as service (προσφέρειν, Heb. v. 1 ff., viii. 3 f., ix. 7 ff. etc.). The slaughter of Christians, as guilty of blasphemy (Acts vii. 57 f., vi. 13), would necessarily be regarded by zealots as an act of devotion pleasing to God, and not merely as a good work. The Midrash on Num. xxv. 13 ([*Phinehas*] *made an atonement*) may serve as a commentary. "Was this said because he offered an offering (*Korban*)? No; but to teach them that every one that sheds the blood of the wicked is as he that offereth an offering" (*Midrash R. ad loc.*).

3. ποιησ.] The words "unto you" of A.V. (ὑμῖν) must be omitted. The action itself, without regard to the particular objects of it, is the central thought.

ὅτι οὐκ ἔγνωσαν . . .] This fatal error was the consequence of a failure to know God. The evil act followed upon the blinded thought. The Jews in their crisis of trial "did not recognise" (οὐκ ἔγνωσαν) the Father and Christ. Their sin is not placed in the want of knowledge in itself (οὐκ οἴδασι, xv. 21, viii. 19, vii. 28), but in the fact that when the opportunity of learning was given to them they did not gain the knowledge which was within their reach (comp. xvii. 25, i. 10).

In this connexion the change from "Him that sent me" (xv. 21) to "the Father" (not "my Father") is significant. "The Father" marks an absolute and universal relation of God to man which Christ came to reveal; "Him that sent me" marks the connexion of Christ with the Old Covenant.

4. ἀλλὰ ταυτ. λελ.] The strong adversative (ἀλλά) is difficult to explain. The reference has been supposed to be to the words immediately preceding; as though it were implied that careful reflection might have shown the disciples after Christ's death what must be their position. This being so, their Master might have left them to the teaching of experience, but for their sake He forewarned them. It is, however, perhaps more simple to take the ἀλλά as abruptly breaking the development of thought; "but, not to dwell on the details of the future . . ."

ταῦτα] See *v.* 1, note.

every one who killeth you shall think that he offereth
3 service to God. And these things will they do,
4 because they knew not the Father, nor me. But these things have I spoken to you, that when their hour is come, ye may remember them, how that I told you. But these things I told you not from the
5 beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me,

ἡ ὥρα αὐτ.] *their hour*, the appointed time for their accomplishment.

μνημ. . . . ὅτι ἐγὼ εἶπ. ὑμ.] Comp. xiii. 19. The pronoun *I* is emphatic. Christ Himself had foreseen what caused His disciples perplexity. As knowing this they could be patient.

4b ff. The revelation which has been given answers to a crisis of transition. The departure of Christ is the condition of the coming of the Paraclete. Separation and suffering are the preparation for victory.

ταῦτα δέ . . . ἐξ ἀρχ. . . .] The phrase ἐξ ἀρχῆς occurs in the New Testament only here and in ch. vi. 64. The preposition suggests the notion of that which flows "out of" a source in a continuous stream, rather than of that which first began from a certain point. Comp. Isa. xl. 21, xli. 26, xliii. 9 (LXX.); Ecclus. xxxix. 32.

If this difference be regarded, the relation of this statement to the warnings of future trials given at earlier times as recorded by the Synoptists (Matt. v. 10, x. 16 ff.; Luke vi. 22 f.) becomes intelligible. The future fate of the disciples had not been unfolded little by little in unbroken order as a necessary consequence of their relation to Christ. Here and there it had been indicated before, but now it was shown in its essential relation to their faith. But *these things* must not be limited to the prediction of sufferings only. Christ had spoken also of the new relation of the disciples to Himself through the Paraclete. This fresh revelation was part of the vision of the future now first unfolded.

ὅτι μεθ' ὑμ. ἤμ.] Comp. Matt. ix. 15.

5. νῦν δὲ ὑπαγ. . . .] Hitherto Christ had Himself borne the storm of hostility, and shielded the disciples: now He was to leave them, and the wrath of His enemies would be diverted upon them, though they would have another Advocate. The clause is to be closely connected with that which follows: "I go my way and yet none of you . . ."

πρ. τ. πεμψ. μ.] My mission, in other words, is completed.

οὐδ. ἐξ ὑμ. . . .] Christ was going; so much the disciples realised. But their thoughts were bent upon their own immediate loss, and no one asked how this departure affected Him; so completely had their own sorrow absorbed them. Thus they missed

6 ἐξ ὑμῶν ἐρωτᾷ με Ποῦ ὑπάγεις; ἀλλ' ὅτι ταῦτα
λελάληκα ὑμῖν ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.
7 ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα
ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐ
μὴ ἔλθῃ πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν
8 πρὸς ὑμᾶς. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ

the abiding significance of His departure for themselves. The isolated questions of St. Peter and St. Thomas (xiii. 36, xiv. 5) are not inconsistent with these words. Those questions were not asked with a view to the Lord's glory; and much had been said since which might have moved the disciples to a persistency of inquiry.

6. ὅτι ταυτ. λελαλ.] Comp. *vv.* 1, 4. The prospect of misunderstanding and suffering and separation to be faced shut out all thoughts of consolation and strength.

7. ἀλλ' ἐγώ . . .] *But* though you are silent, unable to look onward to the later issues of immediate separation, *I*, I, on my part, fulfil to the last my ministry of love—*I tell you the truth, it is expedient for you that I go away.* The disciples were deceived by the superficial appearance of things. To remove their error Christ tells them *the truth*, revealing, laying bare, the reality which was hidden from eyes dimmed by sorrow.

συμφέρει] *expedit* v. Comp. xi. 50, xviii. 14. From opposite sides ("it is expedient for *us*," xi. 50; but here "it is expedient for *you*") the divine and human judgements coincide. Comp. vii. 39, note.

The personal pronoun in the first case (ἵνα ἐγὼ ἀπελθ.) is emphatic. Attention is fixed upon the Person of the Lord as He was known, in order to prepare the hearers for the thought of "another Advocate" (xiv. 16).

ἐὰν γὰρ μὴ ἀπελθ.] *si enim non abiero* v. Here the emphasis is changed. The stress is laid upon the thought of departure. To bring out this idea still more clearly, that which is first spoken of as a "departure" with the predominant notion of separation (ἐὰν μὴ ἀπέλθω) is afterwards spoken of as a "journey," with the predominant notion of an end to be gained (ἐὰν πορευθῶ). In *v.* 10 the idea is that of a "withdrawal" (ὑπάγω). Comp. vii. 33, note.

ὁ παρακλ. οὐ μή . . . πεμψ. αὐτ. . . .] The absence of the pronoun before the verb here, compare ἐγὼ πέμψω, xv. 26, gives predominance to the thought of the Mission of the Spirit as a fact. Comp. Luke xxiv. 49; Acts i. 4. The departure of Christ was in itself a necessary condition for the coming of the Spirit to men. Notice the strong form of the negative οὐ μὴ ἔλθῃ as distinguished from the simple future (οὐκ ἐλεύσεται). The withdrawal of His limited bodily Presence necessarily prepared the way for the recognition of a universal Presence. Comp. vii.

6 Whither goest thou? But because I have spoken
these things to you, sorrow hath filled your heart.
7 But I tell you the truth; It is expedient for you
that I go away: for if I go not away, the Advocate
will not come unto you; but if I go, I will send him
8 unto you. And he, when he is come, will convict

39. And again the presence of Christ with the Father, the consummation of His union with the Father as God and man, was the preliminary to the Mission of the Spirit. He sent the Spirit in virtue of His ascended Manhood.

And yet again the mission and the reception of the Spirit alike required a completed atonement of Man and God (Heb. ix. 26 ff.), and the glorifying of perfect humanity in Christ.

8 ff. The promise of the Paraclete is followed by the description of His victory. The synagogue has become the world; and the world finds its conqueror.

8. K. ἐλθ. ἐκεῖνος . . .] The whole action of the Spirit during the history of the Church is gathered up under three heads. The categories of *sin, righteousness, and judgement*, include all that is essential in the determination of the religious state of man, and to these the work of the Paraclete is referred. His office is to *convict* (ἐλέγχειν, Vulg. *arguere*) the world—humanity separated from God, though not past hope—*concerning sin and righteousness and judgement.*

The idea of "conviction" is complex. It involves the conceptions of authoritative examination, of unquestionable proof, of decisive judgement, of punitive power. Whatever the final issue may be, he who "convicts" another places the truth of the case in dispute in a clear light before him, so that it must be seen and acknowledged as truth. He who then rejects the conclusion which this exposition involves, rejects it with his eyes open and at his peril. Truth seen as truth carries with it condemnation to all who refuse to welcome it. The different aspects of this "conviction" are brought out in the usage of the word in the New Testament. There is first the thorough testing of the real nature of the facts (ch. iii. 20; Eph. v. 13); and then the application of the truth thus ascertained to the particular person affected (James ii. 9; Jude 15, (22), 1 Cor. xiv. 24; 2 Tim. iv. 2; comp. Matt. xviii. 15; John viii. 9); and that in chastisement (1 Tim. v. 20; Titus i. 9, ii. 15; comp. Eph. v. 11); or with a distinct view to the restoration of him who is in the wrong (Rev. iii. 19; Heb. xii. 5; Titus i. 13).

The effect of the conviction of the world by the Spirit is left undecided so far as the world is concerned; but for the Apostles themselves the pleading of the Advocate was a sovereign vindication of their cause. In the great trial they were shown to have the right, whether their

9 ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως· περὶ
10 ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ· περὶ δικαιο-
σύνης δέ, ὅτι πρὸς τὸν πατέρα[1] ὑπάγω καὶ οὐκέτι

[1] Insert μου ΑΓΔ.

testimony was received or rejected. The typical history recorded in the Book of the Acts illustrates the decisive twofold action of the divine testimony (2 Cor. ii. 16); for the presentation of the Truth in its power must always bring life or death, but it may bring either; and in this respect the experience of the Apostles on the Day of Pentecost (Acts ii. 13, 41) has been the experience of the Church in all ages. The divine reproof is not simply a final sentence of condemnation; it is also at the same time a call to repentance, which may or may not be heard. The Gospel of St. John itself, as has been well pointed out (Köstlin, *Lehrbegriff*, 205) is a monument of the Spirit's conviction of the world concerning sin (iii. 19—21, v. 28 f., 38—47, viii. 21 ff., 34—47, ix. 41, xiv. 27, xv. 18—24); righteousness (v. 30, vii. 18, 24, viii. 28, 46, 50, 54, xii. 32, xiv. 31, xviii. 37); and judgement (xii. 31, xiv. 30, xvii. 15).

περί . . . περί . . .] The Spirit will convict the world "concerning, in the matter of, sin, of righteousness, of judgement." He will not simply convict the world as sinful, as without righteousness, as under judgement, but He will show beyond contradiction that it is wanting in the knowledge of what sin, righteousness, and judgement really are; and therefore in need of a complete change (*μετάνοια*).

ἁμαρτ. . . . δικ. . . . κρισ.] *peccato . . . justitia . . . judicio.* The three conceptions, sin, righteousness, and judgement, are given first in their most abstract and general form. These are the cardinal elements in the determination of man's spiritual state. In these his past and present and future are severally summed up. Then when the mind has seized the broad divisions of the spiritual analysis the central fact in regard to each is stated, from which the process of testing, of revelation, of condemnation, proceeds. In each case the world was in danger of a fatal error, and this error is laid open in view of the decisive criterion to which it is brought.

The three subjects are placed in a natural and significant order. The position of man is determined first; he is shown to have fallen. And then the position of the two spiritual powers which strive for the mastery over him is made known; Christ has risen to the throne of glory; the prince of the world has been judged. The subjects may also be regarded from another point of sight. When the conviction concerning sin is complete, there remains for man the choice of two alternatives; on the one side there is a righteousness to be obtained from without; and on the other, a judgement to be borne.

So far it may be said that in the thought of "sin" man is the central subject, as himself sinful; in the thought of "righteous-

the world in respect of sin, and of righteousness, and
9 of judgement: of sin, because they believe not on
10 me; of righteousness, because I go to the Father,

ness," Christ, as alone righteous; in the thought of "judgement," the devil, as already judged.

Yet once again the three words, sin, righteousness, judgement, gain an additional fulness of meaning when taken in connexion with the actual circumstances under which they were spoken. The "world," acting through its representatives, had charged Christ as "a sinner" (John ix. 24). Its leaders "trusted that they were righteous" (Luke xviii. 9), and they were just on the point of giving sentence against "the prince of life" (Acts iii. 15) as a malefactor (John xviii. 30). At this point the threefold error (Acts iii. 17), which the Spirit was to reveal and reprove, had brought at last its fatal fruit.

9 ff. ὅτι . . . ὅτι . . . ὅτι . . .] Three distinct facts answering to the spiritual characteristics of the world, of Christ, and of the prince of the world, are stated, which severally form the basis of the action of the Spirit. The conjunction is not to be taken simply as explanatory ("in so far as"), but as directly causal; "because this and this and this is beyond question, the innermost secrets of man's spiritual nature can be and are discovered." Comp. Luke ii. 34, 35.

9. περὶ ἁμαρτ. . . . ὅτι οὐ πιστ. εἰς ἐμέ] The want of belief in Christ when He is made known, lies at the root of all sin, and reveals its nature. Sin is essentially the selfishness which sets itself up apart from, and so against God. It is not defined by any limited rules, but expresses a general spirit. Christ is thus the touchstone of character. To believe in Him is to adopt the principle of self-surrender to God. Not to believe in Him is to cleave to legal views of duty and service which involve a complete misunderstanding of the essence of sin. The Spirit, therefore, working through the written and spoken word, starts from the fact of unbelief in the Son of Man, and through that lays open what sin is. In this way the condition of man standing alone is revealed, and he is left without excuse. Comp. viii. 21, ix. 41.

10. περὶ δικ. . . . ὅτι πρ. τ. πατ. ὑπάγω . . .] The Person of Christ, offered as the object of man's faith, serves as a test of the true appreciation of sin. The historical work of Christ, completed at His Ascension, serves as a test of the true appreciation of righteousness. The Life and Death and Resurrection of the Son of God placed righteousness in a new light. By these the majesty of law and the power of obedience and the reality of a divine fellowship, stronger than death, were made known once for all. For a time the Lord had shown in an outward form the perfect fulfilment of the Law, and the absolute conformity of a human life to the divine ideal. He had shown also how sin carries with it consequences which must be

11 θεωρεῖτέ με· περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου
12 τούτου κέκριται. Ἔτι πολλὰ ἔχω ὑμῖν λέγειν, ἀλλ' οὐ
13 δύνασθε βαστάζειν ἄρτι· ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ

borne; and how they had been borne in such a way that they were potentially abolished. In that life, closed by the return to the Father, there was a complete exhibition of righteousness in relation to God and man. The Son had received a work to do, and having accomplished it He returned not simply to heaven but to the Father who sent Him, in token of its absolute fulfilment. This revelation once given was final. *Because* nothing could be added to it (*I go to the Father*); because after that Christ was withdrawn from human eyes He had passed into a new sphere (*ye behold me no more*), there was fixed for all time that by which men's estimate of righteousness might be tried. On the other hand, till Christ had been raised to glory "righteousness" had not been vindicated. The condemnation of Christ by the representatives of Israel showed in the extremest form how men had failed to apprehend the nature of righteousness. The Spirit, therefore, starting from the fact of Christ's life, His suffering, and His glory, regarded as a whole, lays open the divine aspects of human action as concentrated in the Son of Man. In this way the possibilities of life are revealed in fellowship with Him who has raised humanity to heaven.

δικαιοσύνης] *justitia* v. The word occurs only in this passage in St. John's Gospel. In his first Epistle it is found in the phrase ποιεῖν τὴν δικαιοσύνην (ii. 29, iii. 7, 10; comp. Rev. xxii. 11, [xix. 11]). *Righteousness* is evidently considered in its widest sense. Each limited thought of righteousness, as of God's righteousness in the rejection of the Jews, or of man's righteousness as a believer, or even of Christ's righteousness, otherwise than as the fulfilment of the absolute idea in relation both to God and man, is foreign to the scope of the passage. The world is examined, convicted, convinced, as to its false theories of righteousness. In Christ was the one absolute type of righteousness; from him a sinful man must obtain righteousness. Just as sin is revealed by the Spirit to be something far different from the breaking of certain specific injunctions, so righteousness is revealed to be something far different from the outward fulfilment of ceremonial or moral observances. Comp. Matt. v. 20, vi. 33; Rom. iii. 21 f., x. 3.

ὅτι πρ. τ. πατ. ὑπ. κ. οὐκ. θεωρ. μ.] *I go to the Father, and ye behold me no more.* The idea of the first clause is that of a completed work (viii. 14, xiii. 3); that of the second a changed mode of existence. There is no contrast in the second clause between the disciples and others; the pronoun is not expressed, and the emphasis lies upon the verb (θεωρεῖτε). Comp. *vv.* 16 ff. The new mode of existence is indicated as absolute (*ye behold*), and not merely relative to the world (they shall behold).

11 and ye behold me no more; of judgement, because
12 the ruler of this world hath been judged. I have
yet many things to say unto you, but ye cannot
13 bear them now. Howbeit when he, the Spirit of

11. περὶ δ. κρισ. ὅτι . . . κεκρ.] *Of judgement, because the ruler of this world hath been judged.* The world hitherto had passed sentence on success and failure according to its own standard. At length this standard had been overthrown. He in whom the spirit of the world was concentrated had been judged at the very moment and in the very act by which he appeared to common eyes to have triumphed. The Lord therefore looks forward to the consummation of His own Passion as the final sentence in which men could read the issues of life and death. And the Spirit starting from this lays open the last results of human action in the sight of the Supreme Judge. In this way the final victory of right is revealed in the realisation of that which has been indeed already done.

κρίσεως] Comp. Introd.

ὁ ἀρχ. τ. κοσ. τουτ.] *princeps mundi hujus* v. Ch. xii. 31, xiv. 30.

κέκριται] The victory was already won: xiii. 31. Comp. xii. 31.

5. *The Paraclete and the disciples* (xvi. 12—15)

The office of the Paraclete is not confined to the conviction of the world. He carries forward the work which Christ had begun for the disciples, and guides them into all the Truth (*vv.* 12, 13). By this He glorifies Christ (*v.* 14), to whom all things belong (*v.* 15).

This section distinctly marks the position of the Apostles with regard to revelation as unique; and so also by implication the office of the apostolic writings as a record of their teaching. The same trust which leads us to believe that the Apostles were guided into the Truth, leads us also to believe that by the providential leading of the Spirit they were so guided as to present it in such a way that it might remain in a permanent form.

12. Ἔτι πολλά . . .] The principles had been fully laid down (xv. 15); yet there was still need of a divine commentary to apply these to individual life, and to the formation of a universal Church. In especial the meaning of the Passion had to be unfolded, for though the Passion was potentially included in the Incarnation, neither the one nor the other could be grasped by the disciples till the Son of Man was outwardly glorified.

βαστ.] The word βαστάζειν (Vulg. *portare*, al. *bajulare*) implies that such teaching as that of the Cross would have been a crushing burden. Comp. ch. xix. 17; Luke xi. 46, xiv. 27; Gal. vi. 2, 5; Acts xv. 10. The Resurrection brought the strength which enabled believers to support it.

ἄρτι] *now*, at this point in your spiritual growth. The word stands emphatically at the end. Compare xiii. 33, note.

13. ὅταν δ. ἐλθ. ἐκεῖνος] The whole verse describes an essen-

πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς τὴν ἀλήθειαν πᾶσαν[1], οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἀκούει[2] 14 λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν. ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήμψεται καὶ ἀναγγελεῖ ὑμῖν. 15 πάντα ὅσα ἔχει ὁ πατὴρ ἐμά ἐστιν· διὰ τοῦτο εἶπον

[1] εἰς τὴν ἀληθ. πασ. AB(Γ)(Δ); ἐν τῇ ἀληθ. πασ. ℵDL.
[2] ἀκούει ℵL; ἀκούσει BDE*.

tially personal action. The Spirit continues under new conditions that which Christ began.

τ. πν. τ. ἀληθ. . . . εἰς τ. ἀληθ. πασ.] He who gives expression to the Truth (see xiv. 17) guides men into its fulness. He leads them not (vaguely) "into all truth," but "into all the Truth," into the complete understanding of and sympathy with that absolute Truth, which is Christ Himself. The order is remarkable; the truth in all its parts (τὴν ἀλ. πᾶσαν). Comp. v. 22; Matt. ix. 35; Acts xvi. 26; Rom. xii. 4.

Comp. Ps. xxv. (xxiv.) 5; Rev. vii. 17; (Acts viii. 31).

ὁδηγ.] *docebit* (διηγήσεται) v. Christ is "the way" by which men are led to "the truth" By Him we go to Him. The Spirit "guides" men who follow His leading; He does not "tell" His message without effort on their part. He also guides them "into the Truth," which is the domain upon which they enter, and not something to be gazed upon from afar.

Philo, commenting upon Ex. xvi. 23, has a corresponding phrase: "The mind [of Moses] would not have gone thus straight to the mark unless there had been a divine Spirit which guided it (τὸ ποδηγετοῦν) to the truth" (*De Vit. Mos.* III. 36, II. p. 176).

οὐ γὰρ λαλ. . . .] The test of His true guidance lies in the fact that His teaching is the perfect expression of the one will of God: it is not "of Himself" (see xv. 4, note). That which is affirmed of the Son is affirmed also of the Spirit. Comp. ch. viii. 26, 40, xv. 15. But it may be observed that the message of the Son is on each occasion spoken of as definite (ἤκουσα), while the message of the Spirit is continuous or extended (ὅσα ἀκούσει, or ἀκούει, or ὅσα ἂν ἀκούσῃ). The message of Christ given in His historical, human life, was in itself complete at once. The interpretation of that message by the Spirit goes forward to the end of time.

ὅσα . . .] The message of the Spirit is continuous, and it is also complete. Nothing is kept back which is made known to Him in the order of the divine wisdom.

ἀκούει] The verb is left absolute. The fact which is declared is that the teaching of the Spirit comes finally from the one source of Truth. The words that follow show that no distinction is made in this respect between that which is of the Father and that which is of Christ.

κ. τ. ἐρχ. . . . ὑμ.] A special part of the whole teaching is marked out with reference to

truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, *these* shall he speak: and he shall declare to you the things that are to come *or* coming.
14 He shall glorify me: because he shall take of mine,
15 and shall declare *it* unto you. All things whatsoever the Father hath are mine: therefore said I, that he

the work of the Apostles. They lived in a crisis of transition. For them the Spirit had a corresponding gift: *He will declare unto you the things that are coming.*

τὰ ἐρχ.] *quæ ventura sunt* v.; *the things that are to come*, not simply some things to come, but the whole system of the world to be; or still more exactly *the things that are coming*, "that future which even now is prepared, and in the very process of fulfilment." The phrase, which occurs here only in the New Testament, corresponds with ὁ ἐρχόμενος (Luke vii. 19 f., etc.), and ὁ αἰὼν ὁ ἐρχόμενος (Luke xviii. 30). The reference is, no doubt, mainly to the constitution of the Christian Church, as representing hereafter the divine order in place of the Jewish economy.

ἀναγγ.] *adnuntiabit* v. Comp. iv. 25; 1 John i. 5; 1 Pet. i. 12. The triple repetition of the phrase ἀναγγελεῖ ὑμῖν at the end of the three verses 13, 14, 15 gives a solemn emphasis to it.

14. ἐκ. ἐμ. δοξ.] *He*—that divine Person to whom we are now looking afar off—*shall glorify me.* The work of the Spirit in relation to the Son is presented as parallel with that of the Son in relation to the Father. Comp. xiv. 26, xvii. 4. He "glorifies" the Son, that is, makes Him known in His full majesty by gradual revelation, taking now this fragment and now that from the whole sum of Truth. For the manifestation of the Truth is indeed the glorification of Christ. The pronoun (ἐμέ) is placed emphatically before the verb. It was Christ, and none other, who was the subject of the Spirit's teaching.

ὅτι . . .] *because he shall . . .* To make Christ better known is assumed to be the same as spreading His glory.

ἐκ τ. ἐμ.] All that is Christ's is at first contemplated in its unity (τὸ ἐμόν), and then in its manifold parts (πάντα).

λημψ.] *accipiet* v.; *shall take* (as in *v.* 15). The verb λαμβάνειν may be rendered either "receive" or "take." It suggests (as distinguished from δέχεσθαι) the notion of activity and effort on the part of the recipient; and in this connexion "take" brings out well the personal action of the Spirit. Comp. xx. 22, note.

15. πάντα . . . ἐμά . . .] Comp. xvii. 10.

διὰ τουτ. εἶπ. . . .] The message of the Spirit was a message of absolute divine Truth; that Truth which belonged to the Father belonged also to the Son; therefore Christ could say that

16 ὅτι ἐκ τοῦ ἐμοῦ λαμβάνει[1] καὶ ἀναγγελεῖ ὑμῖν. Μικρὸν
καὶ οὐκέτι[2] θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ
17 με[3]. Εἶπαν οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους
Τί ἐστιν τοῦτο ὃ λέγει ἡμῖν Μικρὸν καὶ οὐ θεωρεῖτέ
με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί Ὅτι[4] ὑπάγω
18 πρὸς τὸν πατέρα; ἔλεγον οὖν Τί ἐστιν τοῦτο ὃ λέγει
19 μικρόν; οὐκ οἴδαμεν [τί λαλεῖ[5]]. ἔγνω[6] Ἰησοῦς ὅτι

[1] λαμβάνει BDEGLΔ; λήμψεται ℵ°A.
[2] οὐ ΑΓΔ.
[3] Insert ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα ΑΓΔ.
[4] Insert ἐγώ ΔΓΔ.
[5] Omit τί λαλεῖ B; ὃ λέγει D*.
[6] Insert οὖν ΑΓΔ; insert ὁ ℵAD.

the Spirit would take of that which was His in order to fulfil His works.

λαμβάνει] *he taketh.* The work is even now begun, and not wholly future (λήμψεται, *v.* 14).

6. *Sorrow turned to joy* (xvi. 16—24)

The prospect of the fulfilment of the work of the Paraclete for the world and for the disciples is followed by a revelation of the condition in which the disciples themselves will be. They are to stand in a new relation to Christ (16—18). A time of bitter sorrow is to be followed by joy (19, 20), by joy springing (so to speak) naturally out of the sorrow (21, 22); and this joy is to be carried to its complete fulfilment (23, 24).

In this and the following section the disciples again, though in a body and at first indirectly, appear as speakers. The form of the first part of the discourses is partly resumed at the close, though under new conditions.

16. Μικρὸν κ. οὐκ. . . . μικρὸν κ. ὄψ. με] The last clause, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα (*because I go unto the Father*, A.V.) must be omitted in accordance with a very strong combination of authorities. The words have evidently been introduced from *v.* 17; and they do not occur in the Lord's repetition of the sentence, *v.* 19. This verse offers a superficial contradiction to xiv. 19, which may perhaps have arrested the attention of the disciples. Comp. *v.* 12, viii. 14. In xiv. 19 the thought is of the contrast between the world and the disciples; here the thought is of the contrast between two stages in the spiritual history of the disciples themselves. As contrasted with the world the disciples never lost the vision of Christ. Their life was unbroken even as His life, and so also their direct relation to Him. But on the other hand, the form of their vision was altered. The vision of wondering contemplation, in which they observed little by little the outward manifestation of the Lord (θεωρία), was changed and transfigured into sight (ὄψις), in which they seized at once intuitively all that Christ was. As long as His earthly presence was the object on which their eyes were fixed, their view

16 taketh of mine, and shall declare *it* unto you. A
little while, and ye behold me no more; and again
17 a little while, and ye shall see me. *Some* of his
disciples therefore said one to another, What is this
that he saith unto us, A little while, and ye behold
me not; and again a little while, and ye shall see
18 me: and, Because I go to the Father? They said
therefore, What is this little while whereof he
19 speaketh? We know not what he saith. Jesus per-

was necessarily imperfect. His glorified presence showed Him in His true nature.

ὄψεσθέ με] The fulfilment of this promise must not be limited to any one special event, as the Resurrection, or Pentecost, or the Return. The beginning of the new vision was at the Resurrection; the potential fulfilment of it was at Pentecost, when the spiritual Presence of the Lord was completed by the gift of the Holy Spirit. This Presence slowly realised will be crowned by the Return. After each manifestation there is a corresponding return to the Father.

17. Εἶπ. οὖν ἐκ τ. μαθ. . . .] *dixerunt ergo ex discipulis* v. The particularity of the expression, as compared with *v.* 29, iv. 33, seems to mark a distinct impression on the mind of the Evangelist as to the actual scene. He, we may suppose, was himself silent.

πρὸς ἀλλήλους] *ad invicem* v.; iv. 33, and so xix. 24. The phrases in *v.* 19 (μετ' ἀλλήλων), and again in xii. 19 (πρὸς ἑαυτούς), are different.

Τί ἐστ. τουτ. . . .] The difficulty of the disciples was twofold, (1) as to the fact itself which was announced, and (2) as to the reason which they felt to be alleged in explanation of it. It is best to keep the rendering *because*, for the conjunction ὅτι which introduces the second clause. It may, however, serve simply to introduce the words quoted: *and I go to the Father.* But *v.* 10 seems to show that it was not only the departure which was perplexing, but also the consequences connected with it; and it is from this verse that the words are quoted, since they are not found in the true text of *v.* 16.

18. Τί ἐστ. τουτ. ὃ λεγ. μικρ.;] *What is this little while whereof he speaketh?* What are these strange intervals, marked by separation and change, which break the tenour of our intercourse?

λαλεῖ] The original marks the difference between the purport of the saying (ὃ λέγει μικρόν, Vulg. *quod dicit modicum*), and the form in which the saying was conveyed (τί λαλεῖ, Vulg. *quid loquitur*). Comp. viii. 43, xii. 49.

19. ἔγν. Ἰησ.] *Jesus perceived.* The word ἔγνω probably indicates an outward occasion for the

ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς Περὶ τούτου
ζητεῖτε μετ' ἀλλήλων ὅτι εἶπον Μικρὸν καὶ οὐ θεωρεῖτέ
20 με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; ἀμὴν ἀμὴν λέγω
ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος
χαρήσεται· ὑμεῖς[1] λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς
21 χαρὰν γενήσεται. ἡ γυνὴ ὅταν τίκτῃ λύπην ἔχει, ὅτι
ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι
μνημονεύει τῆς θλίψεως διὰ τὴν χαρὰν ὅτι ἐγεννήθη

[1] Insert δέ ALΓΔ.

Lord's words, though indeed He read the heart. The anxious looks and whisperings of the disciples would alone be sufficient to reveal their wish. Compare v. 6, vi. 15 (γνούς); and on the other hand, vi. 6 (ᾔδει), xiii. 1, 3, xviii. 4 (εἰδώς). Compare ii. 24, note.

20 ff. The Lord in His answer takes for granted that which He had already made known, and reveals the character of the double interval (20—22), and the new relation to the Father realised for the disciples by His departure (23, 24).

20. κλαυσ. κ. θρην. ὑμ.] *plorabitis et flebitis vos* v. The order in this first clause is very remarkable. Attention is at once fixed on the sadness of the immediate future for the disciples. It is as if the Lord had said to them: "Sorrow and lamentation there shall be. Do not marvel at this. And they shall be your lot. Meanwhile the world shall rejoice. Yes: this shall be the issue of that first 'little while.' *Ye shall be sorrowful; but your sorrow*, in that you think that you have lost me, *shall be turned into joy.* This shall be the issue of the second 'little while.'"

The words mark the open expression of intense sorrow. Such lamentation was the natural accompaniment of Christ's death. Comp. Luke xxiii. 27 f.; Matt. xi. 17, ch. xx. 11. For the position of ὑμεῖς comp. xviii. 31, xix. 6; Matt. x. 31, xxviii. 5.

ὁ δ. κοσ. χαρ.] as having been freed from one who was a dangerous innovator as well as a condemner of its ways.

ὑμ. λυπηθ.] *vos autem contristabimini* v. The inward feeling is now substituted for the outward expression of grief. The first sharp utterance of lamentation was to be followed by a more permanent sorrow. The words, which had an immediate fulfilment in the experience of the Apostles before the Resurrection, and again before Pentecost, have also a wider application. The attitude of sorrow marks in one aspect the state of the Church until the Return. Comp. *v.* 16, note.

εἰς . . . γενησ.] Comp. Matt. xxi. 42; Luke xiii. 19; Acts iv. 11, v. 36; 1 Peter ii. 7; Rom. xi. 9; 1 Cor. xv. 45; Rev. viii. 11, xvi. 19. The sorrow itself is transformed.

21. ἡ γυν.] The form of ex-

ceived that they were desirous to ask him, and he said unto them, Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye
20 shall see me? Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned
21 into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the

pression marks not simply a single case, but the universal law. The illustration is not taken from any one woman, but from woman as such, xii. 24, note.

ἔχει, ὅτι ἦλθεν] The pain of travail is referred to the decisive moment of its commencement (not ἐλήλυθεν, or ἥκει). The point was reached when this issue necessarily followed.

ὅταν δὲ γεννήσῃ] The verb used of the mother represents her activity in the production of the new life. Comp. Luke i. 13, 57, xxiii. 29 (Gal. iv. 24). Perhaps the use of παιδίον (not τέκνον) contributes to accentuate the same thought, marking the individual and not the relation.

δι. τ. χαρ.] *for the joy*, the special joy which answered to her pangs.

ἐγενν. . . . εἰς τ. κοσ.] The complex phrase marks not only the fact but the sphere of the new life. The man is introduced to a place in the great order in which he has a part to play. Comp. viii. 26.

ἐγεννήθη] not γεγέννηται. As in ἦλθεν the reference is to the moment of anguish in and through which the birth was fulfilled.

The phrase appears to be unique. Elsewhere in the New Testament the corresponding language, "coming into the world," is used only of Christ (i. 9, iii. 19, vi. 14, ix. 39, xi. 27, xii. 46, xvi. 28, xviii. 37; 1 Tim. i. 15; Heb. x. 5). The Resurrection appears to be hinted at: οὐκ εἶπεν Ἐτέχθη παιδίον ἀλλ' ὅτι Ἄνθρωπος. Ἐνταῦθα γὰρ μοι τὴν ἀνάστασιν αἰνίττεται τὴν αὐτοῦ, καὶ ὅτι οὐκ ἐκείνῳ τῷ ὠδίναντι θανάτῳ, ἀλλὰ τῇ βασιλείᾳ τίκτεσθαι ἔμελλε (Chrys.).

The image of a new birth is constantly applied to the institution of Messiah's kingdom. Comp. Matt. xxiv. 8; Mark xiii. 8 (ὠδῖνες); Rom. viii. 22 (συνωδίνει). And it is applied more generally to the passage to joy through sorrow: Isa. lxvi. 6 ff.; Hos. xiii. 13. St. Paul uses the same image to describe the relation of an apostle to his converts, Gal. iv. 19.

ἀνθ.] *homo* v.; *a man*, a being endowed with all the gifts of

22 ἄνθρωπος εἰς τὸν κόσμον. καὶ ὑμεῖς οὖν νῦν μὲν λύπην
ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ
καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς ἀρεῖ[1] ἀφ' ὑμῶν.
23 καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν· ἀμὴν
ἀμὴν λέγω ὑμῖν[2], ἄν τι[3] αἰτήσητε τὸν πατέρα δώσει

[1] ἀρεῖ BD*Γ; αἴρει ℵACD²LΔ. [2] Insert ὅτι ℵ(A)D²XΓΔ.
[3] ἄν τι BCDL; ἄν A; ὃ ἄν ℵ(X); ὅσα ἄν ΓΔ.

humanity. The potential fulness of the completed life is regarded as present to the mother's mind.

22. κ. ὑμ. οὖν . . .] *And ye now therefore . . .* Or, *Ye also therefore now . . .* The application of the image (οὖν) clearly indicates that something more is intended by it than the mere passage of the disciples through suffering to joy. The proper idea of birth-throes is not that of the transition from suffering to joy, but of suffering as the necessary condition and preparation for joy. Under this aspect the disciples in some sense occupied the position of the mother. It was their office, as the representatives of the Church, to realise the Christ of the Resurrection and present Him to the world (comp. Rev. xii. 2 ff.). The time of transition from their present state to that future state was necessarily a period of anguish, and that time was even now come (*now ye have*). But the image is not exhausted by this application. It appears also to have a reference to Christ Himself. From Him death was as the travail-pain issuing in a new life (Acts ii. 24). His passage through the grave was as the new birth of humanity brought about through the extremity of sorrow. Comp. *v.* 7.

λυπ. ἐχ.] The phrase is not identical with *be sorrowful*, but expresses the full realisation of sorrow. See iii. 15, note.

παλ. δ. ὀψ. ὑμ.] The implied reference to Christ as Himself rising through the Passion to His glory seems to have led to the use of the first person here, as contrasted with the second person which was used before (*vv.* 16, 19, ὄψεσθέ με). The highest blessing lies not in the thought that God is the object of our regard, but that we are objects of God's regard. Comp. Gal. iv. 9; 1 Cor. viii. 3; (ch. x. 14, 15); Jer. xxxi. 33, καὶ ὄψομαι αὐτούς (ℵ A.).

τ. χαρ. ὑμ. οὐδ. ἀρ. . . .] The sorrow of the disciples (*v.* 20) underwent a sudden transformation. Their joy was stable. "Quia gaudium eorum est ipse Jesus" (Aug.). The term of the sentence implies that they would have enemies, but that their enemies would not prevail. Comp. Heb. xii. 11.

Rupert expresses the thought in part. The old Church was, he says, the Mother of the Lord to Whom she gave birth through the sorrows of the Passion. And elsewhere he shows how the image had a special application to the Apostles. For three days they were tried by sore anguish, and then "they rejoiced when they

22 world. And ye[1] therefore now have sorrow: but I
will see you again, and your heart shall rejoice, and
23 your joy no one shall take[2] away from you. And in
that day ye shall ask me no question. Verily, verily,
I say unto you, If ye shall ask anything of the

[1] *or* Ye also. [2] *or* taketh.

saw the Lord" (xx. 20) new-born from the dead.

23. ἐν ἐκ. τ. ἡμ.] *in that day* when the new relation is realised, and you enjoy the fulness of my glorified presence (xiv. 20). "That day" begins with Pentecost and is consummated at the Return. The Lord now brings before the disciples the consequences of this "going to the Father" (*v.* 17), perfect knowledge, the perfect fulfilment of prayer, perfect joy.

ἐμὲ οὐκ ἐρωτήσετε οὐδ.] *ye shall ask me no question.* All will then be clear. The mysteries which now perplex you will have been illuminated. You will not need to seek my guidance when you enjoy that of the Spirit. The verb (ἐρωτήσετε) appears to answer directly to the same word used before in *v.* 19 (ἐρωτᾷν), and again *v.* 30, and so to be used in the same sense. The phrase may, however, be rendered (as E.V.) *ye shall ask me nothing*, in the sense "ye shall make no request of me." But the context appears to favour the other interpretation. Thus the change in the position of the disciples as suggested in this clause when compared with the next is twofold. Their relation to Christ (the pronoun *me* stands in a position of emphasis) is to be fulfilled in the recognition of a relation to the Father. The questioning of ignorance is to be replaced by the definite prayer which claims absolute accomplishment as being in conformity with the will of God. Comp. xv. 16, note. Comp. Jer. xxxi. 34; Heb. viii.

Augustine notices the ambiguity of the Latin (*rogo*) and the original, and the impossibility of interpreting the words literally in either sense. "Quis audeat vel cogitare vel dicere in cœlo sedentem Christum rogandum non esse et in terra manentem rogatum fuisse? rogandum non esse immortalem, rogari debuisse mortalem?" And he concludes: "Imo, carissimi, rogemus eum ut nodum quæstionis huius ipse dissolvat, lucendo in cordibus nostris ad videnda quæ dicit."

His view is that the fulness of the promise will only be realised hereafter in the open vision. "Hunc totius laboris sui fructum Ecclesia nunc parturit desiderando, tunc est paritura cernendo: nunc parturit gemendo, tunc paritura lætando; nunc parturit orando, tunc paritura laudando" (Aug.).

ἀμ. ἀμ. . . .] According to uniform usage this formula introduces a new thought. The preceding clause must therefore, as it seems, be taken rather with what has gone before than with these words.

ἄν τι αἰτ. . . .] The plural

24 ὑμῖν ἐν τῷ ὀνόματί μου. ἕως ἄρτι οὐκ ἠτήσατε οὐδὲν
ἐν τῷ ὀνόματί μου· αἰτεῖτε καὶ λήμψεσθε, ἵνα ἡ χαρὰ
25 ὑμῶν ᾖ πεπληρωμένη. Ταῦτα ἐν παροιμίαις λελάληκα
ὑμῖν· ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω
ὑμῖν ἀλλὰ παρρησίᾳ περὶ τοῦ πατρὸς ἀπαγγελῶ[1] ὑμῖν.
26 ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε, καὶ
οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

[1] ἀναγγελῶ C^{corr}EGΓΔ.

(*Whatsoever* (ὅσα ἄν) A.V.) is not found in such words of the Lord in St. John (contrast xi. 22) as Matt. xxi. 22; Mark xi. 24.

τ. πατ.] The return of Christ to the Father restored in its completeness the connexion of man with God, which had been broken.

δωσ. . . ἐν τ. ὀν. μ.] Not only is the prayer offered in Christ's name (*v.* 24, xv. 16), but the answer is given in His name. Every divine gift represents in part the working of that Spirit who is sent in His name (xiv. 26).

24. ἕως ἄρτι] As yet Christ Himself was not fully revealed. His name in its complete significance was not made known; nor had the disciples at present the power to enter into its meaning. To obtain the blessing it is necessary to realise the work of Christ.

αἰτ.] The end is assumed to be already reached. The command implies a continuous prayer (αἰτεῖτε, Matt. vii. 7), and not a single petition (Mark vi. 22, αἴτησον).

ἵνα . . . ᾖ πεπ.] *may be fulfilled.* The phrase implies not only the fact (ἵνα . . . πληρωθῇ, xv. 11), but the abiding state which follows (ἵνα . . . ᾖ πεπληρωμένη, comp. xvii. 13; 1 John i. 4; 2 John 12). This fulness of joy is the divine end of Christ's work according to the Father's will.

"Omne gaudium . . . solum . . . de visione Dei . . . plenitudinem habet . . . Igitur cum dicit *Petite et accipietis ut gaudium vestrum sit plenum* ille tantummodo petenda esse innuit, quæ propria aut ad visionem Dei in quo solo plenitudo gaudii est" (Rup.).

7. *After failure, victory* (xvi. 25—33)

This section forms a kind of epilogue to the discourses. The Lord gathers up in a brief summary His present and future relations to the disciples (25—27), and the character of His mission (28). This is followed by a confession of faith on the part of the disciples (29, 30); to which the Lord replies with a warning, and with a triumphant assurance (31—33).

25—27. The teaching of *vv.* 23 f. is unfolded more fully in these verses. There will be hereafter no need of questioning, because the revelation will be plain (23 *a*, 25): the fulfilment of prayer in Christ's name will be absolute, because of the relation established between believers and the Father (23 *b*, f., 26 f.).

25. Ταυτ. ἐν παροιμ. . . .] All

24 Father, he will give it you in my name. Hitherto
have ye asked nothing in my name: ask, and ye
25 shall receive, that your joy may be fulfilled. These
things have I spoken unto you in proverbs: the hour
cometh, when I shall no more speak unto you in
proverbs, but shall tell you [1] plainly of the Father.
26 In that day ye shall ask in my name: and I say not

[1] *or* declare unto you.

that had been said since they had left the Upper Room. Of these revelations part had been veiled in figures (the Vine, the Woman in travail), and part was for the time only half intelligible. A deeper meaning lay beneath the words, which could not yet be made plain. It seems to be unnatural to limit the reference to the answer to the question in *v.* 17. The description applies in fact to all the earthly teaching of the Lord. The necessity which veiled His teaching to the multitudes (Matt. xiii. 11 ff.) influenced, in other ways, His teaching to the disciples. He spoke as they could bear, and under figures of human limitation.

παροιμ.] Comp. x. 6, note.

ἐρχ. ὥρα] Comp. iv. 21, note. From the day of Pentecost Christ, speaking through the Holy Spirit, has declared plainly the relation of the Father to men (*vv.* 13 ff., xiv. 26).

παρρ.] *palam* v.; without reserve, or concealment. Here the objective sense of the original term prevails. See vii. 13, note.

ἀπαγγ.] *adnuntiabo* v.; *tell you*, or *declare unto you*, *vv.* 13 ff.; 1 John i. 2 f. The word *ἀπαγγελῶ* marks the origin rather than the destination (*ἀναγγελῶ*) of the message.

26. *ἐν ἐκ. τ. ἡμ.*] *v.* 23, note. The fulness of knowledge leads to the fulness of prayer. The clearer revelation of the Father issues in the bolder petitions "in the Son's name"; and this revelation is given by the Paraclete after Pentecost.

οὐ λεγ. . . . ὅτι ἐγώ . . .] Your confidence will then rest upon a direct connexion with God. I speak not therefore of my own intercession in support of your requests. This intercession, however, is still necessary (1 John ii. 1 f.) so far as the disciples realise imperfectly their position as sons.

ἐρωτ. τ. πατ. περ. ὑμ.] *ask the Father for you*, not directly "in behalf of you," but "about you," as inquiring what was the Father's will, and so laying the case before Him. Comp. Luke iv. 38; ch. xvii. 9, 20. This use of *ἐρωτᾶν* in connexion with prayer addressed to God is peculiar to St. John. It expresses a request made on the basis of fellowship and is used in the Gospel only of the petitions of the Lord (contrast *αἰτεῖν*, xi. 22, note). This peculiarity of sense explains the use of the word in 1 John v. 16, where the circum-

27 αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφι-
λήκατε καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς[1]
28 ἐξῆλθον. ἐξῆλθον ἐκ[2] τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν
κόσμον· πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς
29 τὸν πατέρα. Λέγουσιν[3] οἱ μαθηταὶ αὐτοῦ Ἴδε νῦν ἐν
30 παρρησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις. νῦν
οἴδαμεν ὅτι οἶδας πάντα καὶ οὐ χρείαν ἔχεις ἵνα τίς

[1] *πατρός* ℵ^{ca} BC*DLX; *θεοῦ* ℵ*AC^{3}ΓΔ. [2] *ἐκ* BC*LX; *παρά* ℵAC^{2}ΓΔ.
[3] Insert *αὐτῷ* AC^{3}D^{2}LXΓΔ.

stances exclude the idea of prayer for a brother in fellowship with the common Father.

27. *αὐτ. γ. ὁ πατ. φιλ. ὑμ.*] *the Father himself*, without any pleading on my part, *loveth you* with the love which springs from a natural relationship, for the disciples are also sons (Rom. viii. 15). Comp. v. 20; Rev. iii. 19. This assurance carries out yet further the promise in xiv. 21, 23 (*ἀγαπᾷν*).

ὑμ. ἐμ. πεφιλ.] The word *φιλεῖν* is used here only in the Gospels of the affection of the disciples for their Lord (yet see xxi. 15 ff., note), and the juxtaposition of the pronouns (*ὑμεῖς ἐμὲ πεφ.*) gives force to the personal relationship. Comp. Matt. x. 37. The word is used also in 1 Cor. xvi. 22. The love of the disciples is to be regarded no less as the sign than as the cause of the Father's love (xiv. 21, 23). His love made their love possible, and then again responded to it. Their love is regarded both in its origin and in its continuance (*πεφιλήκατε*): His love, in its present operation (*φιλεῖ*).

Augustine asks: "Ideo amat ille, quia nos amamus? an potius, quia ille amat, ideo nos amamus? Ex epistola sua Evangelista idem ipse respondeat: *Nos diligimus*, inquit, *quia prior ipse dilexit nos* (1 John iv. 10). Hinc ergo factum est ut diligeremus quia dilecti sumus. Prorsus donum Dei est diligere Deum. Ipse ut diligeretur dedit, qui non dilectus dilexit." Comp. Luke vii. 47.

ἐγ. παρ. τ. πατ. ἐξῆλθ.] *came forth from the Father.* The preposition *παρά* denotes the leaving a position (as it were) by the Father's side (comp. xv. 26); that used in the next verse (*ἐκ*) an issuing forth from the Father as the spring of deity. The twofold requirement of true discipleship is laid down to be: (1) personal devotion, (2) belief in the personal (*ἐγώ*) mission of Christ from heaven (xvii. 8). The recognition of the Son depends on a right sense of His relation to the Father. The common reading (*παρὰ τοῦ θεοῦ*) obscures this thought.

28. *ἐξῆλθ. ἐκ τ. πατ.*] *I came out from . . .* No phrase could express more completely unity of essence than these words (*ἐξῆλθον ἐκ*). Comp. viii. 42, note. Thus the Lord, while He recognises the faith of the disciples, lays before them a revelation of

27 unto you, that I will ask the Father for[1] you; for
the Father himself loveth you, because ye have loved
me, and have believed that I came forth from the
28 Father. I came out from the Father, and am come
into the world: again, I leave the world, and go unto
29 the Father. His disciples say, Lo, now speakest thou
30 plainly,[2] and speakest no proverb. Now we know
that thou knowest all things, and needest not that

[1] *or* about. [2] *or* in plainness.

deeper mysteries. The verse is indeed a brief summary of the whole historic work of Christ: clause answers to clause: the Mission, the Nativity; the Passion, the Ascension.

πάλιν] This revelation is complementary to the other. Comp. 1 John ii. 8.

ἀφι. τ. κοσ.] Comp. iv. 3, note.

πορ. πρ. τ. πατ.] That which was before (*vv.* 10, 17) described as a withdrawal (*ὑπάγω*), is now again described as a journey for a purpose (*πορεύομαι*). Comp. xiv. 12, 28.

"Sic ad mundum veniens exiit a Patre ut non desereret Patrem; et sic vadit ad Patrem relicto mundo, ut non deserat mundum . . . Reliquit mundum corporali discessione, perrexit ad Patrem hominis ascensione, nec mundum deseruit præsentiæ gubernatione" (Aug.).

29 f. The Lord had interpreted the disciples' thoughts, and they openly confess their gratitude and faith, as satisfied with what they can grasp already.

29. *Ἴδε νῦν . . . νῦν οἶδ. . . .*] The revelation seemed to the disciples to have outrun the promise. Their Master had spoken of some future time in which He would give a clear declaration of the Father. They answer, *Now thou speakest plainly;* and we need not wait in darkness any longer. *Now we know* that which makes silent patience easy.

Ἴδε] The sharp interjection is characteristic of St. John's narrative. It occurs more often in his Gospel than in all the other books of the New Testament together. Comp. iii. 26, v. 14, xi. 36, xii. 19, xix. 4, 5, 14, etc.

ἐν παρρ.] *plainly.* "In plainness"; the slight change of form from *v.* 25 (*παρρησίᾳ*, Mark viii. 32) marks a difference between the sphere of the revelation and the simple manner; ch. vii. 4; Eph. vi. 19; Col. ii. 15.

30. *νῦν οἶδ.*] *Now we know.* The discernment of their thought (*v.* 19) seemed to the disciples a sure pledge that all was open before Christ. A human helper needs to have the thoughts of those whom he has to help interpreted to him. In such a case the question is the natural prelude to assistance. So the disciples had hitherto stood towards Christ; but now they had gained a fresh confidence. It was enough for the believer to feel the want. The Lord would satisfy it as was

σε ἐρωτᾷ· ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες.
31 ἀπεκρίθη αὐτοῖς Ἰησοῦς Ἄρτι πιστεύετε;
32 ἰδοὺ ἔρχεται ὥρα καὶ [1] ἐλήλυθεν ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια
κἀμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ
33 μετ' ἐμοῦ ἐστίν. ταῦτα λελάληκα ὑμῖν ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε· ἐν τῷ κόσμῳ θλῖψιν ἔχετε [2], ἀλλὰ θαρσεῖτε,
ἐγὼ νενίκηκα τὸν κόσμον.

[1] Insert νῦν $C^3D^3\Gamma\Delta$. [2] ἕξετε D.

best, without requiring to hear it from him. "Prius quam interrogaretur interrogaturi noverat voluntatem" (Aug.).

"Quis enim est doctorum adeo strenuus ut saltem objectis semper sufficere possit interrogationibus, ne dicam tacitis auditorum occurrere cogitationibus? At ille Dominus et Magister quanta benevolentia docebat, tanta et potentia corda omnium in manu sua tenebat, ita ut non nesciret quid cuique deesset, quinetiam nulla eum cordis cogitatio lateret" (Rup.).

ἐν τουτ.] Literally *in this*. The proof is rather vital (so to speak) than instrumental (*by this* E.V.) Comp. 1 John ii. 3, 5, iii. 16, 19, 24, iv. 9, 10, 13, 17, v. 2. Conscious of the Lord's knowledge of their hearts, they found in this the assurance of His divine mission (ἀπὸ θεοῦ). The ὅτι is to be connected with πιστεύομεν, and gives the object of faith. St. John's usage generally is against the connexion of the particle with ἐν τούτῳ in the sense of "because"; ch. xiii. 35; 1 John ii. 3, 5, iii. 19, 24, v. 2. In 1 John iv. 13 the two constructions occur together.

ἀπ. θε. ἐξῆλθ.] This common confession of faith shows how little even yet the disciples had apprehended the nature of Christ. As a body they had not advanced as far as the Baptist.

31 ff. The answer of the Lord recognises the faith of the disciples, and indicates its incompleteness. The last trial had not yet come outwardly; but even this was already surmounted. In the victory of the Master the essential peace of the disciples was included.

31. Ἄρτι πιστ.] The words are half question, half exclamation (xx. 29). The power and the permanence of their faith are brought into doubt, and not its reality. The ἄρτι marks more than a mere point of time (νῦν, *vv.* 29, 30). It suggests a particular state, a crisis; *v.* 12, xiii. 7, 33; Rev. xii. 10.

32. κ. ἐληλ.] This clause, as contrasted with καὶ νῦν ἐστίν (iv. 23), presents rather the fulfilment of condition than the beginning of a period.

ἵνα σκορπ. . . . ἀφ.] *ut dispergamini . . . relinquatis* v. Comp. *v.* 2, note. Even this was part of the divine counsel.

σκορπ.] Comp. ch. x. 12; Zech. xi. 16, xiii. 7; (Matt. xxvi. 31; 1 Macc. vi. 54).

εἰς τὰ ἰδ.] *i.e.* "to his own

any man should ask thee: in this[1] we believe that
31 thou camest forth from God. Jesus answered them,
32 Do ye now believe? Behold, the hour cometh, yea,
is come, that ye may be scattered, every man to his
own, and leave me alone: and *yet* I am not alone,
33 because the Father is with me. These things have
I spoken unto you, that in me ye may have peace.
In the world ye have tribulation: but be of good
cheer; I have overcome the world.

[1] *or* by this.

home" (xix. 27; Luke xviii. 28, true reading), or (more generally) "to his own pursuits." The bond which had held them together in a society was to be broken; Matt. xxvi. 56. Yet see xix. 26.

καί] For the use of the conjunction see viii. 20. It is natural to imagine a pause after which this clause is solemnly added.

μετ' ἐμ. ἐστ.] *is with me*, both now and always. This truth must be set side by side with the mysterious reference to a moment of leaving in Matt. xxvii. 46 (ἐγκατέλιπες).

33. ταῦτα . . .] All that has been spoken since the departure of Judas: the words to the faithful.

ἐν ἐμοί . . . ἐν τ. κοσ.] The believer lives two lives in two different spheres, the eternal life *in Christ*, the temporal life *in the world*. There is distrust, division, isolation for a time, but Christ becomes again the centre of a vital union.

ἔχετε] *ye have*. Even then their conflict had begun.

θαρσ.] *confidete* v.; *be of good cheer*. The word is found here only in St. John. Compare Matt. ix. 2, 22, xiv. 27; Mark x. 49.

ἐγ. νενικ. τ. κοσ.] *ego vici mundum* v. The pronoun stands out with stronger emphasis from the absence of the pronoun of the second person in the parallel clause. Thus in His last recorded words of teaching before the Passion, the Lord claims the glory of a conqueror. Comp. 1 John v. 4 (ἡ νικήσασα). The Christian's victory is in virtue of that which Christ has already won for all time. The image of the "victory" of believers recurs constantly in 1 John and Rev. Elsewhere it is found only in Rom. viii. 37, xii. 21.

"Vos eritis socii victoriæ meæ, consortes regni, participes gloriæ" (Rup.).

ὥσπερ τοῦ Ἀδὰμ ἡττηθέντος πᾶσα ἡ φύσις κατεκρίθη οὕτω τοῦ χριστοῦ νικήσαντος εἰς πᾶσαν τὴν φύσιν ἡ νίκη διαβέβηκεν (Theophylact).

17 Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν[1] Πάτερ, ἐλήλυθεν ἡ ὥρα·

[1] ἐπῆρε . . . καὶ εἶπε AC³TΔ.

XVII. The Prayer of Consecration

1. This chapter stands alone in the Gospels. In contains what may be most properly called "the Lord's Prayer," the Prayer which He Himself used as distinguished from that which He taught to His disciples. On other occasions we read that the Lord "prayed" (Matt. xiv. 23 and parallels, xix. 13; Mark i. 35; Luke iii. 21, v. 16, ix. 18, 28 f., xi. 1), but here the complete outline of what He said is preserved. In this respect it is noticeable that the other Evangelists have recorded words used shortly afterwards at Gethsemane (Matt. xxvi. 36 ff. and parallels). The nearest parallel to the Prayer is the Thanksgiving in Matt. xi. 25 ff. St. John, it may be added, never speaks in his narrative of the Lord as "praying," as the other Evangelists do, but on one occasion he gives words of thanksgiving which imply a previous prayer, xi. 41 f., and on another occasion he gives a brief prayer: xii. 27, note.

2. It is evident from *v.* 1 that the prayer was spoken aloud (comp. Matt. xi. 25 ff.). While it was a communing of the Son with the Father, it was at the same time a most solemn lesson by the Master for the disciples (*v.* 13). At the supreme crisis of the Lord's work they were allowed to listen to the interpretation of its course and issue, and to learn the nature of the office which they had themselves to fulfil. The words are a revelation of what He did and willed for men, and a type of that fellowship with the Father in which all is accomplished. Teaching is crowned by prayer. Such words, however little understood at the time, were likely to be treasured up, and to grow luminous by the divine teaching of later experience.

3. There is no direct evidence to show where the Prayer was uttered. It is most natural to suppose that it followed directly after the close of the address to the disciples (xvi. 33); and in that case that it followed without change of place. The discourses again in chs. xv., xvi. allow no break, and, though they may have been spoken on the way, it seems more likely that xiv. 31 marks the departure to some fresh spot in which chapters xv.—xvii. were spoken. St. John's usage admits such a change of scene without explicit notice; and the second group of discourses forms a distinct whole, which at least suggests corresponding external conditions.

It is scarcely possible that chapters xv., xvi. could have been spoken in the streets of the city. It is inconceivable that ch. xvii. should have been spoken anywhere except under circumstances suited to its unapproachable solemnity. The character of the descent to the Kidron, and of

17 These things spake Jesus; and lifting up his eyes to heaven, he said, Father, the hour is come; glorify

the ground on the western side, does not afford a suitable locality. The upper chamber was certainly left after xiv. 31. One spot alone, as it seems, combines all that is required to satisfy the import of these last words, the Temple Courts. It may be true that there is nothing in the narrative which points immediately to a visit there; but much in what is recorded gains fresh significance if regarded in connexion with the seat of the old worship. The central object was the great Golden Vine (comp. Fergusson, *The Temples of the Jews*, pp. 151 ff.), from which the Lord derived the figure of His own vital relation to His people. Everything which spoke of a divine Presence gave force to the promise of a new Advocate. The warning of persecution and rejection found a commentary in the scenes with which the temple had been associated in the last few days. Nowhere, as it seems, could the outlines of the future spiritual Church be more fitly drawn than in the sanctuary of the old Church. Nowhere, it is clear, could our High Priest more fitly offer His work and Himself and believers to the Father, than in the one place in which God had chosen to set His Name.

It may indeed have been not unusual for Paschal pilgrims to visit the temple during the night. At least it is recorded that at the Passover "it was the custom of the priests to open the gates of the temple at midnight" (ἐκ μέσης νυκτός) (Jos. *Ant.* XVIII. ii. 2). Such a visit, therefore, as has been supposed, is in no way improbable.

4. This prayer of consecration is the complement to the Agony. There is no inconsistency between the two parts of the one final conflict. Viewed from the divine side, in its essential elements, the victory was won (xiii. 31). Viewed from the human side, in its actual realisation, the victory was yet future (xiv. 30). All human experience bears witness in common life to the naturalness of abrupt transitions from joy to sadness in the contemplation of a supreme trial. The absolute insight and foresight of Christ makes such an alteration even more intelligible. He could see, as man cannot do, both the completeness of His triumph and the suffering through which it was to be gained. Something of the same kind is seen in the conflict of deep emotion joined with words of perfect confidence at the grave of Lazarus (xi. 11, 23, 33, 35, 38, 40 ff.); and again on the occasion of the visit of the Greeks (xii. 23, 27 f., 30 ff.).

5. The general scope of the prayer, which is at once a prayer and a profession and a revelation, is the consummation of the glory of God through Christ, the Word Incarnate, from stage to stage, issuing in a perfect unity (*vv.* 21 ff.). The Son offers Himself as a perfect offering, that so His disciples may be offered afterwards, and through them, at the last, the world may be won. In the perfected work of the Saviour

2 δόξασόν σου τὸν υἱόν, ἵνα[1] ὁ υἱὸς[2] δοξάσῃ σέ, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδω-

[1] Insert καί $C^2LX\Gamma\Delta$.

[2] Insert σού $AC^3DLX\Gamma\Delta$.

lies the consecration of humanity. The Son declares the accomplishment of the Father's work, and this being accomplished expresses His own will (*v.* 24).

6. The chapter falls into three main sections:

I. The Son and the Father (1—5);

II. The Son and His immediate disciples (6—19);

III. The Son and the Church (20—26).

The subordinate divisions will be seen in the following analysis:

I. The Son and the Father (1—5)

(*The past as the basis for the future.*)

Prayer for fresh glory as the condition of the Father's glory (1).

Such was Christ's work on earth in its
aim (2),
method (3).

This had been accomplished (4).

Christ therefore claims to resume His glory (5).

II. The Son and His immediate disciples (6—19)

(*The Revelation of the Father by the Son.*)

1. The revelation given and accepted (6—8).
2. The disciples watched over though left (9—11).
3. The past work and the future aim (12, 13).
4. The conflict and the strength (14, 15).
5. The issue (16—19).

III. The Son and the Church (20—26)

(*The Revelation of the Son to the Church and to the world.*)

1. The unity of the Church the conviction of the world.

By the faith of believers to come (20, 21).

By the glory of the disciples (22, 23).

2. The progress of revelation.

By the contemplation of the glory of the Son (24).

By the revelation through the Son of the Father's name (25, 26).

I. The Son and the Father (1—5)

1—5. The completion of the work given by the Father to the Son is the ground for His glorifying by the Father. The work of the Son was to give eternal life to men. This life is the knowledge of God. The glory of the Son, resting upon His perfected work, issues therefore in the glory of the Father; for to know God is to give Him honour.

Chap. XVII. **1.** Ταῦτα] *These things.* The reference is to that which precedes. The Lord completed His words of warning and hope and love with the final assurance of victory, and then He turned from earth to heaven, from the disciples to the Father, from teaching to prayer.

ἐπαρ. τ. ὀφθ. . . . εἶπ. . . .] *sublevatis oculis . . . dixit* v. St. John does not separate the two actions: *lifting up . . . he said . . .* The trait marks at

2 thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that all that thou

once the new region to which the thoughts of the Lord are turned, and the sense of perfect fellowship with the spiritual world. Comp. ch. xi. 41; Luke xviii. 13; Acts vii. 55.

The attitude forms a natural contrast to Luke xxii. 41, and parallels.

Πάτερ] *vv.* 5, 11, 24, ch. xi. 41, xii. 27 f., Matt. xi. 25; (Luke x. 21); Luke xxii. 42, xxiii. 34, 46. Comp. Luke xi. 2. The form of the petition includes the ground on which it rests, the absolute relation of the Father to the Son. The prayer is not regarded as directly personal (*glorify me*; contrast xi. 41); nor is it in a universal type (*O God, glorify*; see Luke xviii. 11, 13, and also Mark xv. 34). If the prayer was (as is likely) spoken in Aramæan, we cannot but recall Mark xiv. 36; Rom. viii. 15; Gal. iv. 6 (Ἀββά).

ἦλθεν ἡ ὥρα] Comp. vii. 30, viii. 20, xii. 23, xiii. 1, note. All the circumstances of redemption proceeded (ἐλήλυθεν, comp. ii. 4) according to a divine law. In the accomplishment of this there is no delay and no haste.

δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱός . . .] The "glorifying" of the Son is the fuller manifestation of His true nature. This manifestation, given in the fact of His victory over death, established by the Resurrection and Ascension, is set forth as having for its end the fuller manifestation of the Father. It is through the Son that men know and see the Father, ch. xiv. 7 ff.; and the one end of all work and of all partial ends is the glory of the Father. The "glorifying" of the Son must not be limited to His support in the Passion, nor to His wider acknowledgement, though the revelation of His Being includes the thoughts which were suggested by these partial interpretations. Comp. xii. 23, note. The true commentary on the words is Phil. ii. 9 ff.

It must be observed that the prayer is expressed in an impersonal form. It is based upon essential relations (*thy Son, the Son*, not *me, I*). In this respect it corresponds with the promise in Ps. ii. 8. Comp. viii. 50.

2. καθὼς ἔδωκας αὐτῷ ἐξουσίαν . . .] The complete elevation of the Incarnate Son to His divine glory was necessarily presupposed in His mission. He received a legitimate authority (ἐξουσία) over humanity as its true Head, and this could only be exercised in its fulness after the Ascension. At the same time the exaltation of the Son as Saviour carried with it the glorification of the Father, as the spring of the eternal life which Christ sent through the Spirit from heaven.

ἔδωκας . . .] The original charge once given is treated as the ground and measure of the prayer for its fulfilment. Nothing is said or implied as to the sovereignty of the Son over other created beings (*e.g.* angels). His office is regarded primarily in relation to man fallen.

ἐξουσίαν] *potestatem* v.; *authority*. Comp. ch. v. 27; Matt. vii. 29, ix. 6, xxviii. 18. For

2 καὶ αὐτῷ δώσει αὐτοῖς ζωὴν αἰώνιον. αὕτη δέ ἐστιν
ἡ αἰώνιος ζωὴ ἵνα γινώσκωσι σὲ τὸν μόνον ἀληθινὸν

the genitive (*π. σαρκός*) see Matt. x. 1; Mark vi. 7.

πασ. σαρκ.] *omnis carnis* v.; *all flesh.* The phrase is a rendering of a Hebrew phrase (כָּל בָּשָׂר) which describes mankind in their weakness and transitoriness, as contrasted with the majesty of God, Gen. vi. 12; Ps. lxv. 2, cxlv. 21; Isa. xl. 5 f., xlix. 26, lxvi. 16, 23 f.; Joel ii. 28; Ezek. xx. 48, xxi. 5; Jer. xii. 12, xxv. 31; Job xii. 10, xxxiv. 15; and from that side of their nature in which they are akin to, and represent, the lower world, Gen. vi. 19, vii. 15 f., 21, viii. 17, ix. 11, 15 ff.; Ps. cxxxvi. 25; Jer. xxxii. 27, xlv. 5.

Comp. Matt. xxiv. 22; Luke iii. 6; Acts ii. 17; 1 Pet. i. 24; Rom. iii. 20; 1 Cor. i. 29; Gal. ii. 16.

From this point of sight the whole clause brings out forcibly the scope of the Incarnation, as designed to bring a higher life to that which in itself was incapable of regaining fellowship with God. Comp. Iren. *Adv. Hær.* v. 16. 2.

At the same time the universality of the Gospel is laid open. Not all Israel only (Luke ii. 10 (*παντὶ τῷ λαῷ*), Matt. xv. 24), but all humanity are the subjects of Messiah (Matt. xxviii. 19).

ἵνα πᾶν ὃ δεδ. . . . αὐτοῖς] The form of expression is remarkable: *that all that thou hast given him to them he should give.* The Christian body is first presented in its unity as a whole, and then in its individual members. Comp. *v.* 24, vi. 37.

The contrast implied in *πᾶσα σάρξ* and *πᾶν ὃ δέδωκας*, marks a mystery of the divine working which we cannot understand. The sovereignty is universal, the present blessing is partial. Comp. iii. 16.

3. *αὕτ. δέ ἐστ. ἡ αἰων. ζω. ἵνα . . .*] The definition is not of the sphere (*in this*), but of the essence of eternal life (comp. xii. 50). The subject is taken from the former clause: *The life eternal*—the life eternal, of which Christ had just now (as ever) spoken—*is this, that . . .* Eternal life lies not so much in the possession of a completed knowledge as in the striving after a growing knowledge. The *ἵνα* expresses an aim, an end, and not only a fact. Comp. iv. 34, vi. 29. So too the tense of the verb (*γινώσκωσι, cognoscant* v.) marks continuance, progress, and not a perfect and past apprehension gained once for all. Comp. *v.* 23, x. 38; 1 John v. 20; ch. xiv. 31 (*ἵνα γνῷ*), xix. 4; 1 John iv. 7, 8 (*γινώσκει, ἔγνω*).

The construction which occurs here (*αὕτη ἐστὶν ἡ αἰ. ζ. ἵνα . . .*) is characteristic of St. John, xv. 12; 1 John iii. 11, 23, v. 3; 2 John 6. The force of the article (*ἡ αἰ. ζ.*) appears in the only other passages of the New Testament where it is found: Acts xiii. 46; 1 Tim. vi. 12 (1 John v. 20 is a false reading). Comp. 1 John i. 2, ii. 25 (*ἡ ζ. ἡ αἰ.*).

The knowledge which is life, the knowledge which from the fact that it is vital is always advancing (*γινώσκωσι*, see above), is twofold; a knowledge of God

hast given him, to them he should give eternal life.
3 And this is the life eternal, that they may know thee

in His sole, supreme Majesty, and a knowledge of the revelation which He has made in its final consummation in the mission of Christ. To regard the phrase *τὸν μόνον ἀληθινὸν θεόν* as embracing here both *σέ* and *ὃν ἀπέστειλας*, a construction adopted by Cæsarius (Cramer, *Cat.*, *ad loc.*) and by many Latin fathers from Augustine downwards, or to regard the juxtaposition of *σέ*, *τ. μον. ἀλ. θεόν*, and *ὃν ἀπεστ.*, as in any way impairing the true divinity of Christ, by contrast with the Father, is totally to misunderstand the passage. It is really so framed as to meet the two cardinal errors as to religious truth which arise in all times, the error which finds expression in various forms of polytheism, and the error which treats that which is preparatory in revelation as final. On the one side men make for themselves objects of worship, many and imperfect. On the other side they fail to recognise Christ when He comes. The primary reference is, no doubt, to the respective trials of Gentile and Jew, but these include in themselves the typical trials of all ages.

Cyril of Alexandria (*ad loc.*) justly remarks that the knowledge of God as the Father really involves a knowledge of the Son as God. The true (*ἀληθινός*) God is the Father who is made known in and by the Son (1 John v. 20). And the revelation of God as Father, which is the Personal revelation of God as love in Himself, involves at the same time the knowledge of the Holy Spirit. The epigram which expresses the teaching of St. Augustine, "ubi amor ibi Trinitas," has its fulfilment in this conception. Comp. Aug. *De Trin.* VIII. 14, IX. 8.

The verse finds an instructive comment in the double command, ch. xiv. 1.

αὕτη δέ . . .] Life—eternal life—is characteristically spoken of by St. John as truly present: iii. 36, v. 24, vi. 47, 54; 1 John v. 12; and the possession of this life may become a matter of absolute knowledge: 1 John v. 13. At the same time this life is regarded as future in its realisation: iv. 14, 36, vi. 27, xii. 25. The two thoughts are united in vi. 40, see note.

γινώσκωσι] In such a connexion "knowledge" expresses the apprehension of the truth by the whole nature of man. It is not an acquaintance with facts as external, nor an intellectual conviction of their reality, but an appropriation of them (so to speak) as an influencing power into the very being of him who "knows" them. "Knowledge" is thus faith perfected; and in turn it passes at last into sight (1 John iii. 2; comp. 1 Cor. xiii. 9 ff.). It is remarkable that the noun (*γνῶσις, ἐπίγνωσις*) is not found in the writings of St. John; the verb on the contrary (*γινώσκω*) is relatively more frequent in these than in any other section of the New Testament. As in the corresponding case of "faith" (see ii. 23, note) St. John dwells on the active exercise of the

4 θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν[1]. ἐγώ σε
ἐδόξασα ἐπὶ τῆς γῆς, τὸ ἔργον τελειώσας[2] ὃ δέδωκάς
5 μοι ἵνα ποιήσω· καὶ νῦν δόξασόν με σύ, πάτερ, παρὰ
σεαυτῷ τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι

[1] Insert εἰς τοῦτον τὸν κόσμον D. [2] ἐτελείωσα DΧΓΔ.

power, and not on the abstract idea.

τ. μον. ἀληθ. θε.] *solum verum deum* v. On the word ἀληθινός see iv. 23, note. There are many to whom the name of God has been applied (1 Cor. viii. 4 ff.), but One only fulfils the conception which man can dimly form of the absolute majesty of God. Comp. Rom. xvi. 27; 1 Tim. vi. 15 f.

ὃν ἀπεστ. . . .] The emphasis is laid on the single historic fact of Christ's mission (ἀπέστειλας), and not on the continuity of its effects (ἀπέσταλκας, v. 36, xx. 21, note).

Ἰησ. Χριστ.] The occurrence of these words creates great difficulty. The difficulty is materially lessened if Χριστόν is regarded as a predicate: "*that they may know . . . Jesus as Christ.*" The general structure of the sentence, however, is unfavourable to this view. The complex name "Jesus Christ" appears to answer exactly to the corresponding clause, "the only true God." These two clauses are thus most naturally taken to define the persons indicated before, "Thee" and "Him whom Thou didst send." If we accept this construction we have then to consider whether the definitions are to be treated as literally parts of the prayer, or as words used by the Evangelist in his record of the prayer, as best fitted in this connexion to convey the full meaning of the original language. In favour of the latter view it may be urged (1) that the use of the name "Jesus Christ" by the Lord Himself at this time is in the highest degree unlikely, while the compound title, expressing as it did at a later time the combination of the ideas of true humanity and of divine office, may reasonably be supposed to give the exact sense of the Lord's thought; (2) that the phrase "the only true God" recalls the phrase of St. John "the true God" (1 John v. 20), and is not like any other phrase used by the Lord; (3) that the clauses, while perfectly natural as explanations, are most strange if they are taken as substantial parts of the actual prayer. It is no derogation from the truthfulness of the record that St. John has thus given parenthetically and in conventional language (so to speak) the substance of what the Lord said probably at greater length.

4, 5. ἐγ. σε ἐδοξ. . . . κ. νῦν δοξ. . . .] The prayer of *v.* 1 is repeated from the opposite point of view. Here the glorifying of Christ is treated as a consequence of work done, and there as a preparation for work still remaining to be done. There is also this further difference in expression, that in *v.* 1 the form is indirect (σου τὸν υἱόν), while

the only true God, and him whom thou didst send,
4 *even* Jesus Christ. I glorified thee on the earth,
having perfected the work which thou hast given me
5 to do. And now, O Father, glorify thou me with
thine own self with the glory which I had with thee

here it is direct (ἐγώ, με). The reason of this appears to be that in *v.* 1 the central idea is that of the general relation of Son and Father, while here the attention is fixed on what Christ had done as man. The eternal glory of the Son is to be resumed by the Incarnate Son.

The parallelism between *v.* 4 and *v.* 5 is very close: *I glorified thee upon earth: Do Thou glorify me with Thine own self* (*i.e.* in heaven). And in each case the personal relation is made emphatic by the juxtaposition of the pronouns (ἐγώ σε, *v.* 4; με σύ, *v.* 5).

4. ἐδόξασα . . .] *clarificavi* v. The historical mission of Christ is now regarded as ended; the earthly work is accomplished. By a life of absolute obedience and love Christ had revealed—and therefore glorified — the Father.

τ. ἐργ. . . . ὃ δέδωκ.] Comp. v. 36. Here the work is contemplated in its unity, as accomplished, and there in its manifold parts, as still to be done. Christ's work is not self-chosen, but wrought out in perfect obedience.

τελειώσας] *consummavi* v.; *having perfected.* The participle defines the mode in which the glory of God was secured: there is but one action. For the use of the word τελειόω comp. iv. 34, note.

5. νῦν] *now* when the hour is come, and the last sacrifice of humiliation is over.

παρὰ σεαυτ. . . . παρὰ σοί] The sense of παρά in this construction in St. John is always local (and not ethical), either literally (i. 40, iv. 40, xiv. 25, xix. 25; Rev. ii. 13) or figuratively, as expressing a direct spiritual connexion (viii. 38, xiv. 17, 23). The sense therefore here, in both cases, is "in fellowship with thee." The rendering "in thy sight," which is supported by the usage of other writers of the New Testament (Luke ii. 52; 2 Thess. i. 6; 1 Peter ii. 4, etc.), is excluded alike by St. John's usage and by the context.

Thus the verse presents a contrast between the state of the Incarnate Son and of the Eternal Word. The Person is one (δόξασόν με . . . ᾗ εἶχον . . .), but by the assumption of manhood the Son for a time emptied Himself of that which He afterwards received again.

ᾗ εἶχ.] *which I had* in actual possession and not as the object of the divine thought. Comp. i. 1. The "glory" here spoken of is not the predestined glory of Christ's humanity, but the glory of His divinity which He resumed on His Ascension.

πρὸ τ. τ. κοσμ. εἶν.] Comp. *v.* 24, note. The glory of the Eternal Word spoken of here is distinguished from the glory of Christ, the Incarnate Word,

6 παρὰ σοί. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις
οὓς ἔδωκάς μοι ἐκ τοῦ κόσμου. σοὶ ἦσαν κἀμοὶ αὐτοὺς
7 ἔδωκας, καὶ τὸν λόγον σου τετήρηκαν. νῦν ἔγνωκαν
8 ὅτι πάντα ὅσα ἔδωκάς[1] μοι παρὰ σοῦ εἰσίν· ὅτι τὰ
ῥήματα ἃ ἔδωκάς[2] μοι δέδωκα αὐτοῖς, καὶ αὐτοὶ ἔλαβον

[1] ἔδωκας AB; δέδωκας ℵCDLXΓΔ. [2] ἔδωκας ABCD; δέδωκας ℵLXΓΔ.

spoken of in *v.* 22, though the two correspond with one another. The one is supra-temporal (ἔδωκας, *v.* 24); the other is a present possession (δέδωκας, *v.* 22).

For St. Paul's statement of the fulfilment of these words see Phil. ii. 9 ff.

II. The Son and the Disciples (6—19)

6 ff. The fulfilment by Christ of His work among men contained the promise of the wider work which should be accomplished for and through them on His exaltation. Thus the current of His prayer passes naturally into a new channel. As He had prayed for Himself, He prays for His disciples. The petition δόξασόν με is represented in new relations by τήρησον αὐτούς (*v.* 11), and ἁγίασον αὐτούς (*v.* 17). The glory of Christ, and of the Father in Christ, was to be realised by the continuance and completion of that which He had begun in men.

6. The prayer for the disciples is based upon a threefold declaration of what they were in relation to Christ (*I manifested thy name to the men . . .*), in relation to the Father (*thine they were . . .*), and in themselves (*they have kept thy word*). Each statement is a plea in favour of the petitions which follow. Together they form a portraiture of true discipleship.

Ἐφανέρωσα] *manifestavi* v.; *I manifested.* The phrase is exactly parallel with "I glorified" in *v.* 4. Christ made known perfectly the name of God as Father in His life. Even to the Jew this conception of the relation of God to man was new. The revelation, however, was not made to all, but to those who by sympathy were fitted to receive it.

τοῖς ἀνθρώποις] The full form of the phrase (as contrasted with "to those whom . . .") seems to mark a certain correspondence between the revelation and the recipients of it. As men the disciples were enabled to receive the teaching of the Son of man (comp. i. 4).

ἔδωκας] Comp. *vv.* 2, 24, vi. 37, x. 29, xviii. 9. It is only by the influence of the Father that men can come to Christ, vi. 44, 65. Yet the critical act admits of being described from many sides. The Father is said to "draw" men (vi. 44), and Christ also draws them (xii. 32). Christ "chooses" men (vi. 70, xv. 16); and men freely obey His call.

σοί] *thine* not only as creatures of God, or as representatives by birth of Israel, the chosen people, but as answering to the true character of Israel (i. 47).

τ. λογ. σου] *sermonem tuum*

6 before the world was. I manifested thy name unto
the men whom thou gavest me out of the world: thine
they were, and thou gavest them to me; and they
7 have kept thy word. Now they know that all things
8 whatsoever thou hast given me are from thee: for
the words which thou gavest me I have given unto
them; and they received *them*, and knew of a truth

v.; *thy word.* The revelation of Christ as a whole is spoken of as the Father's word (comp. vii. 16, xii. 48, 49). All was included implicitly in the word by which the disciples were bidden to seek Christ (vi. 45). As they "heard" this at first, so they continued to hear it. On τηρεῖν see viii. 51, note.

7, 8. These verses unfold the growth of discipleship which is summarised in the preceding clause (*they have kept thy word*). The disciples who followed Christ in obedience to the Father had come to know by actual experience the nature and the source of His mission. They trusted Him, and then they found out little by little in whom they had trusted.

7. *νῦν ἔγνωκαν*] *nunc cognoverunt* v.; *now they know*, now they have learnt through the teaching of discipleship. The English present seems to express best, both here and in *v.* 8, the actual result of past experience. Comp. v. 42, vi. 69, viii. 52, 55, xiv. 9; 1 John ii. 4.

παντ. ὅσ. ἐδωκ.] It might have seemed simpler to say "all that I have," but by such a mode of expression the thought of the special charge committed to the Son would have been lost. And yet further, the reference is to all the elements of the Lord's Life and Work—His words and acts—which are severally attributed to the Father's love (v. 19, 30, viii. 28, xii. 49 f., xiv. 10), and now regarded in their abiding consequence (*are*, not *were*).

8. The fuller insight which the disciples gained into the being of Christ came through the gradual manifestations which He "gave" and they "received."

τὰ ῥήματα . . .] *verba* v. That teaching which was before (*v.* 6) regarded in its unity, is now regarded in its component elements. That which was organically one, was made known in many parts according to the Father's will (*the words which thou gavest me*).

The contrast between λόγος (*word*), the complete message, and ῥῆμα (*saying*), the detached utterance, is frequently important in St. John, and yet difficult to express without a paraphrase. Comp. v. 38 (λόγον), 47 (ῥήμασιν), vi. 60 (λόγος), 63 (ῥήματα), 68 (ῥήματα), viii. 43 (λόγος), 47 (ῥήματα), 51 (λόγος), xii. 47 (ῥήματα), 48 (λόγος), xv. 3 (λόγος), 7 (ῥήματα). The plural of λόγος occurs x. 19, xiv. 24; ῥῆμα does not occur in St. John in the singular, though it is frequent in other parts of the New Testament.

καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίσ-
9 τευσαν ὅτι σύ με ἀπέστειλας. Ἐγὼ περὶ αὐτῶν ἐρωτῶ·
οὐ περὶ τοῦ κόσμου ἐρωτῶ ἀλλὰ περὶ ὧν δέδωκάς μοι,
10 ὅτι σοί εἰσιν, καὶ τὰ ἐμὰ πάντα σά ἐστιν καὶ τὰ σὰ
11 ἐμά[1], καὶ δεδόξασμαι[2] ἐν αὐτοῖς. καὶ οὐκέτι εἰμὶ ἐν
τῷ κόσμῳ, καὶ αὐτοὶ[3] ἐν τῷ κόσμῳ εἰσίν, κἀγὼ πρὸς

[1] Insert ἐστίν D. [2] ἐδόξασάς με D. [3] αὐτοί ℵB; οὗτοι CDLX. . . .

ἔλαβον κ. ἔγνωσαν . . . κ. ἐπίστευσαν . . .] *they received . . . and know . . . and believed . . .* The issues of the successive relations of Christ are gathered under the two heads of knowledge and faith (comp. vi. 69, note), and both alike are directed to the recognition of Christ and His mission. The disciples in their converse with their Master perceived, and perceived truly, on such evidence as to exclude all doubt, that the source of His life was divine. This was a matter on which they could themselves judge. So far the voice of conscience was authoritative as to the character of Christ. But beyond this they believed that Christ was directly sent by God to fulfil a special office. This was no longer within the province of knowledge; it was a conclusion of faith. Yet here again in due course "faith" is transformed into knowledge, *v.* 25.

9 ff. The Lord has set forth the character and the position of the disciples, what they had received and made their own; He now looks forward to their future. They are watched over though left (9—11).

9. Ἐγὼ περὶ αὐτ. ἐρωτ.] The pronouns are emphatic: "I on my part, in answer to their devotion; I, thy Son, for those who have been faithful to Thee." The emphatic ἐγώ occurs throughout the prayer; see specially *vv.* 4, 12, 14, 19. On the word ἐρωτῶ for "pray," see xvi. 26, note.

The exclusion of "the world" from Christ's prayer is no limitation of the extent of His love (comp. *v.* 21, note), but a necessary result of the immediate circumstances of the prayer. His work is fulfilled in ever-increasing circles of influence. At present He is interceding for those who have been prepared beforehand to continue His work; and in their behalf He pleads a request of which the fulfilment is guaranteed (so to speak) by a threefold claim. The disciples for whom intercession is made were indeed the Father's (σοί εἰσιν: comp. *v.* 6), and therefore He could not but regard His own children. And further, in respect to their relation to Christ, so far as they had been attached to Him this also was a relation to the Father equally (τὰ ἐμὰ πάντα σά ἐστιν). And thirdly, this relation had issued in Christ's glory, and therefore in the glory of the Father, so that by the fulfilment of their part hitherto they called out fresh gifts of divine love (δεδόξασμαι ἐν αὐτοῖς).

that I came forth from thee, and believed that thou
9 didst send me. I pray[1] for them: I pray[1] not for
the world, but for those whom thou hast given me;
10 for they are thine: and all things that are mine are
thine, and the things that are thine are mine: and
11 I have been glorified in them. And I am no more
in the world, and they are in the world, and I come

[1] *or* ask.

10. *τ. ἐμ. πάντα σά ἐστ. . . .*] This general statement, which is expressed in the most comprehensive form, and does not include only persons, prepares the way for the next. Service rendered to Christ is rendered to the Father (xiii. 20), so that those who were from the first God's children had become nearer to His love by their faith in the Son of God. The second clause (*καὶ τὰ σὰ ἐμά*) is not required by the argument, but serves to emphasise the assertion of the perfect communion of the Son and the Father. The words are not to be regarded as parenthetical, but as part of the exposition of the argument, which is made by parallel sentences.

δεδόξασμαι] To "glorify" God (or Christ) is to make Him known or to acknowledge Him as being what He is (xii. 28, note). Here then Christ bears witness to the faith of the disciples who had been enabled to recognise and to confess Him even in His state of self-humiliation (vi. 69). This glory gained in the persons of the disciples is not looked upon as past (*ἐδοξάσθην*, xiii. 31), but as abiding (*δεδόξασμαι*, 1 Peter i. 8; 2 Cor. iii. 10).

ἐν αὐτοῖς] Faithful disciples are the living monuments in which Christ's glory is seen. So also a church is the "glory" of its founder, 1 Thess. ii. 20.

11. The declaration of the grounds on which the prayer is urged is followed by the statement of the circumstances which make the prayer necessary. These are simply co-ordinated (*καί . . . καί . . . καί*); and the bare enumeration of the facts is left without comment. Christ leaves the world, the disciples remain in the world; Master and scholars must then be separated, so that the old connexion will be broken. Christ goes to the Father; He enters therefore upon a new sphere of His mediatorial work, in which His mode of action will be changed.

κἀγὼ πρ. σ. ἔρχ.] The return of Christ to the Father involves more than a local separation from His people. It has a spiritual correspondence with His "coming" into the world (viii. 14, xiii. 3), by which the idea of separation (*οὐκέτι εἰμὶ ἐν τῷ κόσμῳ . . .*) passes into that of a new union. It typified a new relation towards the disciples. For a time they would be unable to "see" Him (xvi. 10, 16 ff.), or to "follow" Him (xiii. 33, 36 f.: comp. vii. 33 ff., viii. 21 ff.). Yet this change was designed to contribute to their good (xvi. 7),

σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί
12 σου ᾧ[1] δέδωκάς μοι, ἵνα ὦσιν ἓν καθὼς ἡμεῖς. Ὅτε
ἤμην μετ' αὐτῶν[2] ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί
σου ᾧ[3] δέδωκάς μοι, καὶ ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν
ἀπώλετο εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ
13 πληρωθῇ. νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ

[1] οὗς $D^{2}69$. [2] Insert ἐν τῷ κόσμῳ $AC^{3}X\Gamma\Delta$.
[3] ᾧ B(ℵ^{c})C*L; οὗς $AC^{3}D X\Gamma\Delta$; omit ᾧ δέδωκάς μοι ℵ*.

and was to be followed by a fresh "coming" to them (xiv. 3 ff., 18, 23, 28, xxi. 22 f.).

πάτερ ἅγιε . . .] *Pater sancte . . .* v. The substance of the prayer here at length finds expression when the pleas in support of it, and the occasion which calls it out, have been set forth. The unique phrase of address (comp. Rev. vi. 10; 1 John ii. 20; *v.* 25, πατὴρ δίκαιε) suggests the main thought. The disciples hitherto had been kept apart from the corruption of the world by the present influence of Christ. The revelation of holiness which He had made had a power at once to separate and to unite. He asks that God, regarded under the separate aspects of purity and tenderness, may carry forward to its final issue (ἵνα ὦσιν ἓν καθὼς ἡμεῖς) that training which He had Himself commenced, and that too in the same way (τήρησον . . . ἐν τῷ ὀνόματί σου, comp. *v.* 12). The "name" of the Father, the knowledge of God as Father, is regarded as an ideal region of security in which the disciples were preserved. It is the ground of their safety and not of Christ's power.

τηρ. αὐτ. ἐν τ. ὀν. σ. ᾧ δεδ. μ.] . . . *quos dedisti* v.; *keep them in thy name which thou hast given me.* The phrase is very remarkable, and has no exact parallel except in *v.* 12. Perhaps the same thought is found in Phil. ii. 9 f.; and it is illustrated by the imagery of the Apocalypse. Thus in Rev. ii. 17, a promise is made to the victorious Christian: *I will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it;* and again it is said of "the Word of God": *he had a name written that no man knew but he himself* (xix. 12); and again of the saints in glory, *they shall see his face, and his name shall be on their foreheads* (xxii. 4). These passages suggest the idea that the "giving of the Father's name" to Christ expresses the fulness of His commission as the Incarnate Word to reveal God. He came in His Father's name (v. 43), and to make that name known (comp. *vv.* 4 ff.). He spoke what He had heard (viii. 26, 40, xv. 15). And all spiritual truth is gathered up in "the name" of God, the perfect expression (for men) of what God is, which "name" the Father gave to the Son to declare when He took man's nature upon Him. Comp. Exod. xxiii. 21.

ἓν καθὼς ἡμ.] *unum sicut et nos* v. The unity is not only of will

to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as
12 we *are*. While I was with them, I kept them in thy name which thou hast given me: and I guarded them, and not one of them perished, but the son of
13 perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in

and love but of nature, perfectly realised in absolute harmony *in Christ*. As the divine Unity consists with a variety of Persons, so too the final unity of men does not exclude but perfectly harmonises the separate being of each in the whole.

καθ. ἡμεῖς] The use of the plural pronoun in such a connexion is a distinct assertion of sameness of essence. The "we" which unites the Father and Christ affirms that their nature is one. Comp. x. 28, 29.

12 f. The Lord looks back upon the work which He had wrought for the disciples (*v.* 12), now that He is passing into the new order (*v.* 13). The place which He had occupied (*ἐγὼ ἐτηρ.*) must hereafter be filled otherwise.

12. *Ὅτε ἤμ. . . . ἐτήρουν . . . κ. ἐφύλαξα*] *cum essem . . . servabam . . . custodivi* v.; *while . . . with them I kept . . . guarded.* The tenses mark respectively the continuous action of watching and its completed issue. The difference between the verbs themselves appears to be that *τηρεῖν* expresses the careful regard and observance of that which is looked at as without (*e.g.* Matt. xxvii. 36), while *φυλάσσειν* describes the protection of something held as it were within a line of defence from external assaults.

εἰ μή . . .] The excepting phrase does not necessarily imply that Judas is reckoned among those whom the Lord "guarded." The exception may refer simply to the statement "not one perished." Comp. Matt. xii. 4; Luke iv. 26, 27; Gal. i. 19, ii. 16; Rev. xxi. 27. Contrast xviii. 9.

ὁ υἱ. τ. ἀπωλ.] *filius perditionis* v.; *the son of perdition.* He whose character was defined by this terrible mark, 2 Thess. ii. 3; (2 Sam. xii. 5). Comp. xii. 36, note. The solemn repetition of cognate words in the original cannot be preserved ("not one perished but the son of perishing").

ἵνα ἡ γρ. πληρ.] Judas was lost, but even the fall of Judas found a place in the whole scheme of divine Providence, comp. xii. 38, note. The reference is to Ps. xli. 9 (ch. xiii. 18), rather than to Ps. cix. 8 (Acts i. 20).

13. *νῦν δέ . . . ἔρχ.*] *But now I come . . .* The old relation was on the point of being broken.

Christ was, so to speak, already on His way to the Father, but at the same time He had not yet left the world. His prayer therefore was offered while He was still on the scene of human conflict, that the disciples, conscious of His intercession, might be able when alone to realise in

ἐν τῷ κόσμῳ ἵνα ἔχωσιν τὴν χαρὰν τὴν ἐμὴν πεπλη-
14 ρωμένην ἐν ἑαυτοῖς. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον
σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν
ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.
15 οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου ἀλλ' ἵνα
16 τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. ἐκ τοῦ κόσμου οὐκ
17 εἰσὶν καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου. ἁγίασον

themselves (comp. xiv. 23) that joy, characteristic of Him (comp. xv. 11, note), which they had hitherto found in His presence.

ταῦτα λαλ. . . . ἵνα ἐχ. . . .] The prayer was uttered aloud that the disciples might draw strength from the words which they heard

14, 15. The joy of Christ must be won through conflict. The disciples are strong by the Word of God and by the Lord's intercession, but the world naturally hates them.

14. *Ἐγὼ δεδ. . . .*] The revelation which the Lord had made is now regarded in its completeness (*τὸν λόγον* as compared with *τὰ ῥήματα*, *v.* 8), and in connexion with Himself (*ἐγὼ δ.*): *I* in the fulness of my presence *have given* . . . The disciples were furnished with their power, and the crisis which decided their future was over. When they came before the world *the world hated them*, showed at once and decisively its position of antagonism to the Gospel. The single act (*ἐμίσησεν*) is contrasted with the permanent endowment (*δέδωκα*). On the other hand, see xv. 18, 24 (*μεμίσηκεν*). These two facts, *ἐγὼ δέδωκα . . . ὁ κόσμος ἐμίσησεν . . .*, form the conditions which determine the nature of the apostolic work.

τ. λογ. σ.] Comp. *vv.* 6, note, 17, v. 38, viii. 31 f.

οὐκ εἰσ. ἐκ . . .] Comp. *v.* 16, viii. 23, note.

15. It might have seemed best that the Lord should remove His disciples from a scene of inevitable conflict. But for them, as for Himself (xii. 27), the conflict was the condition of victory. His prayer, therefore, was for their protection, and not for their withdrawal either by isolation or by removal.

ἐκ τ. πον.] *ex malo* v.; *out of the evil one.* The parallel words in 1 John v. 18, 19, seem to show conclusively that the original phrase, which is of doubtful gender, is here masculine. Just as Christ is Himself the medium or sphere in which the believer lives and moves (*ἐν χριστῷ*), so the prince of the world, the evil one, is the medium or sphere in which they live and move who are given up to him (*ἐν τῷ πονηρῷ*). The relation of man to good and evil is a personal relation; and the Lord prays that His disciples may be kept out of the range of the pervading influence of His enemy. He does not pray only that they may be delivered from the outward assault of the evil one (2 Thess. iii. 3, *φυλάσσειν ἀπὸ τοῦ πονηροῦ*), but that they may be preserved from resting

the world, that they may have my joy fulfilled in
14 themselves. I have given them thy word; and the
world hated them, because they are not of the world,
15 even as I am not of the world. I pray[1] not that
thou shouldest take them out of the world, but that
16 thou shouldest keep them out of the evil *one*. Of
the world they are not, even as I am not of the
17 world. Consecrate[2] them in the truth: thy word is

[1] *or* ask. [2] *or* hallow.

within his domain. St. John especially dwells on this personal character of the evil with which man has to contend, 1 John ii. 13, 14 (*νενικήκατε τὸν πονηρόν*); iii. 12 (*ἐκ τοῦ πονηροῦ ἦν*); v. 18 (*ὁ πονηρός*); v. 19 (*ἐν τῷ πονηρῷ κεῖται*). Comp. xii. 31, xiv. 30, xvi. 11. [Comp. *ἐκ* for *ἐκ χειρός* in LXX.: Job vi. 23; Ps. cxl. (cxxxix.) 1.]

16—19. The issue of the disciples' conflict is not only victory but complete consecration. The truth for which they are hated and by which they are strong (*v.* 14) is the power by which they are transformed.

16. The last clause of *v.* 14 is repeated as the ground of a new petition. Protection is to be followed by hallowing. The possibility of this complete consecration, no less than the certain prospect of hostility, lies in the affinity of the disciples to their Lord (*οὐκ εἰσίν . . . καθὼς ἐγὼ οὐκ εἰμί . . .*). A transposition gives emphasis to the idea of "the world," which comes at the beginning and end of the verse (*of the world they are not . . . I am not of the world*).

17. *ἁγίασον*] Comp. x. 36, note. The prayer is that the consecration which is represented by admission into the Christian society may be completely realised in fact; that every power and faculty, offered once for all, may in due course be effectually rendered to God (Rom. xii. 1). It is not enough for the Christian to be "kept" (*vv.* 11, 15); he must also advance.

ἐν τῇ ἀληθ.] The "truth," the sum of the Christian revelation, "the word of God," at once embodied in Christ and spoken by Him, is (as it were) the element into which the believer is introduced, and by which he is changed. The "truth" is not only a power within him by which he is moved; it is an atmosphere in which he lives. The end of the Truth is not wisdom, which is partial, but holiness, which is universal.

ὁ λογ. ὁ σός] The exact phrase, "the word that is thine," emphasises the fact that Christ's teaching was "not His own, but His that sent Him" (vii. 16). And this teaching must not be limited to His spoken Word or to the written Word, but extended to every utterance of God in nature and history through the WORD.

αὐτοὺς ἐν τῇ ἀληθείᾳ·[1] ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν.
18 καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα
19 αὐτοὺς εἰς τὸν κόσμον· καὶ ὑπὲρ αὐτῶν [ἐγὼ[2]] ἁγιάζω
ἐμαυτόν, ἵνα ὦσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ.
20 Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν
21 πιστευόντων[3] διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ, ἵνα πάντες
ἓν ὦσιν, καθὼς σύ, πατήρ, ἐν ἐμοὶ κἀγὼ ἐν σοί, ἵνα

[1] Insert *σού* ℵ^{c}C^{3}XΓΔ. [2] Omit *ἐγώ* ℵA. [3] *πιστευσόντων* D^{2}.

The word of God is not only "true," but "truth," and has a transforming virtue. Comp. viii. 31. The phrase occurs in one of the Jewish prayers for the new year in a different connexion: "Purify our hearts to serve Thee in truth. Thou, O God, art Truth (Jer. x. 10), and Thy word is Truth and standeth for ever."

18, 19. The consecration of the apostles is connected with two thoughts, firstly with that of their own work, and secondly with that of Christ's work for them. They needed the "sanctifying" which He Himself received (x. 36) in order that they might fulfil their office; and He made that sanctifying possible for them.

18. *καθ. ἐμ. ἀπεστ. . . . κἀγὼ ἀπεστ. αὐτ. . . .*] Comp. xx. 21 (*πέμπω*). The Lord appears to look upon the first mission of the apostles (Matt. x. 5; Mark vi. 7; Luke ix. 2) as including their whole future work. Comp. iv. 38. After His departure they continue His work. Comp. 1 John ii. 20.

19. *ἁγιάζω ἐμ., ἵνα ὦσιν . . . ἡγιασμ.*] The work of the Lord is here presented under the aspect of absolute self-sacrifice. He showed through His life how all that is human may be brought wholly into the service of God; and this He did by true personal determination, as perfectly man. The sacrifice of life (Heb. x. 6 f). was now to be consummated in death, whereby the last offering of self was made. The fruits of His victory are communicated to His disciples. By union with Him they also are "themselves sanctified in truth," through the Spirit whose mission followed on His completed work, and who enables each believer to appropriate what Christ has gained (xvi. 14). Christ does for Himself (*ἐγὼ ἁγιάζω ἐμαυτόν*) that which is done for the disciples (*ἵνα ὦσιν ἡγιασμένοι*).

ἐν ἀληθ.] *in truth*, truly, really, and not merely in name or externally (comp. iv. 23, note). The absence of the article distinguishes this phrase from that in *v.* 17 (*in the truth*). Comp. 2 John 1; 3 John 1; Col. i. 6; Matt. xxii. 16.

III. The Son and the Church (20—26)

The prayer of the Lord is now extended from the Eleven to the Church, and through them to the world. There is to be a progress both in the breadth of

18 truth. As thou didst send me into the world, even
19 so sent I them into the world. And for their sakes
I consecrate myself, that they themselves also may
20 be consecrated in truth. Neither for these only do I
pray[1], but for them also that believe on me through
21 their word; that they may all be one; even as thou,
Father, *art* in me, and I in thee, that they also may

[1] *or* ask.

unity, and in the apprehension of revelation. The unity of believers is the conviction of the world (20—23); and believers advance in knowledge of the Son and of the Father (24—26). Christ Himself prays for all in all time.

20—23. The unity of the first disciples (*v.* 11) is replaced by a larger unity (*vv.* 21, 23), which is regarded as influencing the world to faith (*v.* 21) and knowledge (*v.* 23).

20. *περὶ τῶν πιστ.*] The final issue is gathered up in a present. The Church of the future is regarded as actually in existence (*which believe* and not *which shall believe* [*τῶν πιστευσόντων*, Vulg. *qui credituri sunt*]). The immediate success of the apostles carried with it that success which should be. Their "word" is the appointed means for the calling out of faith (Rom. x. 14 f.). This "word" is the "word" which they had received from Christ (*v.* 14), the interpretation as well as the assertion of the facts of Christ's life.

21. *ἵνα πάντες . . . ἵνα κ. αὐτ. . . . ἵνα ὁ κοσ. . . .*] The great end is regarded in its growing extension. The simple and absolute idea of unity comes first (*that all . . .* who now and hereafter believe); this is then definitely extended to the later generations of believers (*that they also*), and finally the effect on the world comes within the scope of the prayer. And the unity of believers is itself presented in a threefold form, as a unity of all, a unity similar to that of the Father and the Son, and a unity realised in the Father and the Son.

ἓν ὦσιν] Comp. x. 30, *vv.* 11, 22; (1 Cor. iii. 8).

καθώς . . .] The idea of the divine unity, which has been given generally before (*v.* 11 and *v.* 22), is set out in detail in its correlative manifestation. Comp. x. 38, xiv. 10, 11, 20. There is, so to speak, an interchange of the energy of the divine Life (*Thou in me, and I in Thee*), which finds a counterpart in the harmonious relations of the members of the Church. The true unity of believers, like the Unity of Persons in the Holy Trinity with which it is compared, is offered as something far more than a mere moral unity of purpose, feeling, affection; it is, in some mysterious mode which we cannot distinctly apprehend, a vital unity (Rom. xii. 5; Eph.

καὶ αὐτοὶ ἐν ἡμῖν[1] ὦσιν, ἵνα ὁ κόσμος πιστεύῃ ὅτι
22 σύ με ἀπέστειλας. κἀγὼ τὴν δόξαν ἣν δέδωκάς μοι
23 δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν καθὼς ἡμεῖς ἕν, ἐγὼ ἐν

[1] Insert ἓν ℵAC³LXΓΔ.

iv. 4). In this sense it is the symbol of a higher type of life, in which each constituent being is a conscious element in the being of a vast whole. In "the life," and in "the life" only, each individual life is able to attain to its perfection. Such a conception, however imperfectly it may be grasped, meets many of the difficulties which beset the conception of an abiding continuance of our present individual separation.

ἐν ἡμῖν ὦσιν] The omission of "one" emphasises the thought of their unity. They who are "in God and Christ" necessarily find unity in that fellowship. God is the essential centre of unity.

ἐν ἡμ.] *in us*, not simply *in Me* or *in Thee*. Elsewhere the relation is definitely connected with the Son, vi. 56, xv. 4, 5; (1 John iii. 24). It is through the Son that men are united with the Father (*v.* 23, *I in them*); and so they are said "to be in God and God in them" (1 John iv. 13, 16, ὁ θεός).

It will be observed that the prayer for unity is offered up when the Lord is looking towards the widest extension of the faith; and the full significance of the prayer is made plainer if we bear in mind the religious differences (*e.g.* Jew and Gentile) of the apostolic age, and the struggles through which the Catholic Church strove towards its ultimate victory.

ἵνα ὁ κοσ. . . .] Two results in regard to the world are set forth by Christ. The first, *that it may believe that thou didst send me*, and the second, *that it may know that thou didst send me, and didst love them as thou lovedst me* (*v.* 23). The first has been already given as the mark of the disciples (*v.* 8, *faith*), and (in part) the second (*v.* 25, *knowledge*) has the same value. So also in xi. 42, the words used by the Lord at the raising of Lazarus are said to have been spoken *for the sake of the multitude, that they may believe that thou didst send me.* Such faith then as is here contemplated is at least the beginning of a true faith, and not a mere unwilling acknowledgement of the fact. In this connexion it must further be noticed that the verbs in *vv.* 21, 23 are both present (πιστεύῃ, γινώσκῃ) as contrasted with the aorists in *vv.* 8, 25. Thus it appears that the end which is proposed as the last reward of earthly work is that described in general terms in 1 Cor. xv. 28; Phil. ii. 10, 11. This end, as here regarded, is to be brought about by the spectacle of the unity of the disciples (comp. xiii. 35); and the same thought is expressed more fully in *v.* 23. The unity of disciples, therefore, while it springs out of a direct relation to Christ, must have some external expression that it may affect those without the Church.

ὁ κόσμος] A comparison of

be in us: that the world may believe that thou didst
22 send me. And the glory which thou hast given me
I have given unto them; that they may be one, even
23 as we *are* one; I in them, and thou in me, that they

Rom. xi. 25 ff. with this passage seems to indicate that the Lord looks forward to the time when "Israel" shall have become included in "the world," and at last prove the instrument of its conversion.

ὅτι σύ . . .] *that Thou,* the God of Israel, the God of the Covenant, and none other . . . Comp. *vv.* 8, 18, 23, 25, xi. 42.

22. The mention of the office of future believers, to evoke faith in the world, leads to the mention of their endowment. In the former verse the Lord prayed for the disciples; He now declares what He has Himself done for them (ἐγὼ δέδωκα). Hence the emphatic personal pronoun stands in the front of the sentence (κἀγώ . . .). He communicated to them the glory which He had Himself received. The gift of this glory (like the prayer in *v.* 21) has regard to a threefold consequence: *that they may be one . . . that they may be perfected in one . . . that the world may know . . .*

τ. δοξ. ἣν δεδ. . . .] Comp. *vv.* 5, 24. This glory comes from the perfect apprehension of the Father as fulfilling His work of love (comp. *v.* 3). Viewed from another point of sight it is the revelation of the divine in man realised in and through Christ. So to know God as He accomplishes His will is to find all things transfigured; and as the Son of Man in His own Person experienced and showed the Father's purpose, so He enabled His disciples to appropriate the truth which He made clear. Comp. xiii. 31, note. Such divine glory leads to the unity of all being. The fulness of this glory is to be made known hereafter in the Lord's presence; but meanwhile it is partially presented in the different manifestations of Christ's action in believers through the power and beauty and truth of the Christian life. But the idea of "the glory" cannot be limited to any one of these.

αὐτοῖς] *unto them,* the members of the universal Church.

23. ἐγὼ ἐν αὐτ. . . .] This clause, standing in apposition to that which precedes, explains the nature of the double unity of believers in themselves and with God. Christ in the body of believers is the ground of their unity; and the Father is in Him. The unity of believers is therefore like that of the divine Persons and with Them. The two members of the clause suggest the full parallel: *I in them* and they in me: I in Thee *and Thou in me.*

ἵνα ὦσιν] The possession of the divine "glory"—the absolute harmony of life—furnishes the sure foundation for spiritual unity.

τετελειωμένοι εἰς ἕν] *consummati in unum* v.; *perfected into one,* brought (εἰς) to a final unity in which they attain their completeness. For τετελειωμένοι see Phil. iii. 12; Heb. ii. 10, v. 9, vii. 28, ix. 9, x. 1, 14, xi. 40, xii. 23;

αὐτοῖς καὶ σὺ ἐν ἐμοί, ἵνα ὦσιν τετελειωμένοι εἰς ἕν, ἵνα[1] γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας καὶ
24 ἠγάπησας αὐτοὺς καθὼς ἐμὲ ἠγάπησας. Πατήρ, ὃ[2] δέδωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ κἀκεῖνοι ὦσιν μετ' ἐμοῦ, ἵνα θεωρῶσιν τὴν δόξαν τὴν ἐμὴν ἣν δέδωκάς[3] μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

[1] ἵνα BCDLX; καί ℵ; καὶ ἵνα AΓΔ. [2] οὗς ACLXΓΔ.
[3] δέδωκας ℵACDLXΔ; ἔδωκας BEGΓ.

1 John ii. 5, iv. 12, 17, 18. That which is completed at once on the divine side has to be gradually realised by man. So the essential unity is personally apprehended, and issues in the perfection of each believer as he fulfils his proper part.

ἵνα γιν. ὁ κοσμ. . . .] *that the world may know* . . . not at once (γνῷ), but by slow degrees (γινώσκῃ). See *v.* 21, note. This knowledge (like the "belief" above) cannot be taken in any other general sense than that which is found in the other verses of the chapter (*v.* 8, etc.). It is the knowledge of grateful recognition and not of forced conviction.

ἠγαπ. αὐτ. καθ. ἐμ. ἠγαπ.] The spiritual effect wrought in Christians, the visible manifestation of a power of love among them (comp. xiii. 35), is declared to be a sufficient proof of the divine mission of Him from whom it comes, and of the continuance in them of the divine working. This working is not, however, such as might have been anticipated. The life of believers shows the same contrasts of joy and apparent failure as the life of Christ. But those contrasts are no disparagement of the perfectness of the love of God towards them.

24—26. While believers overcome the world by their unity, they are themselves also to advance in the fulness of knowledge. This progress belongs in part to a higher order of being (*v.* 24); but it rests essentially on the knowledge of Christ as the interpreter of the Father (*v.* 25); and therefore is realised on earth as Christ makes Himself better known (*v.* 26).

24. The prospect of the completion of the work of believers leads directly to the thought of their bliss. In portraying this the Lord places side by side Him to whom, and the united body for whom, He speaks (πατήρ, ὃ δέδωκάς μοι). He no longer "prays," but gives expression to His "will." *I will that* . . . For the use of θέλω by Christ, see ch. xxi. 22, 23; Matt. viii. 3, xxiii. 37, xxvi. 39 and parallels, xv. 32 (xx. 14); Luke xii. 49.

It is further interesting to contrast this expression of Christ's own will in behalf of His disciples with His submission to His Father's will in His prayer for Himself, Mark xiv. 36.

ὅ . . .] *quos* (οὕς) v.; *that which* . . . All believers regarded as one whole. See *v.* 2, note.

The will of Christ for His people includes two things, first

may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as
24 thou lovedst me. Father, *as for* that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: because thou lovedst me before

that they may be where He is (xii. 26, xiv. 3), and so attain in the end to the sphere for the time unattainable by them (xiii. 36. Comp. vii. 34); and secondly, as dependent on this, that they may behold His glory. Each of these two issues contains an element not contained in the corresponding gifts already described. Presence with Christ, as involving personal fellowship with Him in the sphere of His glorified being, is more than a union effected by His presence with the Church. And the contemplation of His glory, in its whole extent, by those lifted beyond the limits of time, is more than the possession of that glory according to the measure of present human powers.

ὅπου εἰμί . . . ἵνα θεωρ. . . .] *where I am . . . may behold*, as sharing in the Lord's kingdom, 2 Tim. ii. 12. The scene of this vision is not defined. Under one aspect it may be placed at the Lord's "Presence." But no one special application exhausts the meaning of the words. Comp. 1 John iii. 2; 2 Cor. iii. 18.

τ. δοξ. τ. ἐμ. ἣν δεδ. . . .] The full expression (*τ. δοξ. τ. ἐμ.*) (see xv. 9, note) as compared with *τ. δοξ. ἣν . . .* (*v.* 22) is to be noticed. "The glory" is here regarded as belonging and answering to the very nature of the Son. Yet it is not simply the glory of the Word (*v.* 5), but the glory of the Incarnate Son (Phil. ii. 9). The "glory" of the Word, apart from the Incarnation, is not said in the language of the New Testament to be "given" to Him, though the Father is the "one fountain of Godhead." The "glory" here spoken of is the glory of a restored and consummated harmony of God and man, which is made the final object of the contemplation of believers, even as it is already potentially given to them (*v.* 22).

ὅτι . . .] *because . . .* The love of the Father for the Son belongs to the eternal order. This love when outwardly realised is seen as glory in the object of it. And since the Father's love continued unchanged towards the Incarnate Son, this love necessarily involved the fulfilment of His glory as the Redeemer and Perfecter of humanity. To be allowed to "behold" such glory is to be admitted to the contemplation of an inexhaustible object.

πρὸ καταβ. κοσ. . . .] *ante constitutionem mundi* v. Comp. Eph. i. 4; 1 Peter i. 20. The corresponding phrase *ἀπὸ καταβολῆς κόσμου* ("since the foundation of the world") is not infrequent: Rev. xiii. 8, xvii. 8; Heb. iv. 3, etc.

25 Πατὴρ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε
26 ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας, καὶ
ἐγνώρισα αὐτοῖς τὸ ὄνομά σου καὶ γνωρίσω, ἵνα ἡ
ἀγάπη ἣν ἠγάπησάς με[1] ἐν αὐτοῖς ᾖ κἀγὼ ἐν αὐτοῖς.
18 Ταῦτα εἰπὼν Ἰησοῦς ἐξῆλθεν σὺν τοῖς μαθηταῖς αὐτοῦ
πέραν τοῦ Χειμάρρου τῶν Κέδρων[2] ὅπου ἦν κῆπος, εἰς

[1] αὐτούς ℵ.
[2] τῶν Κέδρων ℵ^{c}BCLXΥΓ; τοῦ Κεδροῦ ℵ*D; τοῦ Κέδρων ΑΔ. See note.

The words distinctly imply the personal pre-existence of Christ. The thought of an eternal love active in the depths of divine Being presents, perhaps, as much as we can faintly apprehend of the doctrine of the essential Trinity.

25, 26. In these concluding verses the justification (if we may so speak) of the whole prayer is gathered up in a simple enumeration of the facts of the world's ignorance, Christ's knowledge, and the disciples' faith; and the substance of it in the twofold end, that the love of the Father for the Son, and the Son Himself, may be in the disciples, who henceforward represent Him.

25. Πατ. δικ.] *Pater juste* v. The epithet (comp. *v.* 11, πατ. ἁγ.) emphasises the nature of the plea. It is to the righteousness of the Father that the Son appeals, and He had fitted them in part and would still more completely fit them to bear the vision of the divine beauty. Those for whom He speaks had in part proved their faith.

καὶ ὁ κοσ. σ. οὐκ ἐγν. . . .] The conjunction καί which stands before ὁ κόσμος cannot easily be translated. It serves to co-ordinate the two main clauses, which bring out the contrast between the world and the disciples. The force of it is as if we were to say: "Two facts are equally true; it is true that the world knew Thee not; it is true that these knew that Thou didst send me." The first showed that in the way of "nature" men had failed; the second that the Son had found partial welcome in the way of "grace" (comp. 1 Cor. i. 21).

ἐγ. δ. σ. ἐγν.] This clause comes parenthetically to prepare for the next. Even if the world failed to read the lesson which was offered to it, there was yet another channel by which the knowledge could be conveyed. The Son, as the eternal Word, had the knowledge, and He came to men, and as Man realised the knowledge in human life, and found some at least who admitted His mission. Thus in virtue of the Incarnation that was at last gained by His disciples, which the world had not gained, even the true knowledge of the Father.

ἔγνωσαν] *knew.* That which before (*v.* 8) has been described as a matter of faith, is now presented in its final acceptance as a matter of knowledge.

26. The revelation of the Father's name by Christ followed on the personal acknowledgement

25 the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these
26 knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

18 When Jesus had spoken these words, he went forth with his disciples over the brook Kidron[1], where was

[1] *or* the ravine of the Cedars.

of His mission. This revelation, complete in one sense (ἐγνώρισα; comp. xv. 15), is none the less continuous (γνωρίσω). It cannot be finished while the world lasts. The end of it is that the Father may regard the disciples in response to their growing faith even as He regarded the Son, and that they may feel His love (*that the love wherewith thou lovedst . . . in them;* comp. Rom. v. 5). The possibility of such a consummation lies in the fact of the Presence of the Son Himself in them (*I in them*).

ἐγνωρ. . . . γνωρ.] *notum feci . . . notum faciam* v.; *I made known . . . and will make it known*, henceforward by the Holy Spirit, whom Christ sent, xv. 26.

κἀγὼ ἐν αὐτ.] The last word of the Lord's prayer corresponds with the last word of His discourses; ἐγὼ νενίκηκα τὸν κόσμον (xvi. 33). He is Himself the source of victory and life.

XVIII.—XX. The Victory through Death

This last main division of the Gospel falls naturally into four principal sections:

I. The betrayal (xviii. 1—11).
II. The double trial (xviii. 12—xix. 16).
III. The end (xix. 17—42).
IV. The new life (xx.).

The last three sections, as will appear afterwards, require further subdivision.

1. In comparing the narrative of St. John with the parallel narratives of the Synoptists, it must be observed generally that here, as everywhere, St. John fixes the attention of the reader upon the ideas which the several events bring out and illustrate. The Passion and Resurrection are for him revelations of the Person of Christ. The objective fact is a "sign" of something which lies deeper. It is a superficial and inadequate treatment of his narrative to regard it as a historical supplement of the other narratives, or of the current oral narrative on which they were based. It does (it is true) become in part such a supplement, because it is a portrayal of the main spiritual aspects of the facts illustrated from the fulness of immediate knowledge, but the record is independent and complete in itself. It is a whole, and, like the rest of the Gospel,

2 ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ. ἤδει δὲ καὶ Ἰούδας ὁ παραδιδοὺς αὐτὸν τὸν τόπον, ὅτι πολλάκις

an interpretation of the inner meaning of the history which it contains.

Thus in the history of the Passion three thoughts among others rise into clear prominence:

(1) *The voluntariness of Christ's sufferings:*

xviii. 4.	xviii. 36.
— 8.	xix. 28.
— 11.	— 30.

(2) *The fulfilment of a divine plan in Christ's sufferings:*

xviii. 4.	xix. 11.
— 9.	— 24.
— 11.	— 28.

Comp. Luke xxii. 53.

(3) *The majesty which shines through Christ's sufferings:*

xviii. 6.	xix. 11.
— 20 ff.	— 26 f.
— 37.	— 36 f.

The narrative in this sense becomes a commentary on earlier words which pointed to the end,

(1) x. 17, 18. (2) xiii. 1. (3) xiii. 31.

2. In several places the full meaning of St. John's narrative is first obtained by the help of words or incidents preserved by the Synoptists. His narrative assumes facts found in them:

e.g.	xviii. 11.	xviii. 40.
	— 33.	xix. 41.

3. The main incidents recorded by more than one of the other Evangelists which are omitted by St. John are:

The agony (Matt., Mark, Luke).
The traitor's kiss (Matt., Mark, Luke).
The desertion by all (Matt., Mark). Comp. John xvi. 32.
The examination before the Sanhedrin at night; the false witness; the adjuration; the great confession (Matt., Mark).
The mockery as prophet (Matt., Mark, Luke).
The council at daybreak (Matt., Mark, Luke).
The mockery after condemnation (Matt., Mark).
The impressment of Simon (Matt., Mark, Luke).
The reproaches of spectators (Matt., Mark, Luke) *and of the robbers* (Matt., Mark, [Luke]).
The darkness (Matt., Mark, Luke).
The cry from Ps. xxii. (Matt., Mark).
The rending of the veil (Matt., Mark).
The confession of the centurion (Matt., Mark, Luke).

Other incidents omitted by St. John are recorded by single Evangelists:

ST. MATTHEW.

Power over the hosts of heaven.
Pilate's wife's message.
Pilate's hand-washing.
The self-condemnation of the Jews.
The earthquake.

ST. MARK.

The flight of the young man.
Pilate's question as to the death of Christ.

ST. LUKE.

The examination before Herod.
The lamentation of the women.
Three "words" from the cross (xxiii. 34, 43, 46).
The repentance of one of the robbers.

a garden, into the which he entered, himself and his
2 disciples. Now Judas also, which betrayed him, knew
the place: for Jesus ofttimes assembled there[1] with

[1] *or* resorted thither.

4. The main incidents peculiar to St. John are:

The words of power at the arrest (xviii. 4—9).

The examination before Annas (xviii. 13—24).

The first conference of the Jews with Pilate, and Pilate's private examination (xviii. 28—37, xix. 9—11). Comp. Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 3.

The first mockery, and the Ecce Homo (xix. 2—5).

Pilate's maintenance of his words (xix. 21, 22).

The last charge (xix. 25—27).

The thirst. "It is finished" (xix. 28—30).

The piercing the side (xix. 31—37).

The ministry of Nicodemus (xix. 39).

5. In the narrative of incidents recorded elsewhere St. John constantly adds details, often minute and yet most significant; *e.g.*

xviii. 1.	xviii. 15.	xix. 17.
— 2.	— 16.	— 19.
— 10.	— 26.	— 23.
— 11.	— 28.	— 41.
— 12.	xix. 14.	

See the notes.

6. In the midst of great differences of detail the Synoptists and St. John offer many impressive resemblances as to the spirit and character of the proceedings; *e.g.*

(1) The activity of the "High Priests" (*i.e.* the Sadducæan hierarchy) as distinguished from the Pharisees.

(2) The course of the accusation: civil charge: religious charge: personal influence.

(3) The silence of the Lord in His public accusations, with the significant exception, Matt. xxvi. 64.

(4) The tone of mockery.

(5) The character of Pilate: haughty, contemptuous, vacillating, selfish.

7. The succession of the main events recorded by the four Evangelists appears to have been as follows:

Approximate time.	
1 *a.m.*	*The agony.*
„	*The betrayal.*
„	*The conveyance to the high-priest's house, probably adjoining "the Booths of Hanan."*
2 *a.m.*	*The preliminary examination before Annas in the presence of Caiaphas.*
3 *a.m.*	*The examination before Caiaphas and the Sanhedrin at an irregular meeting at "the Booths."*
5 *a.m.*	*The formal sentence of the Sanhedrin in their own proper place of meeting,* Gazith *or* Beth Midrash (Luke xxii. 66); Matt. xxvii. 1 (πρωΐας γενομένης: comp. Mark xv. 1; Luke xxii. 66, ὡς ἐγένετο ἡμέρα). *The first examination before Pilate, at the palace,*

3 συνήχθη Ἰησοῦς ἐκεῖ[1] μετὰ τῶν μαθητῶν αὐτοῦ. ὁ οὖν Ἰούδας λαβὼν τὴν σπεῖραν καὶ ἐκ τῶν ἀρχιερέων καὶ

[1] Transpose ἐκεῖ to after αὐτοῦ B, to after συνήχθη D.

Approximate time.

5.30 *a.m.* *The examination before Herod.*

" *The scourging and first mockery by the soldiers at the palace.*

6.30 *a.m.* *The sentence of Pilate* (John xix. 14, ὥρα ἦν ὡς ἕκτη).

7 *a.m.* *The second mockery by the soldiers of the condemned "King."*

9 *a.m.* *The crucifixion, and rejection of the stupefying draught* (Mark xv. 25, ἦν ὥρα τρίτη).

12 *noon.* *The last charge.*

12—3 *p.m.* *The darkness* (Matt. xxvii. 45; Mark xv. 33; Luke xxiii. 44, ἦν ὡσεὶ ὥρα ἕκτη . . . ἕως ὥρας ἐννάτης).

3 *p.m.* *The end.*

I. THE BETRAYAL. Jesus and the disciples; Judas and the adversaries (1—11)

The substance of this section is peculiar to St. John, though it presents many points of contact with the Synoptic narratives. The conflict which the other Evangelists record is here presupposed and regarded in its issues. The victory follows the battle. The Lord acts freely and with sovereign and protecting power towards His enemies and His disciples at the moment when He is given over for death.

CHAP. XVIII. 1. Ταυτ. εἰπ. Ἰησ. . . .] ch. xvii. 1.

ἐξηλθ.] *he went forth* from the limits of the city (comp. 1 Kings ii. 37), probably in the direction of the present St. Stephen's Gate, by the same route as on other days when He went to the Mount of Olives (Luke xxi. 37, xxii. 39; Mark xi. 19; Matt. xxi. 17); but now Jerusalem was left. The Lord returned only to die there. In the parallel passages ἐξῆλθεν is used, according to the context, of the departure from the upper room (Luke xxii. 39; Matt. xxvi. 30; Mark xiv. 26).

τ. Χειμ. τ. Κεδρ.] *torrentem Cedron* v.; *the brook Kidron* or *the ravine of the Cedars.* See Additional Note. This detail is peculiar to St. John. The parallel narratives have simply "went to the Mount of Olives." The exact description is probably introduced with a significant reference to the history of the flight of David from Absalom and Ahithophel (2 Sam. xv. 23; comp. ch. xiii. 18). The "brook" (χείμαρρος, compare Neh. ii. 15; 1 Macc. xii. 37); *i.e.* winter torrent or ravine (נַחַל), Kidron, separating the Mount of Olives from the Temple-mount, is noticed several times in the Old Testament: 1 Kings ii. 37, xv. 13; 2 Kings xxiii. 4 ff.; 2 Chron. xxix. 16; Jer. xxxi. 40, and these passages mark the associations which would be called up by the mention of the name. For a description of the ravine and the "Wady" see *Dictionary of the Bible, s.v.*

κῆπος] *hortus* v.; *a garden* on the Mount of Olives (Luke xxii. 39). The name of the "small farm" (χωρίον) to which it belonged, Gethsemane, is given by St. Matthew and St. Mark

3 his disciples. Judas then, having received the band[1] *of soldiers*, and officers from the chief priests and the

[1] *or* cohort.

(Matt. xxvi. 36; Mark xiv. 32). Josephus mentions that "gardens" (παράδεισοι) were numerous in the suburbs of Jerusalem (*B. J.* VI. 1. 1. Comp. ch. xix. 41). There is nothing in the context to indicate the exact position of the garden. The traditional site, which may be the true one, dates from the time of Constantine, when "the faithful were eager to offer their prayers there" (Euseb. *Onom. s.v.*)

Commentators from Cyril downwards have drawn a parallel and contrast between the histories of the Fall and the Victory connected with the two "gardens," Eden and Gethsemane. But there is no indication in the Gospel that such a thought was in the mind of the Evangelist. Yet see Mark i. 13.

εἰσηλθ.] The garden would naturally be enclosed by a fence which secured the privacy of the retreat. Some time passed (Matt. xxvi. 40) between the entry into the garden and the arrival of Judas. In this interval the Agony took place, of which St. John says nothing, though he implies a knowledge of the event in *v.* 11. It is evident from xii. 27 that that incident is not alien from his narrative.

οἱ μαθ. αὐτ.] Judas was finally excluded from the divine company: xiii. 30.

2. ᾔδ. δ. κ. Ἰουδ. . . .] The withdrawal of the Lord from the city was not now (x. 40) for the purpose of escaping from the assaults of His enemies. The place to which He retired was well known. Judas, no less than the other apostles, was acquainted with the spot. Thus the words meet by anticipation the scoff of Celsus that the Lord "was taken while trying to hide Himself and to escape in the most disgraceful way" (Orig. *c. Cels.* II. 9), as Origen justly argues (*id.* c. 10).

ὁ παραδιδούς] The word (as in *v.* 5) marks the process of betrayal as going on, and not the single past act (ὁ παραδούς, Matt. xxvii. 3). Comp. xiii. 11. Judas was already engaged in the execution of his plan.

πολλάκις] Comp. Luke xxii. 39, (xxi. 37). The word can scarcely be limited to the present visit to Jerusalem. It is reasonable to suppose that the owner was an open or secret disciple of Christ. Comp. Matt. xxvi. 18.

συνήχθη] *convenerat* v.; *resorted* (E.V.). The exact force of the Greek is rather, *Jesus with His disciples assembled there.* The idea appears to be that of a place of gathering, where the Lord's followers met Him for instruction, and not simply of a resting-place during the night. But it is possible that the spot was used for this latter purpose also during the present visit (Luke xxi. 37, ηὐλίζετο), and that Judas expected to find all sleeping at the time of his arrival. But the Lord's nights were now, as at the other crises of His life, times of prayer (Luke vi. 12, ix. 28; comp. Luke v. 16).

3—8. A difficulty arises as to the reconciliation of the incidents

[ἐκ[1]] τῶν Φαρισαίων ὑπηρέτας ἔρχεται ἐκεῖ μετὰ φανῶν
4 καὶ λαμπάδων καὶ ὅπλων. Ἰησοῦς οὖν[2] εἰδὼς πάντα

[1] Omit ἐκ B. [2] δέ ℵDLX.

described in this passage with the narrative of the betrayal in the Synoptists. In the Synoptists the arrest follows close upon the kiss of Judas, which St. John does not mention (Matt. xxvi. 50; Mark xiv. 45 f., yet see Luke xxii. 48 ff.). It is very difficult to believe that the kiss either preceded *v.* 4, or came after *v.* 8. Perhaps it is simplest to suppose that the unexpected appearance of the Lord outside the enclosure discomposed the plan of Judas, who had expected to find the whole party resting within the garden, and that for the moment he failed to give the appointed sign, and remained awe-stricken in the crowd (*v.* 5). This being so, the event of *v.* 6 followed, and afterwards Judas, taking courage, came up to Christ (Matt. xxvi. 49 f.; Mark xiv. 45), who then repelled him (Luke xxii. 48) and again addressed the hesitating multitude.

Others suppose, with somewhat less probability, as it seems (but see Matt. xxvi. 49), that the kiss of Judas immediately preceded the first question, *Whom seek ye?* and that, touched by his Master's reproof (Luke xxii. 48), he fell back into the crowd. Either view presents an intelligible whole; but the phrase in *v.* 5 (ἱστήκει) is more appropriate to the attitude of one who hesitates to do that which he has purposed to do, than of one who has been already repulsed.

It may be added that, though St. John does not mention the "sign" of Judas, yet he implies that he had undertaken to do more than guide the band to the place where Christ might be found, by noticing that he was with them after they had reached the spot (*v.* 5).

3. ὁ οὖν Ἰουδ. . . .] *Judas therefore . . .* using his knowledge for the furtherance of his design.

τ. σπειρ. κ. . . . ὑπηρ.] *cohortem et . . . ministros . . .* v. The force is clearly divided into two main parts: (1) the band of soldiers, and (2) the "officers" (police) despatched by "the chief priests and Pharisees" (the Sanhedrin). The soldiers were part of the well-known body of Roman soldiers stationed as a garrison in Antonia (comp. Matt. xxvii. 27; Mark xv. 16; Acts xxi. 31 f.; and also Jos. *Ant.* xx. iv. 3; *B. J.* v. v. 8). The word σπεῖρα is used by Polybius as the representative of the Latin *manipulus* (not *cohors*; see Polyb. XI. 23, with Schweighäuser's note), consisting of about 200 men, the third part of a cohort. Whether the word is taken here in this technical sense (*v.* 12, note), or (as is more likely) in the larger sense of "cohort," which it appears to bear in the New Testament, it will naturally be understood that only a detachment of the whole body was present with their commander (*v.* 12).

The "officers" (ὑπηρέται) who came with "the band" were members of the temple-police, who were under the orders of the

Pharisees, cometh thither with lanterns and torches
4 and weapons. Jesus therefore, knowing all the things

Sanhedrin. Comp. vii. 32, 45 ff.; Acts v. 22, 26.

In the Synoptists the whole company is described in general terms (Matt. xxvi. 47; Mark xiv. 43; Luke xxii. 47; comp. xxii. 52), and the soldiers are not distinctly mentioned. But it is difficult to suppose that the priests would have ventured on such an arrest as that of Christ without communicating with the Roman governor, or that Pilate would have found any difficulty in granting them a detachment of men for the purpose, especially at the feast-time. Moreover, Pilate's early appearance (*v.* 28) at the court, no less than the dream of his wife (Matt. xxvii. 19, τῷ δικαίῳ ἐκείνῳ), implies some knowledge of the coming charge. Perhaps too it is not fanciful to see a reference to the soldiers in the turn of the phrase "twelve *legions* of angels" (Matt. xxvi. 53).

The special mention of the soldiers and of the watch fixes attention on the combination of Gentile and Jew in this first stage of the Passion as afterwards.

κ. ἐκ τ. Φαρ.] Comp. xi. 47, note.

μετὰ φαν. κ. λαμπ.] *cum lanternis et facibus* v. Although the party had the light of the Paschal full moon, they prepared themselves also against the possibility of concealment on the part of Him whom they sought. The other Evangelists do not notice the lights. The detail belongs to a vivid impression of the scene received by an eye-witness. The temple-watch, to whom the "officers" belonged, made their rounds with torches (*Middoth*, i. 2, quoted by Lightfoot on Rev. xvi. 15; and in a most interesting note on Luke xxii. 4), and were, for the most part, not regularly armed (Jos. *J. B.* iv. 4. 6).

4. Ἰησ. οὖν . . .] *Jesus therefore.* There was, so to speak, a divine necessity which ruled the Lord's movements. By Him all was foreseen: and He who had before withdrawn Himself (viii. 59, xii. 36, v. 13, vi. 15), now that "His hour was come" anticipated the search for which His enemies had made provision, and went forth from the enclosure of the garden (opposed to εἰσῆλθεν, *v.* 1) to meet them (not simply from the innermost part of the garden or from the circle of the disciples: *v.* 26 proves nothing against this view). The clause corresponds with the words in St. Matthew (xxvi. 46) and St. Mark (xiv. 42), "Rise, let us be going," which are followed by "Behold he is at hand that betrayeth me."

παντ. τ. ἐρχ. . . .] The Passion has already begun. Comp. xiii. 1, note. It must further be noticed that the Passion is spoken of in relation to the divine order (τὰ ἐρχόμενα), and not as sufferings to be borne, or evil prepared by enemies. Comp. *v.* 11.

ἐξηλθ., κ. λεγ.] *came forth, and saith.* According to the true reading the two acts are marked separately. Christ left the place in which He might have sought concealment; and then He addressed those who sought to take Him.

τὰ ἐρχόμενα ἐπ᾽ αὐτὸν ἐξῆλθεν, καὶ λέγει αὐτοῖς Τίνα
5 ζητεῖτε; ἀπεκρίθησαν αὐτῷ Ἰησοῦν τὸν Ναζωραῖον.
λέγει αὐτοῖς Ἐγώ εἰμι[1]. ἱστήκει δὲ καὶ Ἰούδας ὁ
6 παραδιδοὺς αὐτὸν μετ᾽ αὐτῶν. ὡς οὖν εἶπεν αὐτοῖς
Ἐγώ εἰμι, ἀπῆλθαν εἰς τὰ ὀπίσω καὶ ἔπεσαν χαμαί.
7 πάλιν οὖν ἐπηρώτησεν αὐτούς Τίνα ζητεῖτε; οἱ
8 δὲ εἶπαν Ἰησοῦν τὸν Ναζωραῖον. ἀπεκρίθη Ἰησοῦς
Εἶπον ὑμῖν ὅτι ἐγώ εἰμι· εἰ οὖν ἐμὲ ζητεῖτε, ἄφετε

[1] Insert Ἰησοῦς B (ℵ inserts Ἰησοῦς and ACLXY ὁ Ἰησοῦς, after αὐτοῖς).

Τίνα ζητεῖτε;] The question (as in *v.* 8) is designed to shield the disciples, and at the same time to bring clearly before the mind of the assailants the purpose for which they had come, and who He was whom they sought. The words fall in completely with the circumstances. The Lord was not recognised in the uncertain light. The company who had come to apprehend Him naturally supposed that He would not Himself advance to meet them, but that the questioner must be some friend. The idea of early commentators, that they were miraculously blinded, finds no support in the narrative.

5. Ἰησ. τ. Ναζωρ.] The tinge of contempt (comp. Matt. ii. 23), which appears to lie in the title here, as borrowed from popular usage, is given best by the literal rendering, *Jesus the Nazarene* (as distinguished from Ἰ. τὸν ἀπὸ Ναζαρέτ, i. 45). Comp. xix. 19; Matt. xxvi. 71; Mark xiv. 67. The title is characteristic of the first stage of the preaching of the Gospel, when the reproach was turned into glory: Acts ii. 22, iii. 6, iv. 10, vi. 14, (xxii. 8, xxvi. 9). It was also used by disciples at an earlier date: Mark x. 47, xvi. 6; Luke xviii. 37, xxiv. 19. Comp. Mark i. 24; Luke iv. 34.

λεγ. αὐτ. Ἐγ. εἰμι] The words ἐγώ εἰμι were used on several memorable occasions, (iv. 26), vi. 20, viii. 24, 28, 58, and on this evening, xiii. 19. For Judas at least they must have been significant, though, as they stand in the context, they simply reveal the Person sought, and not His nature. But the self-revelation of Christ tries to the uttermost and answers the thoughts which men have of Him.

ἱστ. δ. κ. Ἰουδ.] *And Judas . . . was standing.* The one figure is singled out, as it were, and regarded as he stands. Comp. i. 35, note. There is nothing in the text to support the view that Judas was paralysed and unable to recognise Jesus.

6. ὡς οὖν εἶπ. . . .] The incident which follows is made to depend upon the Lord's words. It is vain to inquire whether the withdrawal and prostration of the band of men were due to "natural" or "supernatural" causes. On any view it was due to the effect which the presence of the Lord, in His serene majesty, had upon those who

that were coming upon him, came forth, and saith
5 unto them, Whom seek ye? They answered him,
Jesus the Nazarene. Jesus saith unto them, I am *he*.
And Judas also, which betrayed him, was standing
6 with them. When therefore he said unto them,
I am *he*, they went backward, and fell to the ground.
7 Again therefore he asked them, Whom seek ye? And
8 they said, Jesus the Nazarene. Jesus answered, I told
you that I am *he*: if therefore ye seek me, let these

had come to take Him. Various circumstances may have contributed to the result. It may have been that Judas had led his company to expect some display of power. It may have been that he himself hoped for a decisive manifestation of Messiah in sovereignty now that the crisis had come. But the prostration seems to show, at any rate, that the Lord purposed to declare openly to the disciples (comp. Matt. xxvi. 53) that it was of His own free choice that He gave Himself up. And this is the effect which the narrative is calculated to produce upon a reader. The Lord's assailants were overawed by Him in some way, and they fulfilled their commission only by His consent. Comp. vii. 46.

ἀπηλθ. εἰς τ. ὀπ. κ. ἐπ. χαμ.] *abierunt retrorsum et ceciderunt in terram* v. The whole action represents the effects of fear, awe, veneration, self-humiliation (Job i. 20), not of external force. Comp. Rev. i. 17. The exaggeration which describes the men as "falling backwards," is utterly alien from the solemn majesty of the scene.

7. παλ. οὖν ἐπηρ. αὐτ.] *Again therefore he asked them.* This literal rendering of the Greek brings out the connexion more clearly than A. V. (*Then asked he them again*). Those who had come to arrest the Lord hung back, and therefore He Himself again roused them to their work. The spirit of the Lord's words, thus addressed to the whole company, corresponds with that of the words addressed to Judas "*Is it this* for which thou art come?" (Matt. xxvi. 50).

Ἰησ. τ. Ναζ.] Even after Christ had made Himself known, His enemies only repeat the name which they had been taught, as if waiting for some further guidance.

8. Εἶπ. . . . ἀφ. τουτ. ὑπ.] In the interval which had passed since the Lord came out from the garden alone (*v.* 4), His disciples had gathered round Him (τούτους), and for them He still intercedes. Their deliverance helped to place His own Passion in a clearer light. It was fitting that He should suffer alone, though afterwards others suffered for His sake. His death, in itself essentially unique, was separated outwardly from the death of His disciples. They were enabled to

9 τούτους ὑπάγειν· ἵνα πληρωθῇ ὁ λόγος ὃν εἶπεν ὅτι
Οὓς δέδωκάς μοι οὐκ ἀπώλεσα ἐξ αὐτῶν οὐδένα.
10 Σίμων οὖν Πέτρος ἔχων μάχαιραν εἵλκυσεν αὐτὴν καὶ
ἔπαισεν τὸν τοῦ ἀρχιερέως δοῦλον καὶ ἀπέκοψεν αὐτοῦ
τὸ ὠτάριον τὸ δεξιόν. ἦν δὲ ὄνομα τῷ δούλῳ Μάλχος.
11 εἶπεν οὖν ὁ Ἰησοῦς τῷ Πέτρῳ Βάλε τὴν μάχαιραν εἰς
τὴν θήκην· τὸ ποτήριον ὃ δέδωκέν μοι ὁ πατὴρ οὐ μὴ
πίω αὐτό;
12 Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν

die because He had died first. Comp. Isa. lxiii. 3.

9. *ἵνα πληρ. . . . οὐδένα*] The Evangelist sees in the care with which the Lord provided for the outward safety of His disciples, a fulfilment of His words, xvii. 12, which were spoken of the past, and which had also a wider spiritual application. But, at the same time, those words spoken in absolute knowledge looked to the end, and therefore included all the events of the Passion (comp. xvii. 4, note); and, further, the deliverance of the disciples from outward peril included the deliverance from a temptation which they would not at present (as appears from the history of St. Peter) have been able to support. This special act of watchful protection was therefore one fulfilment, but neither the only nor the chief fulfilment, of what the Lord had said of His effective guardianship of those given to Him. The significant difference in the form of the words, as spoken and as referred to (*ἀπώλεσα οὐδένα*, as distinguished from *οὐδεὶς ἀπώλετο*), is to be noticed.

10. *Σιμ. οὖν Πετ. . . .*] *Simon Peter therefore* . . . foreseeing what was now about to happen (comp. xiii. 37). The Jews among the company seem to have been foremost in the arrest. The incident is described by all the Evangelists, but St. John alone mentions the names of St. Peter and Malchus. It is easy to see why these were not likely to be particularised in the original oral Gospel, while both were alive and at Jerusalem (see Matt. xxvi. 51; Mark xiv. 47). In St. Matthew and St. Mark the incident appears to be placed after "the multitude" had "laid their hands on Jesus and taken" (*ἐκράτησαν*) Him (Matt. xxvi. 50; Mark xiv. 46); and St. Luke implies the same (xxii. 51). St. John, on the other hand, appears to place the "binding" afterwards. If it be so, the two accounts are easily reconcilable. It was perfectly natural that the Lord should be first seized by some of the more eager of the crowd, and then afterwards bound by the Roman guard (*v.* 12). St. Peter's act fell in the brief space of confusion between these two events.

μάχαιραν] It was forbidden to carry weapons on a feast-day.

τὸν τ. ἀρχ. δουλ.] The definite article is preserved in all the

9 go their way: that the word might be fulfilled which
he spake, Of those whom thou hast given me I lost
10 not one. Simon Peter therefore having a sword drew
it, and struck the servant of the high priest, and
cut off his right ear. Now the servant's name was
11 Malchus. Jesus therefore said unto Peter, Put up
the sword into the sheath: the cup which the Father
hath given me, shall I not drink it?
12 So the band [1] and the chief captain [2], and the officers

[1] *or* cohort. [2] *or* tribune.

Gospels. It is impossible to tell what position he held, or why the Evangelist records his name, which was not an uncommon one. The servant's prominent action evidently marked him out for St. Peter's attack. And further, it is difficult not to feel that the healing of the wound, recorded only by St. Luke (xxii. 51), helps to explain the apostle's escape from arrest.

11. *εἶπ. οὖν ὁ Ἰησ. . . .*] The words are given more at length in St. Matthew, xxvi. 52 ff. The tone of the two records is identical, and the reference to the Scriptures, preserved only by St. Matthew, serves to illustrate one side of the phrase "which my Father hath given me."

τὸ ποτ. . . .] *calicem . . .* v. This clause is peculiar to St. John. The same image occurs in the Synoptists, Matt. xx. 22 f.; Mark x. 38 f.; and in connexion with this scene, Matt. xxvi. 39 ff.; Mark xiv. 36; Luke xxii. 42. It seems impossible not to feel that the words include the answer to the prayer at the Agony, not recorded by St. John (Matt. xxvi. 39, "O my Father . . . let this cup pass away" . . .), for now, after the prayer, that "cup" is spoken of as "the cup which my Father hath given me." The cup was not taken away, but given, and the Lord now shows that He had received it willingly. The image is found in several remarkable passages in the Old Testament: Ezek. xxiii. 31 ff.; Ps. lxxv. 8, etc.

II. The Double Trial (xviii. 12—xix. 16)

(i.) The ecclesiastical trial (xviii. 12—27).

(ii.) The civil trial (xviii. 28—xix. 16).

i. The ecclesiastical trial. Master and disciples, Jesus and the high-priest, Peter and the servants, xviii. 12—27.

The record of the examination before Annas is peculiar to the narrative of St. John. The Evangelist appears to have been present at the inquiry (*vv.* 15, 19). See Additional Note.

12. *οὖν σπεῖρα . . .*] *So the band . . . and the officers . . .* Seeing that there was no longer any resistance. The enumera-

Ἰουδαίων συνέλαβον τὸν Ἰησοῦν καὶ ἔδησαν αὐτὸν
13 καὶ ἤγαγον[1] πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ
14 Καιάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου· ἦν δὲ
Καιάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις ὅτι συμφέρει
15 ἕνα ἄνθρωπον ἀποθανεῖν ὑπὲρ τοῦ λαοῦ. Ἠκολούθει
δὲ τῷ Ἰησοῦ Σίμων Πέτρος καὶ ἄλλος[2] μαθητής. ὁ δὲ

[1] ἀπήγαγον ℵ°ACLYΓΔ (AC³LΓ add αὐτόν).
[2] ὁ ἄλλος ℵ°ᵇCLXYΓΔ. See note.

tion—ἡ σπεῖρα, ὁ χιλίαρχος, οἱ ὑπηρέται—is emphatic and impressive. All combined to take the willing prisoner. In particular it will be observed that the action of the Roman guard is now noticed. They probably secured the Lord and delivered Him to the priest's servants "bound" (comp. *v.* 24). The "bonds" are not mentioned in the Synoptists till afterwards (Matt. xxvii. 2; Mark xv. 1); yet such a precaution is implied in their narrative. It was the policy of the priestly party to represent Christ as a dangerous enemy to public order; and perhaps they really feared a rescue by the "people" (Matt. xxvi. 5). Early Christian writers laid stress upon the "binding" as marking the parallel with Isaac (Gen. xxii. 9; Melito, ap. Routh, *Rell. Sacr.* I. 123 f.).

The title χιλίαρχος favours the view that the "band" was a "cohort" and not a smaller body ("maniple"): comp. Acts xxi. 31. The word "chiliarch" was used as the equivalent of "tribune," the proper title of the commander of a "cohort"; and the other places in which σπεῖρα is used in the New Testament suggest the same conclusion: Acts x. 1, xxvii. 1. The rendering of σπεῖρα in the Latin versions is uniformly *cohors*. The words σπεῖρα and χιλίαρχος may, however, be both used in a general and not in a technical sense for a detachment of soldiers and the officer in command of it. (Comp. Rev. vi. 15, xix. 18, and Suidas *s.v.* σπεῖρα.)

13. ἤγ. πρὸς Ἄνν. πρ.] Annas (or Hanan, Ananias, Ananus) is one of the most remarkable figures in the Jewish history of the time. His unexampled fortune was celebrated in that he himself and his five sons held the high-priesthood in succession. He was high-priest himself from A.D. 7—14 (Jos. *Ant.* XVIII. ii. 1 f.); then, after a short time his son Eleazar held the office for a year; and after a year's interval, his son-in-law Joseph Caiaphas succeeded and held the office till A.D. 35—6 (Jos. *l.c.*). Another son of Annas succeeded Caiaphas, and three other sons afterwards held the office, the last of whom, who bore his father's name, put to death James the brother of the Lord (Jos. *Ant.* XX. viii. 1). This mere record reveals the skilful intriguer who exercised through members of his family the headship of his party (comp. Luke iii. 2; Acts iv. 6). In the Talmud (*Pesach.*

13 of the Jews, seized Jesus and bound him, and led
him to Annas first; for he was father in law to
14 Caiaphas, which was high priest that year. Now
Caiaphas was he which gave counsel to the Jews,
that it was expedient that one man should die for
15 the people. And Simon Peter followed Jesus, and
so did another disciple. Now that disciple was known

57 a, quoted by Derenbourg, p. 232 n.) we find a curse on "the family of Hanan and their serpent-hissings" (comp. Matt. iii. 7). The relationship of Caiaphas to Annas is not mentioned by any writer except St. John, and yet this relationship alone explains how Caiaphas was able to retain his office by the side of Annas and his sons.

The narrative of St. John lends no support to the conjecture (which, however, may be true) that Annas held some high office at the time, as the presidency of the Sanhedrin, which gave him a constitutional right to take the lead in the inquiry. The reason given for the proceeding—his family connexion with Caiaphas—lays open alike the character of the man and the character of the trial. See Additional Note.

πρῶτον] This word conveys a tacit correction of the popular misunderstanding of the Synoptic narratives. The Lord was examined before Caiaphas (*v.* 24), but there was also a prior examination.

ὃς ἦν ἀρχ. τ. ἐνι. ἐκ.] *qui erat pontifex anni illius* v. See ch. xi. 49, note. Comp. Taylor, *Sayings of the Jewish Fathers*, I. 19, note, III. 26, note (בן ביום).

14. *ἦν δ. Και. ὁ συμβ. . . .*] Ch. xi. 50. The clause appears to be added to show presumptively what would be the selfish policy of a man who had chosen such a son. Annas exercised his power through those who were like him.

15. *Ἠκολούθει*] The imperfect paints the action in progress. For the fact comp. Matt. xxvi. 58 and parallels. After the panic, in which all the disciples fled (Matt. xxvi. 56), some again took courage (Matt. xxvi. 58).

ἀλλ. μαθ.] not *the other* (ὁ ἄλλος). The reader cannot fail to identify the disciple with St. John. Comp. xx. 2.

γνωστός] Comp. Luke ii. 44, xxiii. 49. No tradition (so far as it appears) has preserved the nature of the connexion; nor is it possible to draw any satisfactory conclusion from the fact that both St. John (Polycr. ap. Euseb. *H. E.* v. 24) and St. James the Just, "the brother of the Lord" (Epiph. *Hær.* LXXVIII. 14), are said to have worn the *πέταλον* or plate attached to the high-priest's mitre.

τῷ ἀρχ.] It is very difficult to decide who is here spoken of under the title. Annas is called the high-priest in Acts iv. 6, while Caiaphas is named at the same time without any title; and so Josephus (*Ant.* XVIII. v. 3; comp. XVIII. iii. (ii.) 2) speaks of "Jonathan the son of Ananus

μαθητὴς ἐκεῖνος ἦν γνωστὸς[1] τῷ ἀρχιερεῖ, καὶ συνεισ-
16 ἦλθεν τῷ Ἰησοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, ὁ δὲ
Πέτρος εἱστήκει πρὸς τῇ θύρᾳ ἔξω. ἐξῆλθεν οὖν ὁ
μαθητὴς ὁ ἄλλος ὁ γνωστὸς τοῦ ἀρχιερέως καὶ εἶπεν
17 τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον. λέγει οὖν τῷ
Πέτρῳ ἡ παιδίσκη ἡ θυρωρός Μὴ καὶ σὺ ἐκ τῶν
18 μαθητῶν εἶ τοῦ ἀνθρώπου τούτου; λέγει ἐκεῖνος Οὐκ
εἰμί. εἱστήκεισαν δὲ οἱ δοῦλοι καὶ οἱ ὑπηρέται ἀνθρα-
κιὰν πεποιηκότες, ὅτι ψύχος ἦν, καὶ ἐθερμαίνοντο· ἦν
δὲ καὶ[2] ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ θερμαινόμενος.
19 Ὁ οὖν ἀρχιερεὺς ἠρώτησεν τὸν Ἰησοῦν περὶ τῶν μαθη-

[1] γνωστὸς ἦν B. [2] Omit καί A[D]ΥΓΔ.

(Annas) the high priest" after the removal of Caiaphas. In Luke iii. 2, Annas and Caiaphas bear the title together. It is therefore at least possible that Annas may be referred to. On the other hand, Caiaphas has just been described as ἀρχιερεύς (*v.* 13), and is so called again in *v.* 24, where Annas also is mentioned. These facts make it difficult to suppose that the title is abruptly used, without any explanation, to describe Annas.

τ. αὐλ. τ. ἀρχ.] *atrium pont.* v.; *the court* (see Matt. xxvi. 58; Mark xiv. 54) *of the high priest, i.e.* of Caiaphas. It is quite reasonable to suppose that Annas still retained a lodging, in what appears to have been an official residence. In this case there is no discrepancy between St. John and the Synoptists as to the scene of St. Peter's denials (the residence of Caiaphas). Nor indeed would there be any difficulty in supposing that Annas presided at an examination in the house of Caiaphas, though he did not live there. St. Luke (xxii. 54) says that the Lord was led "into the house of the high priest," without mentioning any name. By this form of expression the Evangelist perhaps wished to indicate that He was not brought at once officially before Caiaphas, though He was taken to his palace. The language of St. Matthew suggests the same idea (Matt. xxvi. 57, "to Caiaphas . . . where . . .").

The idea that a change of scene from the house of Annas to the house of Caiaphas is marked in this verse is most unnatural. The narrative of the whole section (*vv.* 13—27) implies an identity of scene.

16. ὁ δὲ Π. ἱστ.] Comp. *v.* 5, note.

τ. θυρ.] *ostiariæ* v. Comp. Acts xii. 13.

17. λεγ. οὖν . . . ἡ παιδ. . . .] *The maid therefore* . . . The acquaintance of St. Peter with St. John suggested the question. St. John meanwhile (it must be supposed) had pressed on into

unto the high priest, and entered in with Jesus into
16 the court of the high priest; but Peter was standing
at the door without. So the other disciple, which
was known unto the high priest, went out and spake
unto her that kept the door, and brought in Peter.
17 The maid therefore that kept the door saith unto
Peter, Art thou also *one* of this man's disciples? He
18 saith, I am not. Now the servants and the officers
having made a charcoal fire were standing; for it
was cold; and they were warming themselves: and
Peter also was with them, standing and warming
19 himself. The high priest therefore asked Jesus of

the audience-chamber, so that St. Peter was alone. St. John, who remained closest to the Lord, was unmolested: St. Peter, who mingled with the indifferent crowd, fell.

Μὴ κ. σύ . . .;] *Art thou also* . . . as well as thy friend (John). The form of the question expresses surprise, and suggests a negative answer. See vi. 67, vii. 47, ix. 40. The contemptuous turn of the sentence, "one of the disciples of this man," corresponds with the same feeling. As the suggestion was made St. Peter yielded to it. His answer both here and in *v.* 25 simply reflects the temper of his questioners.

18. οἱ δουλ. κ. οἱ ὑπηρ.] The Roman soldiers had now gone back, and the private servants of the high-priest, and the officers —the temple-police—alone remained.

ἀνθρακ.] *ad prunas* ("forsan ex lectione Græca alias incognita πρὸς τὴν ἀνθρακίαν") *v.* A charcoal fire. There was no bright flame, but a glow of light sufficient to show the features of any one turned towards it, Luke xxii. 56 (πρὸς τὸ φῶς).

ὅτι ψυχ. ἦν] As a general rule, the nights in Palestine about Easter-time are said to be warm throughout. The cold on this occasion appears to be spoken of as unusual.

κ. ὁ Πετ. . . . θερμ . . .] Comp. *v.* 25. The two main ideas are kept distinct. Peter had joined the company of the indifferent spectators; he was engaged in a trivial act. Such outward indifference often veils the deepest emotion.

19. Ὁ οὖν ἀρχ. . . .] *The high priest therefore* . . ., *i.e.*, probably Caiaphas. See *v.* 15, note. The narrative is connected with *v.* 14. The Master is now contrasted with the disciple. It is probable that a better acquaintance with the history of the time would remove the difficulty which arises from Caiaphas taking the lead in the examination before Annas. Yet it is easy to imagine that arrangements may have been

20 τῶν αὐτοῦ καὶ περὶ τῆς διδαχῆς αὐτοῦ. ἀπεκρίθη αὐτῷ
Ἰησοῦς Ἐγὼ παρρησίᾳ λελάληκα τῷ κόσμῳ· ἐγὼ
πάντοτε ἐδίδαξα ἐν συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου
πάντες[1] οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα
21 οὐδέν· τί με ἐρωτᾷς; ἐρώτησον τοὺς ἀκηκοότας τί
22 ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ. ταῦτα
δὲ αὐτοῦ εἰπόντος εἷς παρεστηκὼς τῶν ὑπηρετῶν ἔδωκεν
ῥάπισμα τῷ Ἰησοῦ εἰπών Οὕτως ἀποκρίνῃ τῷ ἀρ-
23 χιερεῖ; ἀπεκρίθη αὐτῷ Ἰησοῦς Εἰ κακῶς ἐλάλησα,
μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

[1] πάντοτε C³[D]ΥΓΔ.

made for a private examination in the chamber of Annas, at which Caiaphas was himself present, and in which he took part. At the close of this unofficial proceeding, Annas, the real leader in the whole action, sent Jesus to Caiaphas for a formal trial.

περὶ τ. μαθ. . . . περὶ τ. διδ.] This preliminary examination was directed to the obtaining (if possible) of materials for the formal accusation which was to follow. With this view, it was natural to inquire into the class, the character, the number of the Lord's disciples, and into the general substance of His teaching.

20. The Lord leaves unnoticed the question as to His disciples (comp. *v.* 8), and fixes the attention of the questioner upon Himself alone. Hence an emphatic pronoun stands at the head of each clause. *I* (ἐγώ), whatever others may have done with whom you wish to compare me, *I have spoken openly . . . I* (ἐγώ) *ever taught . . .* So the Lord presents His teaching first as a completed whole (λελάληκα, xvi. 33), and then in its historic presentation (*πάντοτε ἐδίδαξα*). The form of the sentence at the same time suggests a contrast between the openness of His conduct and the treachery which His enemies had employed.

παρρησίᾳ] Without reserve. Comp. vii. 13, note.

τῷ κοσ.] Comp. viii. 26. The teaching of the Lord was not addressed to any select group of followers, even if it was veiled in parables which required spiritual sympathy for their interpretation, Matt. xiii. 10 ff.

πάντοτε] The word does not of course mean that the Lord's teaching was confined to these public places, but that at all times He used opportunities of speaking in them.

ἐν συναγ. . . .] *in synagogue*, "when people were gathered in solemn assembly" (as distinguished from *ἐν ταῖς συναγωγαῖς*, Matt. ix. 35, etc.). Comp. vi. 59, note.

παντ. οἱ Ἰουδ. συνερχ.] *omnes*

20 his disciples, and of his teaching. Jesus answered him, I have spoken openly to the world; I always taught in synagogue, and in the temple, where all the Jews come together; and in secret spake I nothing.
21 Why askest thou me? ask them that have heard *me*, what I spake unto them: behold, these know the
22 things which I said. And when he had said this, one of the officers standing by struck Jesus with his hand[1], saying, Answerest thou the high priest so?
23 Jesus answered him, If I spake evil, bear witness of the evil: but if well, why smitest thou me?

[1] *or* with a rod.

Judæi conveniunt v.; *all the Jews come together*, and not a mere party or clique. The combination πάντοτε, πάντες, is singularly emphatic. Christ was from first to last a universal teacher, and not the founder of a sect. In manner, time, place, audience, He sought absolute publicity.

ἐν κρυπτῷ . . .] *in occulto* v. The words simply exclude the purpose of concealment. What the disciples heard in the ear they were charged to proclaim on the housetops (Matt. x. 27).

21. τί μ. ἐρωτ. . . .] The accusers are bound to establish their charge independently.

τ. ἀκηκ. . . . οὗτ. . . .] The tense (ἀκηκοότας, not ἀκούσαντας) and the pronoun (οὗτοι) seem both to point directly to persons actually present or close at hand, who were able to speak with full knowledge if they pleased. Thus the Lord claims that the examination may proceed in due order by the calling of witnesses; and, according to the rule, the witnesses for the defence were called first (*Sanh.* f. 32. 1; f. 40. 1, quoted by Lightfoot, *Hor. Hebr.* on *v.* 15).

22. ἐδωκ. ῥαπ.] *dedit alapam* v.; *struck with his hand.* Or, *with a rod.* This latter sense suits perhaps better with the word δέρεις (*v.* 23), though the sense given in the E.V. text appears to be more appropriate to the circumstances. Comp. xix. 3; Acts xxiii. 2 ff. This insult is to be distinguished from the corresponding acts mentioned, Matt. xxvi. 67; Luke xxii. 63, 64.

23. Εἰ κακ. ἐλαλ. . . .] The Lord addresses the servant as one who had heard Him, and as such He challenges him to bear just evidence as to His words, and not to use mere violence. The reference (as it appears) is not to the words just uttered (*v.* 21), but to the teaching of the Lord which was called in question (*v.* 20, ἐλάλησα; *v.* 21, τί ἐλάλησα; *v.* 23, εἰ ἐλάλησα). The old commentators saw in the calm rebuke a true interpretation of the precept, Matt. v. 39.

24 Ἀπέστειλεν οὖν[1] αὐτὸν ὁ Ἅννας δεδεμένον πρὸς Καιάφαν
25 τὸν ἀρχιερέα. Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαι-
νόμενος. εἶπον οὖν αὐτῷ Μὴ καὶ σὺ ἐκ τῶν μαθητῶν
26 αὐτοῦ εἶ; ἠρνήσατο ἐκεῖνος καὶ εἶπεν Οὐκ εἰμί. λέγει
εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ
ἀπέκοψεν Πέτρος τὸ ὠτίον Οὐκ ἐγώ σε εἶδον ἐν τῷ
27 κήπῳ μετ' αὐτοῦ; πάλιν οὖν ἠρνήσατο Πέτρος· καὶ
εὐθέως ἀλέκτωρ ἐφώνησεν.
28 Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καιάφα εἰς τὸ

[1] ἀπεστ. οὖν BC*LXΔ; ἀπεστ. δέ ℵ; ἀπεστ. AC³[D]ΥΓ. See note.

24. Ἀπεστ. οὖν αὐτ. ὁ Ἀνν. . . .] *Annas therefore sent him . . .* The words cannot be rendered otherwise. See Additional Note. The private interrogation at which Caiaphas had assisted led to no decisive result. Annas therefore sent Jesus to the high-priest officially, but as one already stamped with a sign of condemnation (ἀπέστειλεν, despatched; comp. note on xx. 21). During the inquiry the Lord would naturally be set free. This explains the notice that He was (again) "bound" before going to Caiaphas.

25. Σ. Π. ἑστ. κ. θερμ.] Comp. *v.* 18.

εἶπ. οὖν . . .] Since St. Peter was evidently a stranger among them, attention was necessarily turned again to him, when the Lord was again brought into the court at the close of the private examination before Caiaphas, and so occasion was given for the second questioning. During this passage it would be easy for the Lord to turn and "look on Peter" (Luke xxii. 61), when He had already gone by near him.

Μὴ κ. σύ . . .] The form of question is the same as that in *v.* 17. Something no doubt in St. Peter's manner, as the Lord was led by, betrayed his love. Whereupon followed the words of surprise: *Can it be that thou also art one of His disciples?*

26. συγγ. ὢν . . .] A detail which marks an exact knowledge of the household (*v.* 15).

ἐν τ. κηπ.] *in the garden*, as one of His chosen disciples, who were gathered behind the Lord when He stood outside at the entrance facing the crowd (*v.* 4).

27. παλ. οὖν . . .] He was already committed to the denial. St. John, like St. Luke, omits all the aggravations of St. Peter's denials (Matt. xxvi. 70, 72, 74; Mark xiv. 71).

ἀλεκτ. ἐφων.] *a cock crew.* The indefinite form of the phrase is far more expressive than E.V. (*the cock crew*), which rather describes the time than the incident. The silence of the Evangelist, as to the repentance of St. Peter, is illustrated by xxi. 15 ff., where the fact is presupposed. The episode of Peter's fall is given as the fulfilment of the Lord's word (xiii. 38), who

24 Annas therefore sent him bound unto Caiaphas the
25 high priest. Now Simon Peter was standing and warming himself. They said therefore unto him, Art thou also *one* of his disciples? He denied, and said,
26 I am not. One of the servants of the high priest, being a kinsman of him whose ear Peter cut off, saith, Did not I see thee in the garden with him?
27 Peter therefore denied again: and straightway a cock crew.

28 They lead Jesus therefore from Caiaphas into the

knew to the last detail what he had to bear.

ii. The civil trial. The divine King and the Roman governor. The divine King and the apostate people. xviii. 28—xix. 16.

The detailed account of the private examinations before Pilate (xviii. 33—37, xix. 8—11) is peculiar to St. John (comp. Matt. xxvii. 11 ff. and parallels; 1 Tim. vi. 13). St. John probably went within the palace. He would not be deterred by the scruple of the Jews (*v.* 28) under such circumstances, and there does not appear to have been any other obstacle to entrance. The apostle who had followed the Lord to the presence of the high-priest would not shrink from following Him to the presence of the governor.

It will be noticed that St. John's narrative explains the language of Pilate to the Jews and to the Lord, which is abrupt and unprepared in the Synoptic narratives.

The narrative falls into several distinct sections corresponding to scenes without and within the Prætorium.

1. Without the Prætorium. The Jews claim the execution of their sentence (xviii. 28—32).

2. Within the Prætorium. "The good confession." Christ a King (33—37).

3. Without the Prætorium. First declaration of innocence. Barabbas (38—40).

4. Within the Prætorium. Scourging: mockery (xix. 1—3).

5. Without the Prætorium. Second and third declarations of innocence. "Ecce homo," "Son of God" (4—7).

6. Within the Prætorium. The source of authority, and from this the measure of guilt (8—11).

7. Without the Prætorium. Conviction overpowered: the king abjured: the last sentence (12—16).

1. *vv.* 28—32. *Without the Prætorium: Pilate and the Jews: the claim and the refusal.*

28. Ἄγ. οὖν . . .] Comp. Matt. xxvii. 1 f. The examination before Caiaphas (Matt. xxvi. 59 ff. and parallels) is implied, and also its necessary issue. The

πραιτώριον· ἦν δὲ πρωί· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν ἀλλὰ[1] φάγωσιν τὸ πάσχα.
29 ἐξῆλθεν οὖν ὁ Πειλᾶτος ἔξω πρὸς αὐτοὺς καὶ φησίν
30 Τίνα κατηγορίαν φέρετε τοῦ ἀνθρώπου τούτου; ἀπεκρίθησαν καὶ εἶπαν αὐτῷ Εἰ μὴ ἦν οὗτος κακὸν ποιῶν[2],
οὐκ ἄν σοι παρεδώκαμεν αὐτόν. εἶπεν οὖν αὐτοῖς
31 Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον[3] αὐτῷ οἱ Ἰουδαῖοι Ἡμῖν

[1] ἀλλ' ἵνα C²LXYΓ. [2] κακοποιός AC³[D]XYΓΔ.
[3] Insert οὖν ℵLXYΓΔ; insert δέ A[D].

sentence was determined, but the Sanhedrin had no power to carry it out. The subject is not exactly defined. The principal actors ("the chief priests and Pharisees," "the Jews") are everywhere present to the mind of the Evangelist. Comp. xix. 4.

τὸ πραιτώριον] *prætorium* v.; *the palace.* The official residence (head-quarters) of the Roman governor. This was the technical sense of *prætorium* in the provinces (comp. Acts xxiii. 35). At Rome the usage of the word was different (comp. Lightfoot, *Philippians*, pp. 97 ff.). The building occupied by Pilate is commonly supposed to have been the palace built by Herod on the western hill of Jerusalem. This was certainly occupied at a later time by the Roman governors (Philo, *Leg. ad Cai.* 1034), but there is not any direct evidence, as far as appears, that it was occupied by Pilate, and on the whole it seems to be more probable (comp. xix. 13) that Pilate occupied quarters in Antonia, according to the traditional view.

ἦν δ. πρωί] *erat autem mane* v. Comp. Matt. xxvii. 1 parallels. The term πρωί is used technically for the fourth watch, 3—6 a.m. (Mark xiii. 35). A condemnation to death at night was technically illegal. An early meeting of the Sanhedrin appears to have been held to confirm the decision already made, and so to satisfy the form of law, which, however, was broken by the infliction and execution of the sentence on the day of trial. A Roman court could be held at any time after sunrise. On this occasion it was probably held as early as possible. Pilate, as we may suppose, had been prepared for the charge when application was made for the detachment of soldiers.

αὐτοί] *they themselves.* In contrast with the Lord, who was now probably committed again to the soldiers, and taken within the Prætorium (*v.* 33).

μιανθῶσιν] *contaminarentur* v.; *be defiled*; by entering a house from which all leaven had not been scrupulously removed. The Prætorium was placed under the protection of tutelary deities (θεοὶ οἱ τοῦ ἡγεμονικοῦ πραιτωρίου, *Journal of Philology*, 1876, pp. 126 ff.; comp. Tac. *Hist.* III. 10), but such a dedication is out of

palace: and it was early; and they themselves entered not into the palace, that they might not be defiled,
29 but might eat the passover. Pilate therefore went forth unto them without, and saith, What accusation
30 bring ye against this man? They answered and said unto him, If this man were not doing evil, we
31 should not have delivered him up unto thee. Pilate therefore said unto them, Take him yourselves, and

the question at Jerusalem Pilate had learnt by bitter experience with what fierceness the Jews resented every semblance of a violation of their religious feelings (Jos. *Bel. Jud.* II. ix. 2. Comp. Philo, *Leg. ad Cai.* § 38).

φαγ. τ. πασχ.] See Matt. xxvi. 17.

29. *ἐξῆλθ. οὖν ὁ Πειλ. . . .*] Pilate is introduced quite abruptly, without any title or explanation, as one perfectly well known. Comp. Mark xv. 1; Luke xxiii. 1. In St. Matthew he is commonly spoken of as "the governor" (*ὁ ἡγεμών* Matt. xxvii. 2), a title not found in St. John. The scrupulousness of Pilate needs some explanation (contrast Acts xxii. 24). The explanation is probably supplied by St. Matthew (xxvii. 19) in the message of Pilate's wife, which at least indicates that the accusation of Jesus had made an impression upon her, and so probably in Pilate's household. There is a slight trace in the narrative of St. Matthew (xxvii. 19) of the informal manner in which the trial was in part conducted.

ἐξῆλθ. . . . ἔξω] St. John appears to emphasise the fact that Pilate "went forth without" his own Prætorium, as if it were symbolic of the whole proceeding.

Τίνα κατηγ.] The words do not necessarily imply that Pilate was ignorant of the character of the charge (see *v.* 3). Pilate requires that the charge should be made formally.

30 f. The Jews were evidently unprepared for the governor's hesitation in such a case, and attempted to claim the fulfilment of their sentence without rendering account of the grounds on which it rested. Pilate met this affectation of independence by bidding them carry out their purpose to the end by their own authority: *Pilate therefore said, Take him yourselves.* On this they are forced to confess that nothing less than death will satisfy them, and this punishment they cannot inflict.

κακ. ποιῶν] *malefactor* v. Literally, *doing evil*, actively engaged in evil. The word in St. Luke xxiii. 32, is *κακοῦργος*.

31. *Λαβ. αὐτ. ὑμ.*] *Take him yourselves . . .* The words have a tinge of irony (*ὑμεῖς, ὑμῶν*); and Pilate implicitly reminds the Jews of the limits within which their power of "judgement" was confined.

εἰπ. αὐτ. οἱ Ἰουδ. . . .] Pilate's

32 οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα· ἵνα ὁ λόγος τοῦ Ἰησοῦ
πληρωθῇ ὃν εἶπεν σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀπο-
33 θνήσκειν. Εἰσῆλθεν οὖν πάλιν εἰς τὸ πραιτώριον ὁ
Πειλᾶτος καὶ ἐφώνησεν τὸν Ἰησοῦν καὶ εἶπεν αὐτῷ
Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων; ἀπεκρίθη Ἰησοῦς
34 Ἀπὸ σεαυτοῦ σὺ τοῦτο λέγεις ἢ ἄλλοι εἶπόν σοι περὶ
35 ἐμοῦ; ἀπεκρίθη ὁ Πειλᾶτος Μήτι ἐγὼ Ἰουδαῖός εἰμι;
τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς[1] παρέδωκάν σε ἐμοί·
36 τί ἐποίησας; ἀπεκρίθη Ἰησοῦς Ἡ βασιλεία ἡ ἐμὴ
οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου

[1] ὁ ἀρχιερεύς ℵ*.

words left them no alternative. They could not escape from revealing their purpose; and probably they now brought forward against Christ the charge of treason (Luke xxiii. 2) in order to move Pilate the more easily (*v.* 34).

Ἡμ. οὐκ ἔξεστιν . . .] See Additional Note.

32. ἵνα ὁ λογ. τ. Ἰησ. πληρ. . . . σημ. . . .] *ut sermo Jesu impleretur . . . significans* . . . v. Ch. xii. 32 f. Comp. Matt. xx. 19. Crucifixion was not a Jewish punishment. The clause must not be interpreted to convey the idea that the Jews wished a particular form of death to be inflicted, but that the circumstances of the case led to this issue.

2. *vv.* 33—37. *Within the Prætorium: Pilate and Christ: the good confession and the light question.*

33. Εἰσηλθ. οὖν . . . ὁ Πειλ.] *Pilate therefore* . . . The urgency of the Jews constrained him to make further inquiry.

ἐφων. τ. Ἰησ.] The Lord was already inside the court (*v.* 28); but Pilate summoned Him to his immediate presence (comp. ix. 18, 24).

Σὺ εἶ ὁ βασ. τ. Ιουδ;] The words may mean either "Art thou he who has just now become notorious under this title?" or, "Dost thou claim the title, as it is said?" The title itself would be likely to arrest Pilate's attention, whether he had heard it spoken of before in connexion with the entry into Jerusalem or only now from the Jews. And further, he would rightly conclude that the title, when thus put forward, would be fitted to call out any fanaticism which there might be in a political enthusiast. The full form which the accusation assumed is given in St. Luke (xxiii. 2). See xix. 12. In each of the four Gospels the first words of Pilate to Jesus are the same: "Art thou the King of the Jews?" (Matt. xxvii. 11; Mark xv. 2; Luke xxiii. 3). The form of the sentence (Σὺ εἶ . . .;) suggests a feeling of surprise in the questioner: "Art thou, poor, and bound, and wearied, the King of whom men have spoken?" Comp. iv. 12.

judge him according to your law. The Jews said unto him, It is not lawful for us to put any man
32 to death: that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death
33 he should die. Pilate therefore entered again into the palace, and called Jesus, and said unto him, Art
34 thou the King of the Jews? Jesus answered, Sayest thou this of thyself, or did others tell it thee[1] con-
35 cerning me? Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto
36 me: what hast thou done?[2] Jesus answered, My kingdom is not of this world: if my kingdom were

[1] *or* tell thee.

[2] *or* what didst thou do?

βασ. τ. Ἰουδ.] *v.* 39, xix. 3, 19, 21. Comp. Matt. ii. 2, xxvii. 11, 29, 37; Mark xv. 2, 9, 12, 18, 26; Luke xxiii. 3, 37, 38. The theocratic title βασιλεὺς τοῦ Ἰσραήλ (i. 49, note) stands in marked contrast with this civil title.

34. ἀπεκ. Ἰησ.] The short clauses are impressive: "Jesus answered"—"Pilate answered"—"Jesus answered."

34 f. Ἀπὸ σεαυτ. σὺ τουτ. λεγ. . . .] The Lord's question is suited to lead Pilate to reflect on the nature of the charge which he had to judge. In this sense it is an appeal to his conscience. If he admits the alleged assumption of the title to be a crime, he must ask himself whether the title has any meaning for him? whether he desires to learn what further it may signify? or whether he has simply adopted a vague accusation, an ambiguous phrase, at random? Pilate's reply affirms his utter indifference to matters which only concerned (as he assumes) a despised people. "Am I a Jew?" Is it then possible for me to care for these things? Yet in the words which follow he implies that there is something strange in the case. The Jews were ready for the most part to favour any asserter of their national liberty. Now they had brought one called their King to be put to death. "Thine own nation" (τὸ ἔθνος τὸ σόν), and no Roman informer, "and the chief priests, the natural leaders of the people, *delivered thee unto me: what hast thou done?* or, more exactly, *what didst thou do?*" that is, to turn those who would naturally favour such as thee into relentless enemies?

36. Without directly replying to Pilate, the Lord indicates the real ground of the antagonism of the people and of the rulers to Himself, and at the same time explains how He is a King: "His kingdom was not of this world" (κόσμος). He would not

τούτου ἦν ἡ βασιλεία ἡ ἐμή, οἱ ὑπηρέται οἱ ἐμοὶ ἠγωνίζοντο ἄν, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ
37 ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν. εἶπεν οὖν αὐτῷ ὁ Πειλᾶτος Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη [ὁ [1]] Ἰησοῦς Σὺ λέγεις ὅτι βασιλεύς εἰμι. ἐγὼ εἰς τοῦτο

[1] Omit ὁ LXΓ.

make any concessions to the false patriotism of zealots (vi. 15), and yet He did claim a sovereignty, a sovereignty of which the spring and source was not of earth but of heaven. In both respects He was opposed to those who professed from different sides to represent the nation ("the Jews"). But as a spiritual King He was open to no accusation of hostility to the empire. His willing surrender was a sufficient proof that he had never contemplated violence.

Ἡ βασ. ἡ ἐμή . . . ἡ ἐμή οἱ ὑπηρέται οἱ ἐμοί] The possessive pronoun is in each case emphasised: "the kingdom, the servants or officers (*i.e.*, disciples and apostles), who truly answer to me, to my nature and my will." Comp. xv. 11, note, xii. 26. There is an obvious reference to the Jewish conceptions of a kingdom and to the Jewish "officers." The use of the word ὑπηρέτης (here only of Christians in the Gospels, comp. 1 Cor. iv. 1; Acts xiii. 5) corresponds with the royal dignity which Christ assumes.

οὐκ ἐστ. ἐκ τ. κοσ. τουτ. . . . ἐντεῦθεν] My kingdom does not derive its origin or its support from earthly forces. Comp. viii. 23, xv. 19, xvii. 14, 16; 1 John ii. 16, iv. 5. At the same time Christ's kingdom is "in the world," even as His disciples are (xvii. 11). This verse serves as a comment on Matt. ii. 1 ff., and brings out the full force of St. Matthew's characteristic term "the kingdom of heaven." The solemnity of the rhythmical balance of the sentence cannot but be felt: "My kingdom . . . not of this world . . . if of this world . . . my kingdom." The substitution of ἐντεῦθεν for ἐκ τοῦ κόσμου τούτου in the last clause appears to define the idea of the world by an immediate reference to the representatives of it close at hand.

ἠγων.] *decertarent* v. This word describes a continuous effort, and not merely one definite conflict: "they would now be striving" (Luke xiii. 24; 1 Cor. ix. 25; 1 Tim. vi. 12; 2 Tim. iv. 7), and not "they would have fought" at the moment of my arrest.

τ. Ἰουδ.] The title occurs in the record of the Lord's words, iv. 22, xiii. 33, and above, *v.* 20 (comp. xi. 8). The colour of the word in these places is slightly different from that which it bears in the Evangelist's narrative. The simple idea of nationality prevails over that of religious antagonism.

νῦν δέ] As the case really stands, ix. 41, xv. 22, 24.

37. Οὐκοῦν βασ. εἶ σύ;] The particle οὐκοῦν, which occurs here

of this world, then would my officers fight[1], that I should not be delivered to the Jews: but now is
37 my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered,

[1] *or* be striving.

only in the New Testament, gives a tinge of irony to the words, which are half interrogative in form and half an exclamation: "So then, after all, thou art a king?" This scornful tone is further accentuated by the personal pronoun at the end of the sentence: "thou, a helpless prisoner." Comp. *v.* 33, i. 21, iv. 19, viii. 48.

Σὺ λεγ. . . .] The Lord neither definitely accepts nor rejects the title. He leaves the claim as Pilate had put it forward. Pilate had quoted the words of others, and the Lord had made clear in what general sense they must be interpreted. He now signifies further the foundation and character of His sovereignty, and the right which He has to the allegiance of men.

ὅτι . . . εἰμι] *that I am . . .* The translation *Thou sayest* (*i.e.*, rightly), *because I am . . .* seems to be both unnatural as a rendering of the original phrase, and alien from the context.*

ἐγὼ εἰς τουτ. γεγεν. κ. εἰς τουτ. ἐληλ. εἰς τ. κοσ.] The two phrases appear to correspond in part with the two in xvi. 28, "I came out from the Father, and am come into the world." The first marks the entrance upon a new form of being, the second defines the sphere of the Lord's mission (comp. ix. 39, note). Or again, the first marks the beginning of the earthly life, the second the pre-existence with the Father. But as addressed to Pilate the words declared only the human birth (comp. Luke i. 35, τὸ γεννώμενον), though a deeper meaning lies beneath them. The emphatic pronoun at the head of the sentence, and the repeated phrase εἰς τοῦτο, fix attention upon the Speaker and His office. Christ not only affirms the fact of His kingship, but also bases the fact upon the essential law of His being. He places His Own Person (ἐγώ) in contrast with all other men, whether they disbelieve (as Pilate) or believe. And He describes His coming as permanent in its effects (ἐλήλυθα) and not simply as a past historic fact (ἦλθον).

εἰς τοῦτο . . . ἵνα] The words εἰς τοῦτο affirm generally the fact of the sovereignty which Christ exercised: He was born for the very purpose that He should reign; and ἵνα the special application of it: His reign was directed to the execution of a divine purpose. Comp. Acts ix. 21; Rom. xiv. 9; 2 Cor. ii. 9; 1 Peter iii. 9, iv. 6; 1 John iii. 8.

μαρτ. τ. ἀληθ. . . .] Truth, absolute reality, is the realm of Christ. He marks out its boundaries; and every one who has a vital connexion with the Truth

* Marginal reading of WH text treats this phrase as a question (εἰμι;).—A. W.

γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον ἵνα μαρτυρήσω τῇ ἀληθείᾳ· [1] πᾶς ὁ ὢν ἐκ [2] τῆς ἀληθείας
38 ἀκούει μου τῆς φωνῆς. λέγει αὐτῷ ὁ Πειλᾶτος Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν πάλιν ἐξῆλθεν πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς Ἐγὼ οὐδεμίαν εὑ-

[1] περὶ τῆς ἀληθείας ℵ*. [2] Omit ἐκ ℵ*.

recognises His sway. He does not only "bear witness concerning the truth" (*μαρτυρεῖν περί*, i. 7, 8, etc.), but "bears witness to, maintains, the truth" (*μαρτυρεῖν τινί*, iii. 26), as John had done in his place, v. 33. Comp. Acts x. 43, xv. 8, etc.; 3 John 12.

ὢν ἐκ τ. ἀληθ.] *that is of the truth*, who draws from the truth the inspiration of his life (comp. 1 John ii. 21, iii. 19). The phrase is parallel to *ὁ ὢν ἐκ τοῦ θεοῦ* (viii. 47, note). Comp. also *v.* 36, iii. 31, viii. 23, xv. 19, xvii. 14; 1 John ii. 16, iii. 8 ff., and in a wider sense x. 16; Col. iv. 11. All who thus depend on that which is Christ's are His proper subjects. For the whole answer comp. 1 Tim. vi. 13. It is of great interest to compare this "confession" before Pilate with the corresponding "confession" before the high-priest, Matt. xxvi. 64. The one addressed to Jews is framed in the language of prophecy, the other addressed to a Roman appeals to the universal testimony of conscience. The one speaks of a future manifestation of glory, the other speaks of a present manifestation of truth. The one looks forward to the Return, the other looks backward to the Incarnation. It is obvious how completely they answer severally to the circumstances of the two occasions.

τ. ἀληθ.] *the truth.* Compare Introd. Lightfoot on ch. vi. 27 quotes two remarkable passages which illustrate one idea of the word: "When the great synagogue had been weeping, praying, and fasting, for a long time, a little roll fell from the firmament to them in which was written Truth. R. Chaniach saith, Hence learn that Truth is the seal of God." (*Sanh. Bab.* f. 64. 1.) And again: "What is the seal of the holy blessed God? R. Bibai, in the name of R. Reuben, saith *Truth* (אמת). But what is Truth? R. Bon saith, The living God and King eternal. Resh Lachish saith, א is the first letter of the alphabet, מ the middle, and ת the last: that is, I the Lord am the first . . . and beside me there is no God . . . and I am with the last" (*Sanh. Hieros.* f. 18).

The Lord's confession includes the fulfilment of the double hope. He is the King of the people of God, and the universal Saviour. Comp. iv. 25 ff., ix. 35 ff.

38. Τί ἐστ. ἀληθ.;] *What is truth?* The question of Pilate does not deal with absolute Truth—the Truth as one—of which the Lord had spoken (*ἡ ἀλήθεια*), but simply with truth in any particular case (*ἀλήθεια*). There is nothing of real reverence or seriousness in his words, still less of awe. He does not shape, even in passing thought, a subject for earnest

Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness to the truth. Every
38 one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and

inquiry, but half sadly, half cynically, implies that even in ordinary matters truth is unattainable. It was so evidently to his mind in the matter before him; but so much at least was plain to his Roman clearness of vision, that the prisoner accused by His countrymen was no political intriguer. He therefore impatiently breaks off the examination which had (as he fancied) shown him enough to decide the case, that he may obtain the release of Jesus if possible. Corn. a Lapide gives an interesting series of answers to the question, "What is truth?" from classical and patristic writers. Though they have no direct connexion with Pilate's thought they will repay study.

The sending to Herod (Luke xxiii. 6 ff.) must be placed between *vv.* 37, 39.

3. *vv.* 38—40. *Without the Prætorium. The judgement of Pilate and the judgement of the Jews. The sentence, the offer, the demand, Jesus and Barabbas.*

38 ff. Κ. τουτ. εἰπ. . . .] The incident which follows is a complete revelation of a weak worldly character. Pilate addressed himself, as it seems, not to the leading accusers of Jesus (*the high-priests and Pharisees*), but to the crowd which had now gathered round them. He trusted that an expression of popular feeling would enable him to follow his own judgement without incurring any unpopularity. He saw that Jesus was evidently the victim of a party (Matt. xxvii. 18), and perhaps of a small party. Moreover the festival allowed him to effect his purpose without absolutely setting aside the sentence of the Sanhedrin. He suggests therefore that Jesus should be released according to the custom of the Passover. From the narrative of St. Mark it appears that the demand for the fulfilment of this act of grace was first made by "the multitude" who had come up to the governor's house (ἀναβάς, Mark xv. 8), and it is not unlikely that some at least of the people hoped in this way (like Pilate) to deliver Jesus. The name of a notorious criminal was coupled with that of Jesus (Matt. xxvii. 17), that the wish of the people might be expressed more decisively. When the choice was put to them there was for a time a division of feeling, or hesitation (Mark xv. 11). At length the high-priests prevailed (comp. ch. xix. 6), and Pilate was then overpowered by the popular cry, from which he had expected to obtain convenient support. He had no firmness to support him when his scheme

39 ρίσκω ἐν αὐτῷ αἰτίαν· ἔστιν δὲ συνήθεια ὑμῖν ἵνα ἕνα
ἀπολύσω ὑμῖν [ἐν[1]] τῷ πάσχα· βούλεσθε οὖν ἀπολύσω
40 ὑμῖν τὸν βασιλέα τῶν Ἰουδαίων; ἐκραύγασαν οὖν
πάλιν[2] λέγοντες Μὴ τοῦτον ἀλλὰ τὸν Βαραββᾶν. ἦν
δὲ ὁ Βαραββᾶς λῃστής.

[1] Omit ἐν B.

[2] Insert πάντες AEUΓΔ.

had failed; and at last, by a strange irony, he was forced to release a man guilty of the very form of crime which the chief priests had tried to fasten upon Christ.

Ἐγ. οὐδ. εὑρ. ἐν αὐτ. αἰτ.] *ego nullam invenio in eo causam* v.; *I find no charge* (or *crime*) *in him.* The pronoun is emphatic here and xix. 6 (not in xix. 4), and contains an implied contrast between the partizanship of the priests and the calm judgement of the Roman governor.

39. [ἐν] τ. πάσχα] The custom is made more general in St. Matthew (xxvii. 15) and St. Mark (xv. 6), "at feast time" (κατὰ ἑορτήν). Nothing is known of the origin of the custom, nor is it (as far as appears) noticed anywhere except in the Gospels. Comp. Matt. xxvii. 15.

τ. βασ. τ. Ἰουδ.] The title is probably used, as afterwards (xix. 15), to throw contempt on the pretensions of the Jewish leaders.

40. ἐκραυγ. οὖν παλ. . . .] *clamaverunt rursum* v.; *They cried out therefore again* with the loud cry which will make itself heard. Comp. xi. 43, xii. 13, xix. 6, 12, 15. The people, in spite of their late enthusiasm, were driven by their selfish hopes to prefer one who had at least defied the Roman power to their divine King.

πάλιν] The word is a singular mark of the brevity of St. John's narrative, which assumes much as known. The previous demands of the people have not been noticed by him.

λῃστής] *latro* v. One of those outlaws who not infrequently (Acts xxi. 38) covered their violence with a cloke of patriotism (comp. Luke xxiii. 19; Mark xv. 7; Matt. xxvii. 16). There is an impressive pathos in the brief clause. Comp. xiii. 30.

ADDITIONAL NOTES ON CHAP. XVIII

12—24. It is interesting to compare the narratives of the Lord's trial preserved by the Evangelists with the rules laid down in Jewish tradition for the conduct of such cases. It may be impossible to determine the antiquity of the contents of the Mishna, but the following brief summary of the contents of the Tract *Sanhedrin*, so far as they bear upon the subject, will show in what respects the proceedings as to the Lord agreed with and differed from what was received as law at a very early date.

Capital offences were tried by an assembly of twenty-three (ch. 1 § 4): a false prophet could be tried only by the great Sanhedrin, or assembly of seventy-one (ch. 1 § 5).

39 saith unto them, I find no charge[1] in him. But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release
40 unto you the King of the Jews? They cried out therefore again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

[1] *or* crime.

The witnesses were strictly and separately examined in all cases, and the agreement of two was held to be valid (ch. 3 § 6; ch. 5 §§ 1 ff.).

In capital cases the witnesses were specially charged as to the momentous consequences of their testimony, and cautioned as to the peril of destroying life (ch. 4 § 5), and they were to say nothing by conjecture or hearsay.

The judges sat in a semicircle, the president being in the middle, so that all might be face to face (ch. 4 § 3).

In capital cases everything was so arranged as to give the accused the benefit of the doubt, and with this view the votes for acquittal were taken first (ch. 4 § 1).

In civil cases the trial might be continued and decided by night; and a decision either way might be given on the day of trial. In capital cases the trial could take place only by day; and while an acquittal might be pronounced on the day of trial, a sentence of condemnation could not be given till the next day. Hence such cases could not be tried on the eve of a Sabbath or of a Feast (ch. 4 § 1; comp. ch. 5 § 5).

Even on the way to execution opportunity was given to the condemned, four or five times, if need were, to bring forward fresh pleas (ch. 6 § 1); and at the last he was urged to confession, that he might not be lost hereafter (ch. 6 § 2). A crier preceded the condemned, saying, "A. B. the son of A. B. goes forth to be stoned for such and such an offence: the witnesses are C. and D. If any one can prove his innocence, let him come forward and give his reasons" (ch. 6 § 1).

In cases of blasphemy the witnesses were rigorously examined as to the exact language used by the accused. If their evidence was definite the judges stood and rent their garments (ch. 7 § 5).

The blasphemer was to be stoned (ch. 7 § 4). After stoning he was to be hung upon a gibbet (ch. 6 § 4), and taken down before night (*id.*) and buried in a common grave provided for the purpose (ch. 6 § 5).

13. Derenbourg (*Essai sur l'Histoire et la Géographie de la Palestine*, Paris, 1867) has called attention (pp. 466 ff.) to a remarkable passage of the Talmud (*Jer. Taanith*, IV. 8), which mentions that "on the Mount of Olives there were two *cedars*, under one of which were four booths (shops, חנויות) for the sale of objects legally pure. In one

of these, pigeons enough were sold for the sacrifices of all Israel." He conjectures that these booths were [part of] "the famous booths of the sons of Hanan (Annas)," to which the Sanhedrin retired when it left the chamber "Gazith" (see Add. Note on *v.* 31). The identification seems to be very plausible, notwithstanding Keim's peremptory contradiction (III. 352, note). But whether "the booths" were on the Mount of Olives or adjoining the temple, the place was the seat of the dominant faction of Annas, the centre of their hierarchical tyranny. The night meeting of members of the Sanhedrin favourable to their policy would therefore naturally be held there. The regular meeting in the morning of the whole body (Matt. xxvii. 1) was, on the other hand (as it appears), held in the old place of assembly, "Gazith" (Matt. xxvii. 5, *ῥίψας ἐν τῷ ναῷ*). The language of St. Luke points clearly to the difference of place of the two examinations (xxii. 66, *ἀπήγαγον εἰς τὸ συνέδριον αὐτῶν*, as contrasted with xxii. 54, *εἰς τὸν οἶκον τοῦ ἀρχιερέως*). Perhaps it will be felt that the record gains in solemnity if the Mount of Olives was the one scene of all the events of the night. Even the mention of Kidron by the secondary and popular name of the "ravine of the cedars" may contain an allusion to a scandal felt as a grievous burden at the time when the priests gained wealth from the sale of victims by the "two cedars." "The booths of the sons of Hanan," tradition adds, "were destroyed three years before the destruction of the temple" (Derenbourg, p. 468).

17, 18, 25—27. The differences in detail, which occur in the records of the threefold denial of the Lord by St. Peter, offer a singularly instructive subject for study. The fact is one of the very few related at length by the four Evangelists, and it offers a crucial test for determining, in some aspects, the character of the narratives of the Gospels.

It must be premised:

1. That each Evangelist records the prediction of a threefold denial:

Matt. xxvi. 34, *πρὶν ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με.*

Mark xiv. 30, *πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρὶς με ἀπαρνήσῃ.*

Luke xxii. 34, *οὐ φωνήσει σήμερον ἀλέκτωρ ἕως τρὶς με ἀπαρνήσῃ εἰδέναι.*

John xiii. 38, *οὐ μὴ ἀλέκτωρ φωνήσῃ ἕως οὗ ἀρνήσῃ με τρίς.*

In St. Matthew and St. Mark the prediction occurs after the mention of the departure from the upper room; in St. Luke and St. John, during the account of the Supper. The particles of connexion in the first two Gospels (*τότε* [St. Matthew], *καί* [St. Mark]) do not require, though they suggest, chronological sequence. There is no difficulty in supposing either that the record of the words has been transposed by St. Matthew and St. Mark, or that the prediction was repeated. Such repetitions belong naturally to a crisis of concentrated excitement.

2. That each Evangelist records three acts of denial:

Matt. xxvi. 70, 72, 74.
Mark xiv. 68, 70, 71.
Luke xxii. 57, 58, 60.
John xviii. 17, 25, 27.

The first three Evangelists specially notice the fulfilment of

the prediction: Matt. xxvi. 75; Mark xiv. 72; Luke xxii. 61. St. John does not, though he obviously recalls the words spoken: xviii. 27, compared with xiii. 38.

It may be added that the narratives of St. Matthew and St. Mark represent in the main one original. The narratives of St. Luke and St. John are independent of one another and of the other two.

Under these circumstances the question arises (1) Whether the four Evangelists relate the same three acts of denial; and then (2) if so, whether the differences in detail admit of being reconciled.

It will be most convenient to examine in succession the four narratives of the first, second, and third denials, noticing the significant points in each.

(Table A, p. 292.) Here there is an agreement (*a*) as to the place of the incident, the court of the high-priest's palace, "outside" and "beneath" the room in which the Lord was being examined, and more particularly by "the fire" which had been lighted there. St. John mentions the "standing by the fire" after the fact of the denial, but evidently in connexion with it.

(*b*) As to the chief actor, "a maid" (παιδίσκη), further described by St. Mark as "a maid of the high-priest," and defined by St. John as "the maid that kept the door." There is not the least indication that the "maid" of St. Matthew and St. Mark could not be the portress.

(*c*) As to the fact of a direct address of St. Peter, and of a reply by him to the speaker. And, further, there is a substantial agreement as to what was said.

On the other hand, the Synoptists speak of St. Peter as "sitting," St. John as "standing," and the words recorded are different. But there is no difference as to time. The incident mentioned by St. Matthew and St. Mark may have occurred at any time after entrance into the court (Matt. xxvi. 58; Mark xiv. 54).

(Table B.) Here the records are much more complicated (*a*) Two places are mentioned, the "fore-court" (St. Mark), with which the "porch" of St. Matthew is to be connected, and the fire in the court which was the scene of the former denial.

(*b*) Many persons take part in the accusation of St. Peter: "the same maid" as before (St. Mark), "another maid" (St. Matthew), "another man" (St. Luke), are specified, and St. John says, generally, "they said," *i.e.*, the bystanders.

But it will be noticed that St. Luke alone singles out one man who addresses St. Peter, and to whom personally St. Peter replies. The words of accusation recorded by St. Matthew and St. Mark are not addressed to St. Peter at all, but spoken among the groups of servants, and St. Mark implies a repeated denial (ἠρνεῖτο). The words recorded by St. John express apparently what was said by several. So also the denials recorded by St. Matthew, St. Mark, and St. John, are not given as addressed to any particular person, as in the former case. They simply record the fact of denial.

TABLE A.

Matt. xxvi. 69. 70.

Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη

λέγουσα

Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων λέγων,

Οὐκ οἶδα τί λέγεις.

Mark xiv. 66—68*a*.

Καὶ ὄντος τοῦ Πέτρου κάτω ἐν τῇ αὐλῇ ἔρχεται μία τῶν παιδισκῶν τοῦ ἀρχιερέως, καὶ ἰδοῦσα τὸν Πέτρον θερμαινόμενον ἐμβλέψασα αὐτῷ λέγει

Καὶ σὺ μετὰ τοῦ Ναζαρηνοῦ ἦσθα τοῦ Ἰησοῦ.

Ὁ δὲ ἠρνήσατο λέγων

Οὔτε οἶδα οὔτε ἐπίσταμαι σὺ τί λέγεις.

Luke xxii. 55—57.

. . . ἐκάθητο ὁ Πέτρος μέσος αὐτῶν. Ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ

εἶπεν,

Καὶ οὗτος σὺν αὐτῷ ἦν·

ὁ δὲ ἠρνήσατο λέγων,

Οὐκ οἶδα αὐτόν, γύναι.

John xviii. 16—18.

. . . εἶπεν τῇ θυρωρῷ καὶ εἰσήγαγεν τὸν Πέτρον. λέγει οὖν τῷ Πέτρῳ ἡ παιδίσκη ἡ θυρωρός.

Μὴ καὶ σὺ ἐκ τῶν μαθητῶν εἶ τοῦ ἀνθρώπου τούτου;

λέγει ἐκεῖνος.

Οὐκ εἰμί.

ἱστήκεισαν δὲ οἱ δοῦλοι . . . ἀνθρακιὰν πεποιηκότες . . . ἦν δὲ καὶ ὁ Πέτρος μετ' αὐτῶν ἑστὼς καὶ θερμαινόμενος.

TABLE B.

Matt. xxvi. 71, 72.

ἐξελθόντα δὲ εἰς τὸν πυλῶνα εἶδεν αὐτὸν ἄλλη.

καὶ λέγει τοῖς ἐκεῖ.

Οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

καὶ πάλιν ἠρνήσατο μετὰ ὅρκου ὅτι

Οὐκ οἶδα τὸν ἄνθρωπον.

Mark xiv. 68*b*—70.

καὶ ἐξῆλθεν ἔξω εἰς τὸ προαύλιον. καὶ ἡ παιδίσκη ἰδοῦσα αὐτὸν.

ἤρξατο πάλιν λέγειν τοῖς παρεστῶσιν ὅτι

Οὗτος ἐξ αὐτῶν ἐστίν.

ὁ δὲ πάλιν ἠρνεῖτο.

Luke xxii. 58.

καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτὸν

ἔφη

Καὶ σὺ ἐξ αὐτῶν εἶ·

ὁ δὲ Πέτρος ἔφη

Ἄνθρωπε, οὐκ εἰμί.

John xviii. 25.

Ἦν δὲ Σίμων Πέτρος ἑστὼς καὶ θερμαινόμενος.

εἶπον οὖν αὐτῷ

Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ;

ἠρνήσατο ἐκεῖνος καὶ εἶπεν

Οὐκ εἰμί.

TABLE C.

Matt. xxvi. 73, 74.	Mark xiv. 70, 71.	Luke xxii. 59, 60.	John xviii. 26, 27.
μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ,	καὶ μετὰ μικρὸν πάλιν οἱ παρεστῶτες ἔλεγον τῷ Πέτρῳ,	καὶ διαστάσης ὡσεὶ ὥρας μιᾶς ἄλλος τις διισχυρίζετο λέγων,	λέγει εἷς ἐκ τῶν δούλων τοῦ ἀρχιερέως, συγγενὴς ὢν οὗ ἀπέκοψεν Πέτρος τὸ ὠτίον,
Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ·	Ἀληθῶς ἐξ αὐτῶν εἶ, καὶ γὰρ Γαλιλαῖός εἶ·	Ἐπ' ἀληθείας καὶ οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν·	Οὐκ ἐγώ σε εἶδον ἐν τῷ κήπῳ μετ' αὐτοῦ;
Τότε ἤρξατο καταθεματίζειν καὶ ὀμνύειν ὅτι	ὁ δὲ ἤρξατο ἀναθεματίζειν καὶ ὀμνύναι ὅτι	εἶπεν δὲ ὁ Πέτρος	πάλιν οὖν ἠρνήσατο Πέτρος. . . .
Οὐκ οἶδα τὸν ἄνθρωπον.	Οὐκ οἶδα τὸν ἄνθρωπον τοῦτον ὃν λέγετε.	Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις.	

(Table C.) Here again the narratives are complicated. There is no mention of place; but some time, "about an hour" (St. Luke), has elapsed since the last denial. In St. Matthew and St. Mark the charge is addressed to St. Peter by many ("they that stood by"). In St. Luke the question and answer are both personal; in St. John the question is direct, but no specific answer is recorded.

The charges in this case are all supported by some personal identification of St. Peter.

If now we endeavour to realise the scene it will, I think, be clear that there were three crises, three acts of denial. The first was an isolated incident, and the others in part arose out of it. The portress made no remark when St. John brought in his friend. It was not likely that she should do so. But afterwards, noticing him by the fire-light, she spoke directly to him. The slight differences in detail admit of easy explanation. St. Peter's restlessness is evident throughout the scene.

After St. Peter had made his denial and then withdrawn, the subject was not forgotten. The portress, when she saw him again, after some interval, on being called to the door, spoke of him to others. One and another accused him. Probably at the time he made no answer, but went away, and ventured to return to the fire. Here again a definite accusation was made and a denial followed; but the imperfect in St. Mark seems to indicate that the denial was in some way repeated. The third incident is similar. Conversation had been going on. St. Peter had joined in it. His dialect showed his

origin. One of the servants recognised him. Thereupon many brought the charge against him, and St. Peter met his assailants at once with words fragmentarily preserved in the different narratives.

Briefly then, let the scene be realised, with all the excitement of the night trial and the universal gathering of servants and officers, and the separate details given by the different Evangelists will be found completely in harmony with the belief that there were three "denials," that is three acts of denial, of which the several writers have taken such features as seemed to be most significant for their purpose. Thus in the narrative of St. John there is an evident climax in the succession of questioners: the portress, the bystanders generally, a man who claims direct knowledge.

19—24. The true reading in *v.* 24 (Ἀπέστειλεν οὖν αὐτὸν ὁ Ἅννας . . .) involves the consequence that the examination noticed in *vv.* 19—23 is not any part of the official examination before Caiaphas and the Sanhedrin (Matt. xxvi. 57, 59—68; Mark xiv. 53, 55—65), but previous to it. The same sense is given by the simple aorist without the conjunction (Ἀπέστειλεν αὐτόν . . .), though less sharply. The character of the examination itself leads to the same result. The examination in St. John is evidently informal and private (comp. Matt. xxvi. 57). The Lord Himself is questioned, but there is no mention of witnesses (Matt. xxvi. 60 ff.), no adjuration, no sentence, no sign of any legal process. If *v.* 21 implies that others were present besides the retinue of the high-priest, they took no part in the proceedings (contrast Matt. xxvi. 66 ff.). On the other hand, if Annas was really the soul of the Sadducæan faction, nothing would be more natural than that he should provide for a preliminary interrogation which might decide the course to be taken in the Sanhedrin. There might still be opposition there. As it was, the accusers were in fact driven to seek evidence from the Lord's hearers, and to confess that it was inadequate for their purpose. Thus baffled, they called forth, under the most solemn circumstances, His great confession as Messiah. It may be added that some time necessarily elapsed between the arrest of the Lord and His appearance before the formal session of the Sanhedrin. This interval gave opportunity for the private examination. The details of the various examinations which St. John has preserved, all bear upon the universal aspect of Christ's work, its openness, self-justification, truthfulness, dependence upon the divine will. It will further be noticed that as St. John alone gives the private examination before Annas, so also he alone gives the private examination before Pilate. He was probably present at both.

31. The words "It is not lawful for us to put any man to death" have been interpreted to mean that the Jews could not inflict a capital sentence at this particular time (the Passover), or in the particular manner which they desired (crucifixion). But there is nothing in the context to justify such a limitation of the sense. The whole action of Pilate (comp.

xix. 10) shows that the question of life and death was legally in his hands alone; and the words must be taken as a simple and direct statement that the Jews could not put to death without the governor's authority. That this was so appears from the terms which describe the procurator's power (Jos. *Ant.* XVIII. i. 1; compare also *Ant.* XVI. ii. 4, and XVI. 6). There is also a remarkable tradition preserved in different forms in the Talmud, that the Sanhedrin left their proper place of assembly, Gazith, and sat in Chanjuth (forty years before the destruction of the temple). Now it was forbidden to condemn to death except in Gazith (see *Avoda Zara*, ed. Edzard, pp. 61 ff. and notes).

The passages quoted from the New Testament (John viii. 3, 59, vii. 26; Acts v. 33, vii. 57f., xxi. 27 ff.; [Acts xii. 4]) to prove that the Jews could put to death, only show that the Roman governors were not unwilling to tolerate exceptional acts of violence. Compare also Jos. *B. J.* VI. ii. 4, and *Ant.* XX. ix. 1, where it appears that the execution of James the Just in the interval between the departure of one governor and the arrival of his successor was treated as a grave usurpation of power.

The question is discussed thoroughly and conclusively by Langen, in a paper in the *Theol. Quartal-Schrift*, 1862, III. pp. 411 ff. Compare also the same writer's *Die letzten Lebenst.* § 256.

NOTE ON THE READINGS IN *vv.* 1, 15, 24

1. The reading of this verse offers points of singular interest. The great majority both of ancient and later authorities give χ. τῶν Κέδρων (ℵ^{c}BCLX, etc., most cursives, and Origen, Cyril Al., and Chrysostom) (1). Two representatives of a very ancient text (ℵ*D) give τοῦ Κεδροῦ (2). Some few copies, which generally represent a later text (AS, etc.), give τοῦ Κεδρών (3). The second and third readings may be grouped together, for both represent the Hebrew name *Kidron*, though in different forms (Κεδρόν or Κεδρός —κέδρος, *cedar*, is feminine—and Κεδρών). The first, on the other hand, substitutes for the Hebrew name a significant Greek name (*of the cedars*) which is found also in the LXX. (2 Sam. xv. 23; 1 Kings xv. 13). No one of the versions directly supports (1), but the Memphitic reads *of the cedar tree*, while the *cedri* of some old Latin copies is uncertain. The Thebaic and the Æthiopic give *Kedros* (masc.) (2). The Vulgate, Gothic, and Armenian, give *Kedron* (3).

At first sight it seems obvious to suggest that an original reading, τοῦ Κεδρών, gave rise to two corrections on the part of ignorant scribes, who altered either the article (τῶν Κέδρων) or the noun (τοῦ Κεδροῦ), in what they supposed to be a false concord.

But the division of the authorities is most unfavourable to this view. It seems incredible that no one of the most ancient Greek texts should have preserved the true reading. On the other hand, the name Kidron was well known, and an alteration from τῶν Κέδρων to τοῦ Κεδρών would appear as plausible to a scribe as to many modern scholars.

It must be added that the use

19 Τότε οὖν ἔλαβεν ὁ Πειλᾶτος τὸν Ἰησοῦν καὶ ἐμαστί-
2 γωσεν. καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ
ἀκανθῶν ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορ-

of the name χ. τῶν Κέδρων in the LXX. (1 Kings xv. 13, and as a various reading in 2 Sam. xv. 23; 1 Kings iii. 37; 2 Kings xxiii. 6, 12), supplies fair evidence that it was current; and the fact that the article is not added to the similar forms, Κισσῶν (Κισῶν) and Ἀρνῶν, proves conclusively that the name was not an accidental corruption. In Josephus the name is always declined (κεδρών, -ῶνος).

Such a paronomasia as is involved in the change from *Kidron* to "of the *cedars*" is perfectly natural; and the fact that cedars were found on the Mount of Olives at the time (see Note on *v.* 13) gives additional likelihood to the change. It is indeed possible that the name of the Wady and of the Torrent (קִדְרוֹן = the Black) was originally derived from the "dark" trees, and not from the "dark" water.

15. The best authorities (ℵ* A B [D]) omit the article (ἄλλος, not ὁ ἄλλος), which is not expressed in A.V.

24. An overwhelming preponderance of evidence (BC*LX 1, 33, etc.) requires the insertion of οὖν. This reading, which presents considerable difficulty at first sight, was variously corrected: first by substituting δέ for οὖν (ℵ 69, etc.), and then by omitting the conjunction altogether (A and most later MSS.); and a few authorities insert the whole clause, Ἀπέστειλεν . . . πρὸς Καιάφαν τ. ἀρχ., in *v.* 13, with οὖν or δέ.

4. xix. 1—3. *Within the Prætorium. The governor's punishment. The soldiers' mockery*

CHAP. XIX. 1—3. The narrative of St. John leaves no doubt that the "scourging" (ἐμαστίγωσεν) was inflicted by Pilate as a punishment likely to satisfy the Jews. They had only just used the ominous word "crucify" (Luke xxiii. 21), though they pointed to it from the first (xviii. 31). The governor therefore thought that as he had humoured them by the release of Barabbas they might be contented with the ignominy inflicted on the alleged pretender to royalty without insisting on His death. This is distinctly brought out in Luke xxiii. 22 ("I will therefore chastise him [παιδεύσω], and let him go"). It is not, however, to be supposed that when Christ was condemned to be crucified the scourging was repeated. The passing references (φραγελλώσας) in St. Matthew (xxvii. 26) and St. Mark (xv. 15)—St. Luke is silent,—though they would convey the impression that the scourging immediately preceded the crucifixion, according to the common, but not universal, custom, do not necessarily bear that meaning. There is therefore no real discrepancy between the accounts of the Synoptists and of St. John. The accounts of the mockery by the soldiers are to be explained otherwise. From the narrative of St. John it is evident that the Lord was in-

19 Then Pilate therefore took Jesus, and scourged
2 him. And the soldiers plaited a crown of thorns,
and put it on his head, and arrayed him in a purple

sulted by the emblems of mock royalty before His condemnation. From the narrative of St. Matthew it is no less evident that mockery of the same kind took place after His condemnation (Matt. xxvii. 31, *and when . . . they took off . . . and led . . .*), καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν . . . καὶ ἀπήγαγον . . . St. Mark is less definite as to the time, and St. Luke is silent altogether about the incident. In addition to this difference as to the time, there are also some minor differences in the details of the two narratives. St. Matthew and St. Mark both mention emphatically "the gathering of the whole band" (Matt. xxvii. 27; Mark xv. 16); both mention the insulting homage; St. Matthew mentions and St. Mark implies the reed-sceptre; the outrages described in St. Matthew and St. Mark are greater and more varied. In a word, the scene described by St. Matthew and St. Mark represents a more deliberate and systematic mockery than that described by St. John. It is not perhaps difficult to imagine the whole course of the mockery. The conduct of Herod (Luke xxiii. 11) probably suggested the idea of it. Pilate found it fall in with his own design to release Jesus as being too insignificant for serious treatment. The design failed. The crown and the robe were therefore removed; for it is not conceivable that any prisoner could be brought so disguised before a judge for sentence. But after the sentence was given, the men who had already entered into the spirit of the travesty made use of their opportunity to carry out the contemptuous exhibition more completely; and "the soldiers of the governor" invited "the whole band" (Matt. xxvii. 27) to join them in their fierce sport. There does not appear to be anything artificial in this interpretation of the recorded facts or inconsistent with the character of the actors. St. John (as in other places) gives that which explains the origin of the proceeding.

1. Τότε οὖν ἐλαβ. ὁ Πειλ. . . .] *Then Pilate therefore . . .* Pilate's last appeal to the Jews (xviii. 39) had failed, and he now endeavours to save the life of Christ by inflicting such a punishment as might move His enemies to pity. This was his punishment (ἔλαβεν ὁ Πειλᾶτος . . . καὶ ἐμαστίγωσεν . . . contrasted with *v.* 6, λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε). Scourging was itself part of a capital sentence, but in this case it was inflicted arbitrarily by Pilate without any formal judgement.

St. Matthew (xxvii. 26) and St. Mark (xv. 15) refer to the scourging simply as having taken place before the Lord was given over for execution. St. Luke (xxiii. 22) records Pilate's offer to inflict the punishment without saying more. St. John brings the two notices into union.

Recent investigations at Jerusalem have disclosed what may have been the scene of the punishment. In a subterranean

3 φυροῦν περιέβαλον αὐτόν, καὶ ἤρχοντο πρὸς αὐτὸν[1] καὶ ἔλεγον Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ
4 ἐδίδοσαν[2] αὐτῷ ῥαπίσματα. Καὶ[3] ἐξῆλθεν πάλιν ἔξω ὁ Πειλᾶτος[4] καὶ λέγει αὐτοῖς Ἴδε ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.
5 ἐξῆλθεν οὖν [ὁ[5]] Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς
6 Ἰδοὺ ὁ ἄνθρωπος. ὅτε οὖν εἶδον αὐτὸν οἱ ἀρχιερεῖς καὶ

[1] Omit καὶ ἤρχοντο πρὸς αὐτόν A[D]ΥΓΔ. [2] ἐδίδουν A(D)ΥΓΔ.
[3] Omit καί ℵ(D). [4] ὁ Πειλᾶτος ἔξω ℵLX. [5] Omit ὁ B.

chamber, discovered by Captain Warren, on what Mr. Fergusson holds to be the site of Antonia—Pilate's Prætorium—"stands a truncated column, no part of the construction, for the chamber is vaulted above the pillar, but just such a pillar as criminals would be tied to to be scourged." The chamber "cannot be later than the time of Herod" (Fergusson, *The Temples of the Jews*, p. 176; comp. p. 242).

2. στεφ. ἐξ ἀκανθ.] *coronam de spinis* v. Comp. Matt. xxvii. 29. The thought is rather of the victor's wreath (as Tiberius' wreath of laurel, which was seen upon his arms: Suet. *Tib.* c. 17) than of the royal diadem.

ἱματ. πορφ.] Comp. Matt. xxvii. 28; Mark xv. 17; and also 1 Macc. viii. 14, x. 20, 62, xi. 58, xiv. 43 f. Reference has naturally been made to Rev. xix. 13 (Isa. lxiii. 1 ff.). This blood-stained robe was the true dress of a kingly conqueror.

3. ἦρχ. πρ. αὐτ. κ. ἔλεγ.] *and they came unto Him and said.* This vivid detail does not occur in the narratives of the parallel incident. The imperfect (*veniebant* v.) gives the picture of the separate formal acts of homage rendered by the soldiers in succession.

Χαῖρε, ὁ βασ. τ. Ἰουδ.] *Have rex Judæorum* v. The words are evidently a mocking echo of what they had heard. Like Pilate, they ridicule the people no less than the Lord.

ἐδιδ. αὐτ. ῥαπισμ.] Some old versions add "on the face." This is probably the true idea. The savage blow took the place of the kiss of homage. Comp. xviii. 22.

5. *vv.* 4—7. *Without the Prætorium. Pilate:* "*Behold, the man.*" *The Jews:* "*He made himself the Son of God.*"

4. Καὶ . . . ὁ Πειλ. . . .] *And Pilate* . . . According to the most probable reading the action is not so much a consequence (οὖν) as a part of what has gone before, *v.* 1 (Τότε οὖν ὁ Πειλ. . . . καὶ οἱ στρατιῶται . . . καὶ ὁ Πειλ. . . . *and the soldiers* . . . *and Pilate* . . .).

πάλιν] xviii. 38. Pilate had returned within the Prætorium to order the scourging.

αὐτοῖς] The chief actors (xviii. 38) remain constantly present to the mind of the Evangelist,

3 robe; and they came unto him, and said, Hail, King of the Jews! and they struck him with their hands[1].
4 And Pilate went out again, and saith to them, Behold, I bring him out to you, that ye may know that I
5 find no crime in him. Jesus therefore came out, wearing the crown of thorns and the purple robe.
6 And *Pilate* saith to them, Behold, the man! When

[1] *or* with rods.

though the episode *vv.* 1—3 has interrupted the narrative.

ἄγω . . . αὐτ. . . . ἵνα γνῶτε ὅτι οὐδ. αἰτ. εὑρ. . . .] If the charge had seemed reasonable the governor would naturally have let the law take its course. That he had not done so, but brought the accused out again, was a clear proof that he held the charge against Him to be groundless. Yet with strange inconsistency he had treated Him as partly guilty in order to conciliate unrighteous accusers. But to scourge a prisoner whom he pronounced innocent seemed nothing in his eyes if he could by such means gain his end. His words therefore are an appeal at once to the sense of humanity and to the sense of justice in Christ's accusers. See also Acts xxii. 24.

ἔξω] Up to this time Christ had been within the Prætorium, xviii. 28.

5. ἐξῆλθ. οὖν [ὁ] Ἰησ. . . .] *Jesus therefore came . . .* In obedience to the governor's will Christ follows His judge into the presence of the people. He knows all, and so knowing endures all in absolute submission.

φορῶν . . .] Each emphatic detail is repeated—the crown *of thorns*, the *purple* robe—(*spineam coronam et purpureum vestimentum* v.). This array of mockery is presented as the natural dress of Christ. (Comp. Matt. xi. 8; James ii. 3; Rom. xiii. 4). So He was through life the suffering King, the true Soldier.

καὶ λεγ. αὐτ.] Though the name of the Lord has intervened, Pilate is the chief actor now in the apostle's mind. Comp. *v.* 4 (αὐτοῖς). Roman and Jew stand face to face before Christ; and Pilate now, as Caiaphas before (xi. 49 f.), is an unconscious prophet.

Ἰδοὺ ὁ ἀνθρ.] *Ecce homo* v. Contrast *v.* 14, "Behold, your King!" These words of half-contemptuous pity were designed to change the fierceness of the spectators into compassion. Fear alike and envy, Pilate argues, must disappear at the sight of one enduring with absolute patience such humiliation. "Behold" is an interjection and not a verb: "See, here is before you *the man*." What lies behind that phrase is unspoken and unthought. It is, however, natural for us to compare the Lord's prophecy as to Himself with the High Priest's appeal (Matt. xxvi. 63 ff., Ἐξορκίζω σε . . . ἵνα εἴπῃς εἰ σὺ εἶ . . . ὁ υἱὸς τοῦ θεοῦ . . . Σὺ εἶπας· πλὴν λέγω ὑμῖν, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου . . .).

6. ὅτε οὖν . . . οἱ ἀρχ. καὶ οἱ

οἱ ὑπηρέται ἐκραύγασαν λέγοντες Σταύρωσον σταύρωσον. λέγει αὐτοῖς ὁ Πειλᾶτος Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε, ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν. 7 ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον[1] ὀφείλει ἀποθανεῖν, ὅτι υἱὸν θεοῦ 8 ἑαυτὸν ἐποίησεν. Ὅτε οὖν ἤκουσεν ὁ Πειλᾶτος τοῦτον 9 τὸν λόγον, μᾶλλον ἐφοβήθη, καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν καὶ λέγει τῷ Ἰησοῦ Πόθεν εἶ σύ; ὁ δὲ 10 Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ. λέγει οὖν αὐτῷ

[1] Insert ἡμῶν AXΥΓ.

ὑπηρ. . . .] The chief priests and their subordinates at once, *when they saw him*, anticipated any possible outburst of pity. They "saw" not an object of compassion, but only Him whom they had already doomed. *Therefore* they give the signal and the command to others. With "loud cries" (ἐκραύγασαν) they demand death, and the death of the vilest malefactor. For the first time the name of the cross is openly used. The sharp, short sentence, Σταύρωσον, σταύρωσον, exactly reproduces the feelings of the moment, and expresses the answer to Pilate's half measures. The thought is wholly of the punishment. (Contrast Mark xv. 13 f., Σταύρωσον αὐτόν.) Death, the death of a slave, nothing short of this, is the purpose of the accusers. All the Evangelists agree in representing the special demand for crucifixion as being made towards the end of the trial, after the offer to release a prisoner according to the custom of the feast (Matt. xxvii. 22, Mark xv. 13, Luke xxiii. 21).

Λαβ. αὐτ. ὑμ. κ. σταυρ., ἐγὼ γάρ . . .] Pilate met the peremptory demand of the priests as before (ch. xviii. 31, λάβετε αὐτὸν ὑμεῖς καί . . . κρίνατε . . .) by ironically referring the whole case to their own action. He will not, so he seems to say, simply ratify their decisions. They ask for crucifixion: well, let them crucify—a thing impossible—if his voice is not to be heard.

7. The Jews take up Pilate's challenge and Pilate's judgement in an unexpected manner. He had said *Take him yourselves*. They answer, If you appeal to us, we have a power which we have not yet invoked. *We have a law* to which you are bound to give effect, whatever you may think of it, *and according to the law he ought to die*. The emphatic "we" answers at once to the emphatic "ye" and to the emphatic "I" of the governor.

κατὰ τ. νομ.] Levit. xxiv. 16. Comp. Matt. xxvi. 63, 65.

υἱὸν θεοῦ] The absence of the article fixes attention upon the general character of the nature claimed (*Son of God*) as distinguished from the special personality (comp. i. 1, note). A Roman would have no distinct

therefore the chief priests and the officers saw him, they cried out, saying, Crucify, crucify. Pilate saith to them, Take him yourselves, and crucify him: 7 for I find no crime in him. The Jews answered him, We have a law, and according to the law he ought 8 to die, because he made himself Son of God. When Pilate therefore heard this saying[1], he was the more 9 afraid; and he entered into the palace again, and saith to Jesus, Whence art thou? But Jesus gave 10 him no answer. Pilate therefore saith to him,

[1] *or* word.

idea of One to whom alone the title "Son of God" truly belongs.

ἑαυτ. ἐποι.] chs. v. 18, x. 33, viii. 53, note. The form of expression emphasises the heinousness of the charge. The claim was asserted in action and not only in word. Comp. *v.* 12, "maketh himself a king."

6. *vv.* 8—11. *Within the Prætorium. The origin of Christ untold: the origin of authority revealed*

8. Pilate had already recognised something mysterious in the Person and charge before him (see xviii. 29, note). The fact that Christ was said to have claimed a divine origin naturally deepened the strange fear which His presence inspired: Pilate not only *was afraid*, but he *was more afraid*. Could he have ignominiously scourged one who was in some sense sent by the national divinity? A Roman at this time, when Eastern religions were making themselves felt throughout the empire, would be able to attach a real if vague meaning to the title "Son of God"; and superstition goes with unbelief. Comp. Matt. xxvii. 54, where we have an obvious echo of the same words.

τουτ. τ. λογ.] *this saying* or *word*: *i.e.*, the general charge now brought against Christ, and not the exact title itself (ῥῆμα).

9. εἰσηλθ. εἰς τ. πραιτ. . . .] The clause marks a new scene.

Πόθεν εἶ σύ;] *Unde es tu?* v. The question is put in a general form. Pilate looks to the answer for the relief or the confirmation of his misgivings. This indecision of the questioner, who indirectly asks from the Lord a revelation of Himself (comp. viii. 25, x. 24), explains the silence with which he was met. That silence was fitted to lead Pilate to reflect on what he had already heard (ch. xviii. 36); and a direct answer would have been either misleading or unintelligible. Moreover, the claim of justice, which was now in question, was not in any way affected by the circumstances of the Lord's descent. Compare the parallel incident Matt. xxvii. 13 f. See also Isa. liii. 7.

10. Ἐμοὶ οὐ λαλεῖς;] The pronoun stands with emphasis at

ὁ Πειλᾶτος Ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν
11 ἔχω ἀπολῦσαί σε καὶ ἐξουσίαν ἔχω σταυρῶσαί σε;
ἀπεκρίθη αὐτῷ[1] Ἰησοῦς Οὐκ εἶχες ἐξουσίαν κατ' ἐμοῦ
οὐδεμίαν εἰ μὴ ἦν δεδομένον σοι ἄνωθεν· διὰ τοῦτο
12 ὁ παραδούς[2] μέ σοι μείζονα ἁμαρτίαν ἔχει. ἐκ τούτου
ὁ Πειλᾶτος ἐζήτει ἀπολῦσαι αὐτόν· οἱ δὲ Ἰουδαῖοι
ἐκραύγασαν λέγοντες Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ

[1] Omit αὐτῷ ΑΧΥΓΔ. [2] ὁ παραδίδους Α(D)LΧΥΓ.

the head of the sentence: silence before others might have been intelligible, but Pilate was supreme. His sentence was the final voice not of a party but of the law and the government: *I have power*—rightful authority.

ἀπολῦσαι . . . σταυρῶσαι] The alternatives are presented with the most impressive distinctness. The order in the best authorities places the motive of hope before that of fear, which seems in itself to be more natural.

11. ἀπεκ. αὐτ. Ἰησ. Οὐκ εἶχ. . . .] The claim of Pilate to the absolute possession of right to act as he pleases leads the Lord to speak again. There was truth and error in the claim. The two required to be distinguished in order that the real relation of the civil and the theocratic powers to the death of Christ might be laid open. In the order of the world Pilate had the authority which he claimed to have. It had been given to him to exercise authority. As the representative of the Emperor his judgement was legally decisive (Rom. xiii. 1). But still his right to exercise authority was derived, not inherent. Human government is only valid as the expression of the divine will. He therefore who exercises it is responsible, whatever he may suppose, to a higher power. So far, however, as any immediate result was concerned Pilate acted within the scope of the "authority which it had been given to him to exercise." *For this reason* the High-Priest, representing the theocracy, was more guilty. Pilate was guilty in using wrongfully his civil power. The High-Priest was doubly guilty, both in using wrongfully a higher (spiritual) power and in transgressing his legitimate rules of action. He had failed to fulfil his duty and he had violated its rules. It was the privilege of his office to recognise the Messiah, and to preserve the true spiritual independence of the people. By appealing to a heathen power to execute an unjust (xi. 49 f.) sentence on Christ, he had sinned against God by unfaithfulness, as well as by unrighteousness.

ἦν δεδομ.] It does not appear that there is (as is commonly supposed) any reference to the fact that Pilate was an unconscious instrument of the divine will. In this respect the Chief Priests were in the same position; and there was nothing in the fulfilment of the counsel of God

Speakest thou not to me? knowest thou not that I have power[1] to release thee, and have power[1] to
11 crucify thee? Jesus answered him, Thou wouldest have no power[1] against me, except it were given thee from above: for this reason he that delivered
12 me unto thee hath greater sin. Upon this Pilate sought to release him: but the Jews cried out, saying, If thou release this man, thou art not Cæsar's friend:

[1] *or* authority.

to modify the guilt of one or the other (comp. Acts ii. 23).

That which "was given," it must be noticed, is not the authority itself, but the possession and exercise of it (*ἦν δεδομένον* not *ἦν δεδομένη*).

ἄνωθεν] *desuper* v.; *from above*, *i.e.*, from God. Comp. Rom. xiii. 1 f. The words correct Pilate's assertion of independence. The notion that the clause refers to the reference of the case from "a higher tribunal" (the Sanhedrin) to the Roman Court is wholly unnatural, though it has the confident support of Coleridge. In speaking of the source of Pilate's authority it has been rightly felt that the Lord indicates the source of His own being (*whence . . .?*). He spoke of that which He knew and as One who knew (ch. iii. 11).

διὰ τουτ.] *for this reason*, because power is a divine trust.

ὁ παραδούς . . .] Caiaphas, the personal representative of "the Jews" (xviii. 30—35; comp. Matt. xxvii. 2). The responsibility for the act is concentrated in him. There can be no reference to Judas in the surrender to Pilate (*σοί*).

ἁμαρτ. ἐχ.] xv. 22, note.

7. *vv.* 12—16. *Without the Prætorium. The double sentence on the Accused and the accusers. The Christ rejected: the Emperor chosen.*

12. *ἐκ τουτ. . . .*] *exinde . . .* v. *Upon this*, *i.e.*, "in consequence of this answer" (comp. vi. 66, note), and not simply "after this." The calm majesty of the Lord's words confirmed Pilate's fears. He now actively "sought" himself to release Jesus: before he had endeavoured to lead the Jews to suggest his release.

οἱ . . . Ἰουδ.] The national title stands out in contrast with the plea which they urge. Pilate had refused to carry out a sentence based upon Jewish opinion. The official chiefs of the theocracy convert themselves therefore into jealous guardians of the rights of the empire, and accuse Pilate of negligence. The simple acceptance of the title of "king" is, they argue, a declaration of antagonism to the one emperor. The change in the tactics of the priests is remarkable. Under ordinary circumstances a Roman governor would

φίλος τοῦ Καίσαρος· πᾶς ὁ βασιλέα ἑαυτὸν ποιῶν
13 ἀντιλέγει τῷ Καίσαρι. Ὁ οὖν Πειλᾶτος ἀκούσας τῶν
λόγων τούτων ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ[1]
βήματος εἰς τόπον λεγόμενον Λιθόστρωτον, Ἑβραϊστὶ
14 δὲ Γαββαθά[2]. ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα ἦν

[1] Insert τοῦ ΕΥΓΔ. [2] Γολγοθά ℵ*.

not have scrupled to give effect to a sentence based on a national religious law. Perhaps the accusers felt that their proceedings had been irregular, and in the face of opposition judged it better to press a political rather than a religious offence. Compare Matt. xxvii. 1.

ἐκραύγασαν] The thought found expression in one loud simultaneous cry, as distinguished from the repeated cries of a multitude (*ἐκραύγαζον*, xii. 13). See *vv.* 6, 15, xviii. 40. On each occasion St. John notices the loud, decisive utterance, though this may have found echoes. Compare Mark xv. 14 (*ἔκραξαν*) with Matt. xxvii. 23 (*ἔκραζον*).

φιλ. τ. Καισ.] The phrase was a title of honour frequently given to provincial governors (see Wetstein *ad loc.*, Jos. *Ant.* XIV. x. 2; Luke ii. 1); but here it is probably used in a general and not in a technical sense: "a loyal supporter of the emperor."

πᾶς ὁ . . . ποι. ἀντιλεγ.] *every one that maketh . . . speaketh against . . .*, *i.e.*, controverts the emperor's authority, and so virtually sets himself against him in rebellion. Comp. Rom. x. 21 (Isa. lxv. 2).

It will be observed how completely the successive charges of the Jews noticed by St. John correspond with the natural progress of the examination. They first rring a general accusation of "evil doing." Pilate refuses to accept their judgement. They then press the title "King of the Jews" (implied in xviii. 33) as seditious. Pilate dismisses the charge (xviii. 39). They next bring forward a religious offence against their own law. This increases Pilate's unwillingness to act (xix. 12). So lastly, letting drop the formal accusations, civil and ecclesiastical, they appeal to Pilate's own fears. In this way they obtained their end by personal motives (Acts xiii. 28, *ᾐτήσαντο*. Comp. Luke xxiii. 24).

13. *Ὁ οὖν Πειλ. . . . τ. λογ. τουτ. . . .*] The new plea left Pilate to choose between yielding to an indefinite sense of reverence and right, and escaping the danger of a plausible accusation at Rome, before such a man as Tiberius (Tac. *Ann.* III. 38). If a late date be assigned to the Crucifixion, Pilate's fear at that time would have been greater, for the suspicions of Tiberius became more cruel after the fall of Sejanus, Pilate's patron (A.D. 31, Suet. *Tib.* 61). It was natural therefore that his fear of the emperor overcame his fear of Christ. His misrule gave him good cause for alarm, and he could easily persuade himself that there would be real peril in neglecting the information which was laid before him. A popular

every one that maketh himself a king speaketh[1]
13 against Cæsar. When Pilate therefore heard these words, he brought Jesus without, and sat down on the judgement-seat at a place called The Pavement,
14 but in Hebrew, Gabbatha. Now it was the Prepara-

[1] *or* opposeth.

outbreak might follow, even against the will of the Leader whom he believed to be innocent of violent designs. His decision therefore was taken without any further discussion.

τ. λογ. τουτ.] *these words*, the imputation on his loyalty, the suggestion of rebellion.

ἤγαγ. ἔξω . . .] After the *Ecce homo* the Lord had been taken within the Prætorium (*v.* 9). The formal sentence was given in the open court. The judgement-seat (tribunal) was placed upon a conspicuous spot, which was called in Hebrew (Aramaic) *Gabbatha*, and in Greek Lithostroton, "a pavement." The courts of the temple were paved (2 Chron. vii. 3, Jos. *B. J.* VI. 1, 8), and it is not unlikely that there was a paved platform at the head of the steps leading from the temple to Antonia (Acts xxi. 40), where Pilate's tribunal could be conveniently placed. There can be no reference under the Hebrew name, to such a portable mosaic floor as Julius Cæsar carried about with him for his judgement-seat (Suet. *Cæs.* 46).

ἐκαθ. ἐπὶ βημ. . . .] *sedit pro tribunali in locum qui dicitur lithostrotus* v. It has been suggested that the verb ἐκάθισεν is transitive (1 Cor. vi. 4; Eph. i. 20), and that the sense is "Pilate placed Him (Christ) on a seat," completing in this way the scene of the "Ecce Homo," by showing the King on His throne. At first sight the interpretation is attractive, but the action does not seem to fall in with the position of a Roman governor, and the usage of the phrase elsewhere (Acts xii. 21, xxv. 6, 17) appears to be decisive against it. St. John, it may be added, never uses the verb transitively.

The absence of the article (ἐπὶ βήματος) probably indicates that this was an improvised and not a regular tribunal. Contrast Acts xii. 21, xxv. 6, 17. In Matt. xxvii. 19 the verb is different (καθημένου). Comp. Jos. *B. J.* II. 14, 8 f.

Ἑβραϊστί] *in Hebrew, i.e.*, the vernacular dialect. *vv.* 17, 20, v. 2, xx. 16; Rev. ix. 11, xvi. 16. The adverb is found only in these places. Comp. Acts xxi. 40, xxii. 2, xxvi. 14.

Γαββαθά] There can be little doubt that this represents *Gab Baitha* גב ביתא, "the ridge (back) of the House," *i.e.*, the temple. Comp. Talm. Jerus. *San.* f. 18 d, quoted by Wünsche.

14. παρασκ. τ. πασχ.] *parascheue* (al. *præparatio*) *paschæ* v. The day before—the "Eve" of—the Passover.

ὥρα ἦν ὡς ἕκτη] *i.e.*, about 6 a.m. See Additional Note.

The marking of the day and hour fixes attention on the crisis of the history.

ὡς[1] ἔκτη.[2] καὶ λέγει τοῖς Ἰουδαίοις Ἴδε ὁ βασιλεὺς
15 ὑμῶν. ἐκραύγασαν οὖν ἐκεῖνοι[3] Ἆρον ἆρον, σταύρωσον
αὐτόν. λέγει αὐτοῖς ὁ Πειλᾶτος Τὸν βασιλέα ὑμῶν
σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς Οὐκ ἔχομεν
16 βασιλέα εἰ μὴ Καίσαρα. τότε οὖν παρέδωκεν αὐτὸν
αὐτοῖς ἵνα σταυρωθῇ.

[1] ὥρα δέ ΕΥΓ; ὡσεί (D)Δ.
[2] τρίτη ℵ^{c}(D)LXΔ. See WH. Appendix, p. 90.
[3] οἱ δὲ ἐκραύγασαν ΕΓΔ (ἐκραύγαζον (D)Y).

Ἴδε ὁ βασ. ὑμ.] The words are spoken with bitterness. The people had refused to regard the appeal to their humanity (*v.* 5); and Pilate now implies that the wounded and mocked Prisoner is alone fit to represent them (λέγει τοῖς Ἰουδαίοις). At the same time, too, he may intend to remind them of the welcome which Christ had received at His entry into Jerusalem. This was the end of that enthusiasm. The priests had overawed the people.

"Behold" is here, as in *v.* 5, an interjection: "See, here is the king, of whom you spoke, and who befits you!"

15. ἐκραυγ. οὖν ἐκ. . . .] The pronoun ἐκεῖνοι isolates the adversaries of the Lord, and sets them in this last scene apart from and over against Him. With one loud universal cry (ἐκραύγασαν) they disclaim all connexion with the King whom Pilate assigned to them: "Away, away with him."

Pilate, however, still presses his reproaches: *Shall* (*Must*) *I crucify your King?* The emphasis lies on the last words. From the beginning to the end the thought of kingship runs through the whole examination before Pilate.

οἱ ἀρχι.] There is singular force in the exact definition of the speakers here. They are not simply described as "the Jews" (xviii. 31, xix. 7), nor yet as "the chief priests and the officers" (xix. 6). The official organs of the theocracy themselves proclaim that they have abandoned the faith by which the nation had lived. The sentence "We have no king but Cæsar" (the foreign emperor) is the legitimate end of their policy, the formal abdication of the Messianic hope. The kingdom of God, in the confession of its rulers, has become the kingdom of the world. In the place of the Christ they have found the emperor. They first rejected Jesus as the Christ, and then, driven by the irony of circumstances, they rejected the Christ altogether.

16. τότε οὖν παρεδ. . . .] There was now no longer room for delay. The end was reached. The last word had been spoken. So the zealots for the Roman empire were empowered to work their will. But Pilate pronounced no sentence himself. He simply let the chief priests have their way (comp. Matt. xxvii. 26; Mark xv. 15; Luke xxiii. 25). He had conceded a little against

tion of the passover: it was about the sixth hour.
15 And he saith to the Jews, Behold, your King! They therefore cried out, Away with *him*, away with *him*, crucify him. Pilate saith to them, Shall I crucify your King? The chief priests answered, We have
16 no king but Cæsar. Then therefore he delivered him to them to be crucified.

justice in false policy (*v.* 1), and he was driven to concede all against his will. From St. Matthew it appears that he typically abjured the responsibility for the act, while the Jews took Christ's blood upon themselves (Matt. xxvii. 24, 25). So they became the real executioners, and carried out the foreign law (*he delivered Him up to them*). Yet even so their dependence was also indicated: the last clause runs not *that they should crucify* (*v.* 6), but *that he should be crucified.*

In this last issue it will be noticed that the Jews and Pilate were self-condemned of a double treason: the Jews of treason to their true king, on the plea of religion, and Pilate of treason to his office on the plea of loyalty.

III. The End (xix. 17—42)

The record of the last scene of the Passion contains very much that is peculiar to St. John: the challenging of the title (20—22), the last bequest (25—27), two words (28—30), the piercing of the side (31—37), the ministry of Nicodemus (39 f.). For a time at least St. John was an eye-witness (*vv.* 26, 35).

The narrative falls into the following sections:

1. *The Crucifixion* (17—22).
2. *The two groups of bystanders* (23—27).
3. *The fulfilment* (28—30).
4. *The two requests* (31—42).

Generally it will be observed that St. John dwells on the fulfilment of the Old Covenant, on prophecies and types (*vv.* 24, 28, 36, 37), and on the Majesty of the Lord in suffering. In all the will of God and the will of Christ is seen to be accomplished.

In especial St. John seems to insist on details (*v.* 29) which tended to identify the Lord with the Paschal Lamb, both as offered and as consumed.

1. *vv.* 17—22. *The Crucifixion. The two and the King. The title challenged and confirmed*

16b. Παρελαβ. οὖν τ. Ἰησ. . . .] *They therefore received Jesus . . .* Pilate "delivered up" and the "chief priests" "received Jesus." The word παρέλαβον may serve to recall the phrase at the beginning of the Gospel: οἱ ἴδιοι αὐτὸν οὐ παρέλαβον (i. 11). The Jews received Christ from the hands of the Roman governor for death: they did not receive Him from the teaching of their own prophets for life. They "received" Him and "crucified" Him (*v.* 18), though the Roman

17 Παρέλαβον οὖν τὸν Ἰησοῦν·[1] καὶ βαστάζων αὐτῷ
τὸν σταυρὸν[2] ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου Τόπον,
18 ὃ λέγεται Ἑβραϊστὶ Γολγοθά[3], ὅπου αὐτὸν ἐσταύ-
ρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν,
19 μέσον δὲ τὸν Ἰησοῦν. ἔγραψεν δὲ καὶ τίτλον ὁ Πειλᾶτος
καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ· ἦν δὲ γεγραμμένον
ΙΗΣΟΥΣ Ο ΝΑΖΩΡΑΙΟΣ Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-
20 ΔΑΙΩΝ. τοῦτον οὖν τὸν τίτλον πολλοὶ ἀνέγνωσαν τῶν
Ἰουδαίων, ὅτι ἐγγὺς ἦν ὁ τόπος τῆς πόλεως ὅπου
ἐσταυρώθη ὁ Ἰησοῦς· καὶ ἦν γεγραμμένον Ἑβραϊστί,

[1] Insert καὶ ἀπήγαγον A (ἤγαγον (D)EΥΓΔ).
[2] τὸν σταυρὸν αὐτοῦ (A)E(Y)Γ. [3] Γολγοθ B; Γολγοτα (D).

soldiers were their instruments (*v.* 23; Matt. xxvii. 27). The act was theirs, even while they carried it out "by the hand of lawless men (*i.e.*, Gentiles)" (Acts ii. 23; comp. iii. 15).

17. *βαστ. αὐτ. τ. σταυρ.*] *bajulans sibi crucem* v.; *bearing the cross for himself.* From the Synoptists (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26) it appears that on the way Simon of Cyrene was taken either to carry or to assist in carrying the cross. This the Lord at first bore *for Himself*; and the remarkable language of St. Mark (xv. 22, *φέρουσιν*) lends countenance to the belief that He sank beneath the burden. Comp. Matt. xxvii. 31 f.

Many writers from the time of Melito (Routh, *Rell. Sacrr.* I. 122) have seen in the history of Isaac (Gen. xxii. 6) a type of this incident. Comp. xviii. 12, note.

ἐξηλθ.] Comp. Heb. xiii. 12 f. This "going forth" (xviii. 1) from the city answers to the "coming in" (xii. 12): the "Via dolorosa" to the line of triumph.

Γολγοθά] See Matt. xxvii. 33.

18. *ἐσταυρ.*] *they crucified, i.e.,* the Jews, not indeed directly but acting through the Roman soldiers (*v.* 23), to whom the charge of the execution was committed.

ἀλλ. δύο] *two other,* described as "robbers" (*λῃσταί*, comp. ch. xviii. 40) by St. Matthew (xxvii. 38) and St. Mark (xv. 27), and as "malefactors" (*κακοῦργοι*, comp. xviii. 30) by St. Luke (xxiii. 32). It may have been of design that these criminals were put to death with the Lord, in order to place His alleged offence of treason on a level with theirs. Comp. ch. xviii. 40, note.

μέσον] *in the midst,* as holding the position of pre-eminence in that scene of uttermost shame. Even in suffering Christ appears as a King. St. John by the addition of this clause emphasises the thought which the other Evangelists leave to be deduced (Matt. xxvii. 38; Mark xv. 27; Luke xxiii. 33).

17 They received Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew
18 Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the
19 midst. And Pilate wrote a title also, and put it on the cross. And there was written, JESUS OF NAZARETH,
20 THE KING OF THE JEWS. This title therefore read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written

19. ἐγρ. δ. κ. τιτ. ὁ Πειλ. . . .] It was not unusual to attach to the cross the name and offence of the sufferer. This St. John calls by the technical Roman term "titulus."

ἦν δὲ γεγραμ.] It appears likely that St. John has preserved exactly one of the forms of the "title" (the Greek). The other Evangelists speak of "the inscription of his accusation" (ἡ ἐπιγραφὴ τῆς αἰτίας αὐτοῦ, Mark xv. 26), "his accusation" (ἡ αἰτία αὐτοῦ, Matt. xxvii. 37), and "an inscription" (ἐπιγραφή, Luke xxiii. 38).

The facts that Pilate himself drew up the inscription and caused it to be placed (ἔγραψεν . . . καὶ ἔθηκεν) on the cross are mentioned only by St. John. The act appears to have been an afterthought (ἔγραψεν δὲ καὶ τ.); or the form of expression may perhaps imply that the placing of the Lord "in the midst" was due to Pilate's direction. The form of the sentence, which throws the emphasis on "title" and not on "Pilate," is in favour of this view. In either case the Roman governor found expression to the last for the bitterness which had been called out in him by the opposition of the Jews (*vv.* 14, 15). The incidents which have been related before explain perfectly why the title was written, and how the heathen governor completed the unwilling testimony of the Jewish priest (xi. 49 f.).

20. Ἑβραϊσ. Ῥωμαϊ. Ἑλλην.] *Hebraice, Græce, et Latine* v. This detail also is peculiar to St. John, for the corresponding clause in Luke xxiii. 38 is an interpolation. Such multilingual inscriptions were not uncommon in the Roman provinces. The correspondence between the different texts (it may be added) was in all probability not so much verbal as substantial.

The order of the languages, according to the true reading, answers to the position which they would naturally occupy: the national dialect, the official dialect, the common dialect. These three languages gathered up the results of the religious, the social, the intellectual, preparation for Christ, and in each witness was given to His office.

21 Ῥωμαϊστί, Ἑλληνιστί.[1] ἔλεγον οὖν τῷ Πειλάτῳ οἱ
ἀρχιερεῖς τῶν Ἰουδαίων Μὴ γράφε Ὁ βασιλεὺς τῶν
Ἰουδαίων, ἀλλ' ὅτι ἐκεῖνος εἶπεν Βασιλεὺς τῶν Ἰου-
22 δαίων εἰμί. ἀπεκρίθη ὁ Πειλᾶτος Ὃ γέγραφα γέγραφα.
23 Οἱ οὖν στρατιῶται ὅτε ἐσταύρωσαν τὸν Ἰησοῦν ἔλαβον
τὰ ἱμάτια αὐτοῦ καὶ ἐποίησαν τέσσερα μέρη, ἑκάστῳ
στρατιώτῃ μέρος, καὶ τὸν χιτῶνα. ἦν δὲ ὁ χιτὼν
24 ἄραφος, ἐκ τῶν ἄνωθεν ὑφαντὸς δι' ὅλου· εἶπαν οὖν
πρὸς ἀλλήλους Μὴ σχίσωμεν αὐτόν, ἀλλὰ λάχωμεν
περὶ αὐτοῦ τίνος ἔσται· ἵνα ἡ γραφὴ πληρωθῇ[2]

Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς
καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

[1] Ἑλληνιστί Ῥωμαϊστί A(D)ΥΓ.
[2] Insert ἡ λέγουσα A(D)LT[d]XY . . . (ℵB 249 omit).

21. ἐλεγ. οὖν . . . οἱ ἀρχ. . . .] The place was public, and the inscription was so written as to be intelligible (perhaps) to all the visitors at the Feast. "The chief priests of the Jews" were consequently anxious to make it clear that they and all whom they represented were not compromised by the condemnation of "the King." Pilate's shaft went home. Perhaps we may see in the difference of form between the title assigned by Pilate, "The King of the Jews" (ὁ βασιλεὺς τ. Ἰ.), and that suggested by the priests as claimed by Jesus, "King of the Jews" (βασιλεὺς τ. Ἰ.), an instinctive unwillingness on their part to connect in any way the Messianic dignity —"*the* Kingship"—with Him whom they had condemned. They wished to make Him a mere ordinary usurper (comp. *v.* 12). Or it may have been that they would not acknowledge even by implication that such a title was possible, keeping, as pure secularists, to their former assertion, "We have no king but Cæsar."

οἱ ἀρχ. τ. Ἰουδ.] This unique title appears to be used here to emphasise the contrast between the faithless priests and the true King; and also to indicate that this priesthood had given way to another. Comp. ii. 6, 13, notes.

22. When there was no longer personal danger Pilate held to his purpose. The trait corresponds perfectly with his character, and the form of the answer is characteristically Roman, though it is found also in Rabbinic writings.

The account which Philo gives of the character of Pilate (*Leg. ad Caium*, § 38), "self-willed at once and implacable" (μετὰ τοῦ αὐθάδους ἀμείλικτος), illustrates St. John's description. When the people besought him to remove the shields, which he had set up in Herod's palace in honour of the emperor, he was unwilling alike to undo what he had done

21 in Hebrew, *and* in Latin, *and* in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am
22 King of the Jews. Pilate answered, What I have written I have written.

23 The soldiers therefore, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also the tunic: now the tunic was without seam, woven from the top through
24 out. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

> They parted my garments among them,
> And upon my vesture did they cast lots.

and to gratify any popular wish. At the same time he was greatly alarmed lest the Jews should expose to Tiberius his various acts of "corruption, outrage, robbery, insult, contumely; his indiscriminate and continuous murders; his unceasing and most vexatious cruelty."

2. *vv.* 23—27. *The bystanders. Departure seen from two points of view: (a) The soldiers: unfeeling selfishness. The last despoiling* (23, 24). *(b) The friends: waiting love. The last bequest* (25—27)

23. Οἱ οὖν στρατ. . . .] *The soldiers therefore . . .* as carrying out in the customary manner the sentence which they had to execute (*v.* 18). St. John describes in minute detail what the other Evangelists state summarily (Matt. xxvii. 35; Mark xv. 24; Luke xxiii. 34), and explains what they say of "casting lots."

τὰ ἱμάτια . . . τ. χιτῶνα] *vestimenta . . . tunicam* v. The large, loose, outer dress with girdle, etc., and the close-fitting inner tunic or vest. The former could be conveniently divided, but not the latter.

τεσσ. μερ.] Comp. Acts xii. 4 (quaternion of soldiers).

ἄραφος] *inconsutilis* v. Such was the tunic of the high-priest, Jos. *Ant.* III. vi. 4.

Chrysostom, who may write from personal knowledge, thinks that the detail is added to show "the poorness of the Lord's garments, and that in dress, as in all other things, He followed a simple fashion."

24. εἶπ. οὖν πρὸς ἀλλήλ.] *They said therefore one to another* (xvi. 17). It is easy to imagine how St. John (*v.* 26) watched earnestly each act, and listened as the soldiers talked over their work.

ἵνα ἡ γραφ. πληρ. . . .] The central thought in the original

25 Οἱ μὲν οὖν στρατιῶται ταῦτα ἐποίησαν· ἱστήκεισαν
δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ
ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ καὶ
26 Μαρία ἡ Μαγδαληνή. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα
καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα λέγει τῇ μητρί
27 Γύναι, ἴδε ὁ υἱός σου· εἶτα λέγει τῷ μαθητῇ Ἴδε ἡ

context (Ps. xxii. 18) is that the enemies of the Lord's Anointed treated Him as already dead, and so disposed of His raiment. Part was torn asunder, part was to be worn by another. St. John marks how this double appropriation of Christ's dress was brought about; and he appears to have had in mind the contrast which exists in the original between the over-clothing (בגדים) and the body-dress (לבוש), though this is obscured in the LXX. translation which he quotes. Comp. Hofmann, *Weiss. u. Erf.* II. 144 ff.

This reference to the psalm, it may be noticed, has been inserted from this place in Matt. xxvii. 35.

25 ff. There were others at the Cross besides the soldiers. The two groups are placed in significant contrast ("the soldiers on the one hand [*οἱ μὲν οὖν στ.*]" . . . "on the other there were standing [*ἱστήκεισαν δέ*]" . . .). At the very moment when His executioners fulfil the last part of their office, Christ in calm sovereignty works for others. The soldiers at their will dispose of His raiment, but He Himself, even from the Cross, determines the relationships of life.

25. *ἱστηκ. δέ . . .*] *stabant autem* v.; *But there were standing.* (See xviii. 5, note.) This group seems to have formed the more courageous part of "the many beholding from afar," mentioned by St. Matthew (xxvii. 55 f.), who therefore notices the three by name, though he does not record that they approached the Cross.

The text leaves room for doubt as to the number of the women mentioned. According to one interpretation, the name "Mary the wife of Clopas" is added as explanatory of the preceding phrase, "His mother's sister," so that three women only are specified: according to another interpretation, two pairs of women are distinguished, the first two not named but signified only, "His mother and His mother's sister"; and the second two plainly named, "Mary the wife of Clopas and Mary Magdalene." The former interpretation would involve the most unlikely supposition that two sisters bore the same name. The parallelism of the second interpretation is like St. John's style, and is supported by other considerations. St. Mark (xv. 40) mentions among those present "Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome" (comp. Matt. xxvii. 56). There is no doubt as to the identity of "Mary the wife of Clopas" and "Mary the mother of James the less." It seems natural, therefore, to suppose that

25 These things therefore the soldiers did. But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Clopas, and 26 Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold, thy son! 27 Then saith he to the disciple, Behold, thy mother!

when two groups of three stand out clearly in the same connexion, in which two persons are the same, that the third is also the same; and so that "the sister of the Lord's mother" is "Salome," "the mother of the sons of Zebedee." This near connexion of St. John with the mother of the Lord helps to explain the incident which follows, as well as the general relation in which St. John stood to the Lord. The omission of the name of Salome, on this supposition, falls in with St. John's usage as to his brother and to himself. It may be added that the Peshito (Syriac) version distinctly adopts this view by inserting *and* before "Mary the *wife* of Clopas."

Μαρ. ἡ τοῦ Κλωπᾶ] *Mary the* wife *of Clopas.* This seems to be the true meaning of the elliptical phrase. "Clopas" must then be regarded as identical with "Alphæus" (Matt. x. 3). It is commonly supposed that both forms represent the Aramaic חַלְפַּי. The form "Cleophas" (A.V.) comes from late Latin MSS. and has no Greek authority.

There is no direct ground for identifying Κλωπᾶς with Κλεόπας, mentioned in Luke xxiv. 18, and none therefore for supposing that this Mary was either his "mother" or his "wife" or his "daughter."

It will be noticed that Mary Magdalene is introduced abruptly, as well known, without any explanation.

26. Ἰησ. οὖν . . .] All who were present at the scene acted according to their true natures: priests (*v.* 21), soldiers (*vv.* 23, 24), Jews (*v.* 31); and so Christ fulfilled the last office of filial piety. The soldiers treated Him as already dead (*v.* 24, note), and He still exercised His royal power over the souls of men.

ὃν ἠγγ.] See xiii. 23, note. The clause is at once an explanation of what follows, and a word of thanksgiving; of humility, not of pride.

Γύναι] Comp. ii. 4, note. Special earthly relationships are now at an end. For Christ the title of parentage ("Mother") is exchanged for the common title of respect. If, as appears most likely, the "brethren" of Christ were sons of Joseph by a former marriage, and St. John was the son of the sister of the Lord's mother, the difficulty which has been felt as to the charge which he received in preference to the brethren, who appear among the first believers (Acts i. 14), wholly disappears. St. John was nearest to the Virgin by ties of blood. Comp. *v.* 25, note.

27. Ἴδε ἡ μητ. σ.] Here no

μήτηρ σου. καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν ὁ μαθητὴς
αὐτὴν εἰς τὰ ἴδια.

28 Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς[1] ὅτι ἤδη πάντα τετέλεσται
29 ἵνα τελειωθῇ ἡ γραφὴ λέγει Διψῶ. σκεῦος ἔκειτο

[1] Ἰησοῦς εἰδώς B(M*).

title of address is used. To St. John the Lord stood in the same relation as before. The absence of a vocative in this clause (Heb. ii. 11) fixes attention on the meaning of that which was used before.

The four exclamations in this chapter, the two of Pilate, Ἰδοὺ ὁ ἄνθρωπος (*v.* 5), Ἴδε ὁ βασιλεὺς ὑμῶν (*v.* 14), and these two of the Lord, Ἴδε ὁ υἱός σου, Ἴδε ἡ μήτηρ σου form a remarkable picture of what Christ is and what He reveals men to be. The word "Behold" is in each case an interjection.

ἀπ' ἐκ. τ. ὥρ.] The words are to be understood literally, but it does not follow that St. John's "home" was at Jerusalem. He at once accepted and fulfilled the duties of his new sonship. The crisis of Christ's Passion ("His hour," comp. xiii. 1) closed finally His individual relation, as man, to His earthly mother. The simple connexion of the word and the deed (καί, not οὖν) is full of meaning. The act was not so much a consequence drawn from that which the Lord had said as something felt to be included in it. Perhaps St. John conveyed the mother of the Lord at once to his own lodging, and himself returned.

εἰς τὰ ἰδ.] *in sua* v. Comp. xvi. 32, note. St. John probably had some substance, Mark i. 20.

Nothing is known with reasonable certainty of the later life of the mother of the Lord. Epiphanius was evidently unacquainted with any accepted tradition upon the subject (*Hær.* LXXVIII. 11). He leaves it in doubt whether she accompanied St. John to Asia Minor or not. But in the course of time surmises were converted into facts; and Nicephorus Callisti (†*c.* 1350, *Hist. Eccles.* II. 3) relates that she lived with St. John at Jerusalem for eleven years after the death of the Lord, and died there in her 59th year. The site of the "Tomb of the Virgin," just to the north of the garden of Gethsemane, is not mentioned by any traveller of the first six centuries, and the later tradition that the church there was built by Helena is certainly false. See Quaresmius, II. 240 ff.; Williams, *Holy City*, II. 434 ff. From a passage in a Synodical Letter of the Council of Ephesus (A.D. 431, *Conc.* III. 573, Labbe) it appears that, according to another tradition, the mother of the Lord accompanied St. John to Ephesus and was buried there.

3. *vv.* 28—30. *The work accomplished: the willing death*

28. Μετὰ τοῦτο] The phrase is not indefinite, as "after these things," see ch. v. 1. The ministry of Christ to others was ended. Then notice is taken of His own suffering. But all thought is

And from that hour the disciple took her unto his own *home*.

28 After this Jesus, knowing that all things are now finished, that the scripture might be accomplished,
29 saith, I thirst. There was set there a vessel full of

concentrated upon the Lord Himself, upon His words and His actions; and it may be for this reason that St. John omits all mention of the three hours' darkness (Matt. xxvii. 45; Mark xv. 33).

εἰδώς] Comp. xiii. 1.

ἤδη . . . τετελ.] *are now finished.* The A.V. loses the striking parallel between this clause "are now finished" (ἤδη τετέλεσται) and what follows, "It is finished" (τετέλεσται).

ἵνα τελειω. ἡ γραφ.] This clause can be connected either with the words which precede (τετέλεσται ἵνα . . .) or with the words which follow (. . . ἵνα τελ. ἡ γραφὴ λέγει . . .). The stress which the Evangelist lays upon the fulfilment of prophetic words in each detail of Christ's sufferings appears to show that the latter interpretation is correct. The "thirst," the keen expression of bodily exhaustion, was specified as part of the agony of the Servant of God (Ps. lxix. 21), and this Messiah endured to the uttermost. The incident loses its full significance unless it be regarded as one element in the foreshadowed course of the Passion. Nor is there any difficulty in the phrase "are now finished" as preceding it. The "thirst" was already felt, and the feeling included the confession of it. The fulfilment of the Scripture (it need scarcely be added) was not the object which the Lord had in view in uttering the word, but there was a necessary correspondence between His acts and the divine foreshadowing of them.

τελειω.] *consummaretur* v.; *be accomplished, perfected.* The word τελειωθῇ, for which some copies substitute the usual word πληρωθῇ, is very remarkable. It appears to mark not the isolated fulfilling of a particular trait in the scriptural picture, but the perfect completion of the whole prophetic image. This utterance of physical suffering was the last thing required that Messiah might be "made perfect" (Heb. ii. 10, v. 7 ff.), and so the ideal of prophecy "made perfect" in Him. Or, to express the same thought otherwise, that "work" which Christ came to "make perfect" (ch. iv. 34, xvii. 4) was written in Scripture, and by the realisation of the work the Scripture was "perfected." Thus under different aspects of this word and of that which it implies, prophecy, and the earthly work of Christ, and Christ Himself, were "made perfect."

29. The act on this occasion (contrast Luke xxiii. 36) appears to have been a natural act of compassion, and not at all of mockery. The emphasis is laid upon the physical suffering of the Lord, and not upon the manner in which it was met.

σκευ. ἐκειτ. ὀξ. μεστ.] It seems

ὄξους μεστόν· σπόγγον οὖν μεστὸν τοῦ ὄξους[1] ὑσσώπῳ
30 περιθέντες προσήνεγκαν αὐτοῦ τῷ στόματι. ὅτε οὖν
ἔλαβεν τὸ ὄξος [ὁ[2]] Ἰησοῦς εἶπεν Τετέλεσται, καὶ
31 κλίνας τὴν κεφαλὴν παρέδωκεν τὸ πνεῦμα. Οἱ οὖν

[1] οἱ δὲ πλήσαντες σπόγγον ὄξους καί A(D)YΓ. [2] Omit ὁ B.

to be certain from Luke xxiii. 36 that the ὄξος was thin sour wine, the ordinary drink of the soldiers. This may have been brought by them for their own use during the long watch. The mention of the "vessel set" is peculiar to St. John.

σπογ. οὖν . . . προσήνεγκαν . . .] St. John's narrative leaves the persons undetermined. "They" may refer to the soldiers whose action has been described above, or "the Jews," who are in his mind the real agents throughout (*v.* 16). The account in St. Matthew (xxvii. 48) and St. Mark (xv. 36), with equal vagueness, refers the action to "one of them that stood by," but since St. Luke (xxiii. 36) speaks of "the soldiers" as having offered "vinegar" to the Lord at an earlier stage of His Passion, there can be little doubt that one of these, touched with awe by what had intervened, now brought in compassion the draught which had been offered in mockery before.

ὑσσωπ.] In St. Matthew and St. Mark "a reed" is mentioned, which is probably to be distinguished from the hyssop; though the "hyssop" has been frequently identified with the caper-plant, which has stems three or four feet long. Comp. Matt. xxvii. 48, and the *Dictionary of the Bible, s.v.*

30. ἔλαβ.] The Lord, it will be noticed, asked for and received this slight refreshment, which restored natural forces, while He refused the stupefying potion which was before offered to Him. See Matt. xxvii. 34. He gave up life while in full possession of the powers of life.

Τετέλεσται] *consummatum est* v. Comp. *v.* 28. The earthly life had been carried to its issue. Every essential point in the prophetic portraiture of Messiah had been realised (Acts xiii. 29). The last suffering for sin had been endured. The "end" of all had been gained. Nothing was left undone or unborne. The absence of a definite subject forces the reader to call up each work which was now brought to an end. Comp. Luke xviii. 31, xxii. 37, and the phrase of St. Paul, 2 Tim. iv. 7. See Matt. xxvii. 50.

παρεδ. τ. πν.] *tradidit spiritum* v. The death itself is described as a voluntary act (Tertull. *Apol.* ch. 21, p. 58, "Suffixus spiritum cum verbo sponte dimisit prævento carnificis officio"). Among later writers who dwell on this idea, Augustine (*in loc.*) may be specially quoted: "Quis ita dormit quando voluerit, sicut Jesus mortuus est quando voluit? Quis ita vestem ponit quando voluerit, sicut se carne exuit quando vult? Quis ita cum voluerit abit, quomodo ille cum voluit obiit? Quanta speranda vel timenda potestas est judicantis, si apparuit

vinegar: having therefore placed a sponge full of the
30 vinegar upon hyssop, they put it to his mouth. When
Jesus therefore had received the vinegar, he said, It
is finished: and he bowed his head, and gave up
31 his spirit. The Jews therefore, because it was the

tanta morientis?" In this sense the words stand in close relation with the phrase of St. Paul, *παρέδωκεν ἑαυτόν* (Eph. v. 2, 25; Gal. ii. 20). Comp. 1 Peter ii. 23, and, under another aspect, Acts vii. 59. St. Luke (xxiii. 46) gives the words which the Lord used (*παρατίθεμαι*, Ps. xxxi. 5). Such a willing surrender of life was an exact fulfilment of what the Lord had said of Himself, ch. x. 17 f. Under these circumstances it may not be fitting to speculate on the physical cause of the Lord's death, but it has been argued that the symptoms agree with a rupture of the heart, such as might be produced by intense mental agony (Stroud, *The physical cause of the Death of Christ*, 1847, 1871; see note on *v.* 34). In connexion with St. John's language here it may be noticed that in the Apocalypse he seems to avoid the word "died" in speaking of the Lord: i. 18, ii. 8 (*γενέσθαι νεκρός*); yet see c. xii. 33, xi. 51. The phrases in the parallel accounts are different, Matt. xxvii. 50 (*ἀφῆκεν τὸ πνεῦμα*); and Mark xv. 37; Luke xxiii. 46 (*ἐξέπνευσεν*).

The "seven words from the Cross," which are preserved some by one Evangelist and some by another, form a whole which requires to be studied by itself. One is given by St. Matthew and St. Mark only. Three are peculiar to St. Luke, and three to St. John. The following list presents the order in which they appear to have been uttered.

(*α*) Before the darkness.

1. Πάτερ, ἄφες αὐτοῖς, οὐ γὰρ οἴδασιν τί ποιοῦσιν (Luke xxiii. 34).

2. Ἀμήν σοι λέγω, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ (Luke xxiii. 43).

3. Γύναι, ἴδε ὁ υἱός σου . . . Ἴδε ἡ μήτηρ σου (John xix. 26 f.).

(*β*) During the darkness: towards the close.

4. Ἐλωί Ἐλωί λεμὰ σαβαχθανεί; (Matt. xxvii. 46; Mark xv. 34).

(*γ*) At the close of the darkness.

5. Διψῶ (John xix. 28).

6. Τετέλεσται (John xix. 30).

7. Πάτερ, εἰς χεῖράς σου παρατίθεμαι τὸ πνεῦμά μου (Luke xxiii. 46).

The last word of the Lord which St. John records is a voice of triumph. Comp. xvi. 33.

4. *vv.* 31—42. *The two requests: shame turned to honour*

(a) *The request of the Jews. The sign of life in the crucified Lord* (*vv.* 31—37)

31—37. The main thought of this section is that of the Life of the Lord in Death. The sign of life is called out by wanton insult: the unconscious agency of enemies effects the fulfilment of the divine purpose.

The incidents are peculiar to St. John. Yet see the early

Ἰουδαῖοι, ἐπεὶ παρασκευὴ ἦν, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου[1] τοῦ σαββάτου, ἠρώτησαν τὸν Πειλᾶτον 32 ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη καὶ ἀρθῶσιν. ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ 33 σκέλη καὶ τοῦ ἄλλου τοῦ συνσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες, ὡς εἶδον ἤδη αὐτὸν[2] τεθνηκότα, 34 οὐ κατέαξαν αὐτοῦ τὰ σκέλη, ἀλλ᾽ εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξεν, καὶ ἐξῆλθεν εὐθὺς

[1] ἐκείνη H 33, 69. [2] ἤδη αὐτόν BL; αὐτὸν ἤδη ℵA(D)XΥΓ.

addition to St. Matt. xxvii. 49, "But another took a spear and pierced His side, and there came out water and blood."

31. Οἱ οὖν Ἰουδ. . . .] The connexion is not with that which immediately precedes, for the Jews did not yet know of Christ's death. But the narrative goes back to follow out the conduct of the chief actors in the tragedy (*vv.* 7, 20); they had wrought their will, and now they were eager to satisfy the letter of the Law: Deut. xxi. 22 f. Jos. *B. J.* IV. v. 2. Comp. xviii. 28.

Under any circumstances the dead bodies ought to have been removed before night; but this obligation became more urgent on the day of the Crucifixion, since that day preceded a great Festival, "the first day of unleavened bread" (Exod. xii. 16; Lev. xxiii. 7), which, according to the common view, coincided on this occasion with the weekly Sabbath, so that the day was "a great day" in itself, and by the concurrence of two "Sabbaths."

ἠρωτ.] *asked*, as for that which they might reasonably expect to be granted.

ἵνα κατεαγ. αὐτ. τ. σκελ.] This terrible punishment (σκελοκοπία, *crurifragium*) was inflicted (like crucifixion) upon slaves (Sen. *De Ira*, III. 32) and others who had incurred the anger of irresponsible masters (Suet. *Aug.* 67; *Tib.* 44; Sen. *De Ira*, III. 18; comp. Euseb. *H. E.* V. 21). It was no part of the punishment of crucifixion itself, but was inflicted in this case, and perhaps generally in Jewish crucifixions (Lact. IV. 26), in order to hasten death. Compare Lipsius, *De Cruce*, II. 14. The punishment was abolished, together with crucifixion, by the first Christian emperor Constantine (Lipsius, III. 14).

32. ἦλθ. οὖν οἱ στρατ.] *The soldiers therefore*,—to whom the carrying out of the execution had been committed—*came* from their place of guard to fulfil these new instructions.

τ. μ. πρωτ. . . . κ. τ. ἀλλ. . . .] *primi quidem . . . et alterius* v.; starting perhaps from the two sides at which they had been stationed.

34. The wantonness of the soldiers' violence was in part

Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken
32 away. The soldiers therefore came, and brake the legs of the first, and of the other which was crucified
33 with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs:
34 howbeit one of the soldiers with a spear pierced his

checked (οὐ κατέαξαν αὐτοῦ τὰ σκέλη), *but one* of them, in order, no doubt, to learn the certainty of the Lord's death, *pierced His side*. The word ἔνυξεν is used both of a light touch (Ecclus. xxii. 19) and of a deep gash (Jos. *B. J.* III. vii. 35). Here there is no doubt that the latter is described, both from the weapon used (λόγχη, Vulg. *lancea*, the long lance of a horseman) and from the object of the blow. The word is quite distinct from that used in *v.* 37 (ἐξεκέντησαν, *pierced through*, or *deeply:* 1 Chron. x. 4). The reading of the Latin Vulgate, *aperuit*, comes from a false reading of the Greek (ἤνοιξεν for ἔνυξεν).

αἷ. κ. ὑδ.] *blood and water*. It has been argued (with the greatest plausibility and authority by Dr. Stroud, *The physical cause of the Death of Christ*, ed. 2, 1871) that this is a natural phenomenon. The immediate cause of death was (it is said) a rupture of the heart, which was followed by a large effusion of blood into the pericardium. This blood, it is supposed, rapidly separated into its more solid and liquid parts (*crassamentum* and *serum*), which flowed forth in a mingled stream, when the pericardium was pierced by the spear from below. But it appears that both this and the other naturalistic explanations of the sign are not only inadequate but also inconsistent with the real facts. There is not sufficient evidence to show that such a flow of blood and water as is described would occur under the circumstances supposed, and the separation of the blood into its constituent parts is a process of corruption, and we cannot but believe that even from the moment of death the Body of the Lord underwent the beginnings of that change which issued in the Resurrection. The issuing of the blood and water from His side must therefore be regarded as a sign of life in death. It showed both His true humanity and (in some mysterious sense) the permanence of His human life. Though dead, dead in regard to our mortal life, the Lord yet lived; and as He hung upon the cross He was shown openly to be the source of a double cleansing and vivifying power, which followed from His death and life.

The Sign by which this revelation was made becomes intelli-

35 αἷμα καὶ ὕδωρ. καὶ ὁ ἑωρακὼς μεμαρτύρηκεν, καὶ
ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ ἐκεῖνος οἶδεν ὅτι
36 ἀληθῆ λέγει, ἵνα καὶ[1] ὑμεῖς πιστεύητε.[2] ἐγένετο γὰρ
ταῦτα ἵνα ἡ γραφὴ πληρωθῇ Ὀστοῦν οὐ συντριβή-
7 σεται αὐτοῦ. καὶ πάλιν ἑτέρα γραφὴ λέγει Ὄψονται
εἰς ὃν ἐξεκέντησαν.

[1] Omit καί ΕΥΓΔ. [2] πιστεύητε ℵ*B; πιστεύσητε ℵ*A(D)LXY. . . .

gible from the use of the terms "blood" and "water" elsewhere in the writings of St. John. (1.) "Blood" is the symbol of the natural life (comp. i. 13); and so especially of life as sacrificed; and Christ by dying provided for the communication of the virtue of His human life: vi. 53—56, xii. 24 ff. Comp. Rev. i. 5, v. 9, vii. 14. (2.) "Water" is the symbol of the spiritual life (see iv. 14, iii. 5, and vii. 38; [Zech. xiv. 8]); and Christ by dying provided for the outpouring of the Spirit: xvi. 7. Comp. Rev. xxi. 6, xxii. 1, 17, [vii. 17]. The cleansing from sin and the quickening by the Spirit are both consequent on Christ's death.

Thus we are brought by this sign of "blood and water" to the ideas which underlie the two Sacraments and which are brought home to faith in and through them; and the teaching of the third and sixth chapters is placed at once in connexion with the Passion. It is through the death of Christ, and His new Life by Death, that the life of the Spirit and the support of the whole complex fulness of human life is assured to men. The symbols of the Old Covenant (Heb. ix. 19) found their fulfilment in the New.

Comp. 1 John v. 6 ff. Lightfoot quotes a remarkable tradition from *Shemoth R.* 122 a, based on the interpretation of Ps. lxxviii. 20 (ויזובו מים), that "Moses struck the rock twice, and first it gushed out blood and then water."

For a summary of the patristic interpretations of the passage see Additional Note.

35. ὁ ἑωρ. μεμαρτ. . . .] See Introduction.

ἀληθινὴ αὐτ. ἐστ. ἡ μαρτ.] *his witness is true, i.e.*, it answers to the full conception of adequate testimony. Comp. viii. 16, 14 and notes.

κ. ὑμ.] *ye also*, even as the apostle himself, who had had the privilege of witnessing these signs of the truth of the Gospel.

πιστ.] On this absolute use of the word see i. 7.

36. ἐγεν. γ. ταυτ. . . .] The stress is laid upon the correspondence of the two facts with the details of type and prophecy. It was wonderful, as the events fell out, that the legs of Christ were not broken; it was further wonderful, when He had escaped this indignity, that His side was pierced. The first fact pointed the student of Scripture to the fulfilment in Jesus of the symbolism of the Law: the second to the fulfilment in Him of the promises as to the representative

side, and straightway there came out blood and water.
35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith things
36 that are true, that ye also may believe. For these things came to pass, that the scripture might be
37 fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

of Jehovah. For the two passages quoted are not to be regarded only as isolated quotations, but also as indicating the two great lines of preparatory teaching to which they severally belong.

ἡ γραφ.] *the scripture, i.e.*, the passage of scripture. See ii. 22, note.

ὀστοῦν οὐ . . .] *os non comminuetis ex eo* v. Exod. xii. 46; (Num. ix. 12). Comp. 1 Cor. v. 7. The ordinance extended to the burnt-offerings (Lev. i. 6, *into his pieces*). That which was offered to God might not be arbitrarily mutilated. It was fitting that it should be brought to Him in its full strength. And conversely God preserves "the righteous" (Acts iii. 14, etc.), so that "not one of his bones is broken" (Ps. xxxiv. 20), even in his uttermost distress. The spiritual correspondence of the fact with the phrase in the Psalm should not be overlooked.

37. Ὄψονται . . .] Zech. xii. 10. Comp. Introduction. "The Jews" are the subject of the whole sentence. The Crucifixion was their act (*v.* 16); and in unbelief and in belief they represent the world. It is important to notice that the prophetic vision is referred to Christ under a twofold aspect. As presented by the prophet himself, it is the vision of a Saviour late recognised by a penitent people (compare ch. xii. 32). As applied in the Apocalypse, it is primarily the vision of one slain returning to Judgement (Rev. i. 7). Perhaps these two aspects of Christ's death are reconciled in that final Truth which lies at present beyond our sight.

ἐξεκεντ.] *transfixerunt* v.; v. 34, note.

(b) *The request of Joseph of Arimathæa. The quickening of love in disciples* (*vv.* 38—42)

38—42. Just as the last section deals with the unconscious ministry of enemies, this deals with the devoted ministry of friends. The Death of the Lord evoked in disciples that courage which had been latent during His lifetime (κεκρυμμένος, *v.* 38, νυκτὸς τὸ πρῶτον, *v.* 39). From this point of sight it is natural that the ministry of the women should be passed over (Matt. xxvii. 61; Mark xv. 47; Luke xxiii. 55 f.): their continued service revealed no sudden growth of love or self-sacrifice.

All the Evangelists record the request of Joseph. St. John

38 Μετὰ δὲ ταῦτα ἠρώτησεν τὸν Πειλᾶτον Ἰωσὴφ ἀπὸ
Ἀριμαθαίας, ὢν μαθητὴς [τοῦ[1]] Ἰησοῦ κεκρυμμένος δὲ
διὰ τὸν φόβον τῶν Ἰουδαίων, ἵνα ἄρῃ τὸ σῶμα τοῦ
Ἰησοῦ· καὶ ἐπέτρεψεν ὁ Πειλᾶτος. ἦλθεν οὖν καὶ ἦρεν
39 τὸ σῶμα αὐτοῦ[2]· ἦλθεν δὲ καὶ Νικόδημος, ὁ ἐλθὼν
πρὸς αὐτὸν[3] νυκτὸς τὸ πρῶτον, φέρων ἔλιγμα[4] σμύρνης
40 καὶ ἀλόης ὡς λίτρας ἑκατόν. ἔλαβον οὖν τὸ σῶμα
τοῦ Ἰησοῦ καὶ ἔδησαν αὐτὸ ὀθονίοις μετὰ τῶν ἀρω-
μάτων, καθὼς ἔθος ἐστὶν τοῖς Ἰουδαίοις ἐνταφιάζειν.

[1] Omit τοῦ B.
[2] τοῦ Ἰησοῦ (D)ΥΓΔ.
[3] τὸν Ἰησοῦν ℵ(D)ΓΔ.
[4] ἔλιγμα ℵ*B; μῖγμα all others.

alone notices the offering and the presence of Nicodemus (*vv.* 39 f.).

38. Μετ. . . . ταυτ.] *after these things.* The phrase marks an indefinite, general sequence and not a direct sequence (μετὰ τοῦτο, *v.* 28). Comp. vi. 1, note. The form of expression is of importance here because it shows that the Evangelist does not (as has been supposed) place the request of Joseph after the incident related in *vv.* 32 ff., but simply after the issue of the crucifixion: comp. Mark xv. 44 f.

ἠρωτ.] *v.* 31, note.

Ἰωσ. ἀπὸ Ἀριμ.] Matt. xxvii. 57 ff. (πλούσιος); Mark xv. 43 f. (εὐσχήμων βουλευτής, *i.e.*, a member of the Sanhedrin); Luke xxiii. 50 f. (βουλευτής . . . ἀνὴρ ἀγαθὸς καὶ δίκαιος).

διὰ τ. φοβ. τ. Ἰουδ.] xii. 42, vii. 13. St. Mark adds most significantly, with a clear reference to this fact: Ἰωσήφ . . . τολμήσας εἰσῆλθεν πρὸς τὸν Πειλᾶτον . . . having ventured on an act foreign to his natural temper (Mark xv. 43).

ἄρῃ] The permission given to Joseph is in complete harmony with the instructions given to the soldiers (*v.* 31 f., ἵνα . . . ἀρθῶσιν). Joseph would be able to prefer his request after the death of the Lord (Mark xv. 44), and before the bodies were removed in the ordinary course. Thus he "took down" the Lord's Body (Mark xv. 46; Luke xxiii. 53), either assisting in or directing the act.

ἐπέτρεψεν] *permisit* v. This was in accordance with Roman law except in extreme cases. See the passage quoted by Wetstein on Matt. xxvii. 58. An avaricious governor was able to sell the privilege of burial (Cic. *Verr.* v. 45), yet Pilate did not do this (Mark xv. 45, ἐδωρήσατο): contrast Matt. xxviii. 14. Compare also the burial of the bodies of John the Baptist (Matt. xiv. 12) and St. Stephen (Acts viii. 2) by their friends.

39. ἦλθ. δ. κ. Νικ. . . .] The order of the words, corresponding with that in the former clause, seems to suggest the thought that the act of Joseph gave Nicodemus courage to join him.

38 And after these things Joseph of Arimathæa, being
a disciple of Jesus, but secretly for fear of the Jews,
asked of Pilate that he might take away the body
of Jesus: and Pilate gave *him* leave. He came
39 therefore, and took away his body. And there came
also Nicodemus, he who at the first came to him by
night, bringing a roll of myrrh and aloes, about
40 a hundred pound *weight*. They took therefore the
body of Jesus, and bound it in linen cloths with the

ὁ ἐλθ. . . .] iii. 1 ff., vii. 50. The addition of the word νυκτός here (not in vii. 50 according to the true reading) is designed apparently to contrast this open act of reverence to Christ, done before the day had closed, with the secrecy of his first visit. The use of the phrase τὸ πρῶτον probably implies at the same time that Nicodemus had come to Christ on other occasions: though it may indicate only the beginning of the Lord's ministry (comp. ch. x. 40).

φερ. ἑλιγ. . . .] *gerens mixturam* (μίγμα) . . . v.; *bringing a roll of myrrh and aloes.* Comp. Ps. xlv. 8, "All thy garments are myrrh and aloes . . ." The compound was made of the gum of the myrrh tree (comp. Matt. ii. 11; *Dict. of Bible, s.v.*) and a powder of the fragrant aloe wood.

The amount of the preparation ("about a hundred pound weight," that is, a hundred Roman pounds of nearly twelve ounces) has caused some needless difficulty. The intention of Nicodemus was, without doubt, to cover the Body completely with the mass of aromatics (comp. 2 Chron. xvi. 14): for this purpose the quantity was not excessive as a costly gift of devotion.

40. ἐλαβ. οὖν . . .] *They took therefore* . . . as uniting in the pious service.

ἐδησ. αὐτ. ὀθον.] *ligaverunt eum linteis* v.; *bound it in linen cloths.* The word ὀθόνια is found also in Luke xxiv. 12, a verse which appears to have been a very early addition to St. Luke's Gospel. The diminutive form which is used in Greek medical writings for bandages, seems to distinguish these "swathes" in which the Body was bound from "the linen cloth" (σινδών) mentioned by the other Evangelists, in which it was "wrapped" (ἐνετύλιξεν as contrasted with ἔδησαν).

καθ. ἐθ. ἐστ. τ. Ἰουδ.] as contrasted with that (*e.g.*) of the Egyptians, who removed parts of the body before embalming (Herod. II. 86 ff.). The phrase may, however, only mark the Jewish custom of embalming as contrasted with burning: comp. Tac. *Hist.* v. 3.

ἐνταφ.] *sepelire* v.; *to prepare for burial.* Comp. ch. xii. 7; Matt. xxvi. 12; Mark xiv. 8. The word ἐνταφιάζειν is used in the LXX. for the "embalming" of Jacob (Gen. l. 2 f.). The process indicated is

41 ἦν δὲ ἐν τῷ τόπῳ ὅπου ἐσταυρώθη κῆπος, καὶ ἐν τῷ
κήπῳ μνημεῖον καινόν, ἐν ᾧ οὐδέπω οὐδεὶς ἦν τεθει-
42 μένος· ἐκεῖ οὖν διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, ὅτι
ἐγγὺς ἦν τὸ μνημεῖον, ἔθηκαν τὸν Ἰησοῦν.

the simple wrapping of the dead body in swathes of linen cloth covered with thick layers of the aromatic preparation.

41. κῆπος] Comp. xviii. 1. The scene of the betrayal and the scene of the triumphant rest answer one to the other. The detail is peculiar to St. John.

Josephus relates of Uzziah (*Ant.* IX. x. 4, κήποις), and of Manasseh (*Ant.* X. iii. 2, παραδείσοις), that they were buried in their "gardens."

μνη. καιν.] *monumentum novum* v. St. Matthew adds that it belonged to Joseph (xxvii. 60), and all the Synoptists notice that it was cut in the rock. The fact that "no one had ever yet been laid in it" (comp. Luke xxiii. 53) is emphasised (as it appears) to show that the Lord was not brought into contact with corruption.

42. ἐκ. οὖν διὰ τὴν παρ. . . .] The embalmment could not (according to their views) be deferred, and for this ample provision was made. But it is implied that the sepulchre in which the Lord was laid was not chosen as His final resting-place.

τ. παρασκ. τ. Ἰουδ.] Comp. ii. 13, xi. 55, τὸ πάσχα τ. Ἰουδ.; xix. 21, οἱ ἀρχιερεῖς τ. Ἰουδ. This use of the term παρασκευή is unfavourable to the view that it is used simply for the day of the week (Friday).

ἔθηκαν] From another point of view it is said most naturally (Acts xiii. 29) of "the Jews and their rulers" generally, that "they placed" Christ in the tomb. It was the act of both, on the one side from the aspect of devotion and on the other from the aspect of hatred.

τ. Ἰησ.] Comp. xi. 11, note.

ADDITIONAL NOTES ON CHAP. XIX

NOTE ON ST. JOHN'S RECKONING OF HOURS

St. John mentions a definite hour of the day on four occasions:

(1) i. 39, *about the tenth hour.*
(2) iv. 6, *about the sixth hour.*
(3) iv. 52, *at the seventh hour.*
(4) xix. 14, *about the sixth hour.*

He also records this saying of the Lord, "Are there not twelve hours in the day?" (xi. 9).

The question therefore arises whether the incidents of which the time is given furnish any clue to the mode of reckoning: whether, that is, the hours were reckoned from 6 *p.m.* to 6 *a.m.* and from 6 *a.m.* to 6 *p.m.* according to the common ancient mode followed by the Jews, or from midnight to noon, and from noon to midnight, according to the modern Western mode.

The different passages will first be examined separately, in order that it may be seen how far the context helps to determine the answer.

spices, as the custom of the Jews is to prepare for
41 burial[1]. Now in the place where he was crucified
there was a garden; and in the garden a new tomb
42 wherein was never man yet laid. There then because
of the Jews' Preparation (for the tomb was nigh at
hand) they laid Jesus.

[1] *or* bury.

(1) i. 39. After the mention of the hour, it is said that the disciples abode with Jesus "that day" (*τὴν ἡμέραν ἐκείνην*). It appears likely also that Jesus left the Baptist early in the day (i. 35 ff.). It is then scarcely conceivable that it was 4 *p.m.* (4 *a.m.* is out of the question) before He reached the place "where He abode"; and even less conceivable that the short space of the day then remaining should be called "that day," which, in fact, appears to have been full of incident. On the other hand, 10 *a.m.* suits both conditions. It is an hour by which a wayfarer would seek to have ended his journey; and it would leave practically "a day" for intercourse.

(2) iv. 6. In this case the hour marks a pause on a journey: the visit of the disciples to a town to purchase provisions; a coming of a woman to the well to draw water. It can scarcely be questioned that these three things fall in better with 6 *p.m.* than with noon. It is most unlikely that a woman would come from a distance at midday to the well, and on the other hand, evening was the usual time: Gen. xxiv. 11. It is more natural that the purchases would be made when the day's travel was over. Sychar, too, was at about the usual distance of a day's journey from within the borders of Judæa, and arrangements would probably be made to spend the night outside the city, which was afterwards entered by special invitation (iv. 30, 40). If the incident fell in summer (v. 1, Additional Note) there would be ample time for the conversation and the return to the city.

(3) iv. 52. The uncertainty of the site of Cana causes a little difficulty in determining the time required for the journey from Capernaum to Cana. This may, however, be fairly reckoned at about four or five hours. (Comp. Jos. *Vit.* c. 17: a night journey from Cana to Tiberias.) It is then possible that the father may have planned that his journey to and from Cana should be included in one natural day, and that he did not meet his servants till after 6 *p.m.*, when they would perhaps speak of 1 *p.m.* as "yesterday, about the seventh hour" (comp. Luke xxiii. 54); though such a usage of "yesterday" appears to be distinctly at variance with St. John's own usage of "day": xx. 19 (comp. Luke xxiv. 29, 33). Still it is more likely that the words of Jesus were spoken to the noble-

man at Cana in the evening at seven o'clock, when it was already too late for him to return home that night, and that he returned to Capernaum on the next morning, when his servants met him on the way. In this case, of course, the sense, and not the phrase of the servants, is given.

(4) xix. 14. In this place it is admitted that the date of noon cannot be brought into harmony with the dates of St. Mark (xv. 25). But if we suppose that the time approximately described was about 6.30 *a.m.* it is not difficult to fit in all the events of the trial: see p. 335.

So far then the examination of the passages themselves is decidedly favourable to the supposition that the modern Western reckoning of the hours is followed by St. John. The mention of "twelve hours in the day" has no bearing on the decision one way or other; for we commonly use the same phrase though we reckon from midnight to noon.

It must, however, be admitted that this mode of reckoning hours was unusual in ancient times. The Romans (Mart. IV. 8) and Greeks, no less than the Jews, reckoned their *hours* from sunrise. But the Romans reckoned their civil *days* from midnight (Aul. Gell. III. 2; comp. Matt. xxvii. 19, "this day,") and not from sunrise, or from sunset (as the Jews). And there are also traces of reckoning the hours from midnight in Asia Minor. Polycarp is said (*Mart. Pol.* c. 21) to have been martyred at Smyrna "at the eighth hour." This, from the circumstances, must have been 8 *a.m.* Pionius again is said to have been martyred (at Smyrna also) at "the tenth hour," which can hardly have been 4 *p.m.*, since such exhibitions usually took place before noon. These two passages furnish a sufficient presumption that St. John, in using what is the modern reckoning, followed a practice of the province in which he was living and for which he was writing.

The subject has been discussed at length by Dr. Townson, *Discourses*, pp. 215—250; and again, quite lately, with great exactness, by Mr. McClellan, *New Testament*, I. pp. 737 ff.

Note on "The Acts of Pilate"

The part which Pilate occupies in the history of the Passion attracted the attention of Christian writers at an early time. He came to be regarded by many as the representative of the better instincts of heathendom overpowered by the relentless malice of the Jews. A large and popular literature grew up, consisting of "Acts," "Letters," and legends of the death of Pilate. Of these writings, the "Acts," which form the first part of what is known as "the Gospel of Nicodemus," are the most important and the most ancient. The "Acts" were in circulation in the middle of the second century; and the texts still preserved have, as it appears beyond all doubt, been formed, by successive revisions and interpolations, from that original. In its present shape the narrative may probably be referred to a Greek text of the fourth century. Much of it is unquestionably earlier. But even when regarded only as a late and apocryphal commentary on the records of the Gospels, it has

great interest. The narrative is found in Greek and Latin copies; and a Coptic fragment also remains as old as the fifth century. All the MSS. give substantially the same outline, though the variations in detail and language are very considerable.

The narrative opens with the formal complaint of a body of Jews, headed by "Annas and Caiaphas," and including "Gamaliel" and "Alexander" (Acts iv. 6), addressed to Pilate. They accuse Jesus of saying that He is "Son of God and King," of wishing to abrogate the law, and of violating the sabbath by cures, wrought by evil arts (γόης ἐστί), and pray that He may be brought before him. Pilate orders an officer to summon Him. The officer, who had been present at the triumphal entry, spreads a robe before Him to walk on; and when Jesus enters the court, the standards bend before Him in the hands of their bearers. The same act of adoration is afterwards repeated when the Jews depute twelve of the strongest of their number to hold the standards. Pilate, in amazement, is about to rise, when the message of his wife (a proselyte, Procula) is brought to him. "See," said the Jews, "He is, as we told you, an enchanter." On this, Pilate asks Jesus, "What do these witness against Thee? Sayest Thou nothing?" Jesus answered, "If they had not had authority (ἐξουσία), they would have spoken nothing: each one has authority over his own mouth to speak good and bad: they themselves shall see to it." "What shall we see?" is the rejoinder. "We have seen that Thou wast born of fornication: that Thy Birth brought the slaughter of the infants at Bethlehem: that Thy father and Thy mother fled in fear to Egypt." On this, certain of the Jews attest that the mother of the Lord was duly wedded to Joseph. Then follows St. John xviii. 29—37, transcribed almost verbally: but Pilate's last question is not left unanswered: "Truth," Jesus saith to him, "is from heaven." Pilate saith: "Is there not truth on earth?" Jesus saith to Pilate: "Seest thou? How are they that speak the truth judged by those that have the authority upon earth?" The Jews then press the charge of blasphemy. "What shall I do to thee?" Pilate asks of Jesus. "As it was given thee," is the answer. "How given?" Jesus saith to him: "Moses and the prophets prophesied of my Death and Resurrection." On this, when Pilate charges the Jews to inflict the punishment which is due, they answer, "We wish Him to be crucified." This demand leads to the most remarkable addition to the Gospel narrative. A number of the disciples, Nicodemus, the paralytic of Bethesda, a blind man, a leper, the woman who had the issue of blood (Veronica), and others, plead for the Saviour who had healed them.

Pilate therefore again seeks to set Christ free, but is finally met by the cry, "We acknowledge Cæsar for our king, not Jesus. The Magi brought gifts to Him as a king, but Herod sought to kill Him." "Is this He," he then asks, "whom Herod sought?" And when he hears that He is, he washes his hands,

places the guilt upon the accusers, and gives his sentence: "Thy nation hath proved Thee to be king, I therefore pronounce that Thou be scourged and then crucified in the garden where Thou wast taken; and that two malefactors, Dysmas and Gestas, be crucified with Thee."

It is needless to pursue the narrative further, or to dwell upon the strange contrast which it offers to the Gospels. The thought of Pilate as the executor of the divine will which runs through it finds its most remarkable expression in an account of his execution by the order of "the Emperor." After he had ended a prayer to the Lord for pardon, a voice came from heaven, saying, "All the generations and the families of the Gentiles shall bless thee, because under thee (ἐπὶ σοῦ) were fulfilled all these things that were spoken by the prophets about me; and thou too hast to appear as my witness at my second coming, when I shall judge the twelve tribes of Israel and those that confessed not to my name" (*Parad. Pil.* § 10).

The texts of the different copies of the "Acts" and other writings are given most completely by Tischendorf in his *Evangelia Apocrypha*, 203 ff. Thilo has given an elaborate commentary on the *Evangelium Nicodemi* in his *Codex Apocryphus N. T.* I. 490 ff., and his *Prolegomena*, § 8, pp. cxviii. ff., give a very full literary history of the book. Tischendorf has published a slight essay on the relation of the Acts to the Gospels (*Pilati circa Christum judicio* . . . 1855), and the date and composition of the book have been discussed by Lipsius (1871) after other German scholars. "The Gospel of Nicodemus" was translated into Anglo-Saxon; and it was repeatedly printed in English in the sixteenth century.

On the Patristic Interpretation of xix. 34

The patristic interpretation of ch. xix. 34 offers an instructive example of the method and characteristics of ancient commentators. It will therefore be worth while to quote at some length without further discussion the views of the Greek and Latin fathers upon the passage. The reader will judge how far there is any general consent between the different writers or any clear independence of judgement in dealing with the original text.

I. Greek Fathers:

The earliest writer* who distinctly refers to the passage is Claudius Apollinaris (*c.* A.D. 170).

Apollinaris speaks of the Lord as Him "who had His holy side pierced (ἐκκεντηθείς, John xix. 37), who poured forth from His side the two elements that again purify (τὰ δύο πάλιν καθάρσια), water and blood (the order is changed), word and spirit . . ." (Routh, *Rell.* I. 161.) The in-

* A passage quoted by Clement from a Valentinian writer (*Excc. ex Theod.* § 61) must be excepted, in which the issuing of the blood and water is interpreted of the expulsion of the passions from the Body of the Lord. Irenæus alludes to the "mixed cup" (v. 2, 3; [IV. 33, 2]), but without any reference to St. John. In another early writing, the *Letter of the Churches of Vienne and Lyons* (Euseb. *H. E.* v. 1), the effusion of water appears to be connected with ch. vii. 38.

troduction of the word "again" appears to connect the water and the blood with the use of water and blood under the Old Covenant. As to the deeper meaning of the sign, Apollinaris, according to the most probable view, interprets it of the word of the gospel (λόγος), and of the sanctification of the spirit (πνεῦμα), that is of the historic and of the inward testimony. There may be also a further but obscure reference to the human and divine natures of the Lord.

ORIGEN in two places dwells upon the phenomenon as a divine sign. "In the case of all other dead bodies," he writes, "the blood is coagulated, and pure water does not flow from them. But in the case of Jesus the marvel in His dead body was that even in the dead body there was blood and water poured forth from His sides" (*c. Cels.* II. c. 36; cf. c. 69).

"How great," he writes again, "was His mercy that for our salvation He not only was made Flesh, but descended even to the dead, and in death itself has the marks of the living. For water and blood came forth from His side" (*Comm. in Thess.* IV. 15, quoted by Jerome, *Ep. ad Minerv. et Alex.* § 10, if indeed the quotation from Origen extends so far. In a fragment of his commentary on the Galatians [v. 268 ed. Lommatzsch] he treats the sign as a proof of the reality of the Lord's body).

EUSEBIUS OF CÆSARÆA (*Dem. Ev.* X. 8, p. 504) treats the passage as a fulfilment of Ps. xxii. 14, "I am poured out like water," without dwelling further upon it.

CYRIL OF JERUSALEM applies the twofold issue to the two baptisms of blood and water (*Cat.* III. 10): "The Saviour redeeming the world through the cross, being pierced in His side, brought forth (ἐξήγαγεν) blood and water, in order that some in seasons of peace may be baptized in water, others in seasons of persecution may be baptized in their own blood (ἐν οἰκείοις αἵμασιν, the blood of their death)."

CHRYSOSTOM (*Hom.* LXXXV. *in loc.*) interprets the fact of the two sacraments: "Not without a purpose (ἁπλῶς) or by chance did those springs come forth, but because the Church consisteth of these two together (ἐξ ἀμφοτέρων τούτων συνέστηκε). And those who are initiated know it, being regenerate by water (ἀναγεννώμενοι) and nourished (τρεφόμενοι) by the Blood and Flesh. Hence the Sacraments (τὰ μυστήρια) take their beginning; in order that when thou drawest near to the awful Cup thou mayest so approach, as drinking from the very Side."

CYRIL OF ALEXANDRIA (*ad loc.*) thinks that "God appointed the fact as an image and firstfruits, so to speak, of the Mystic Blessing (Εὐλογία; see Suicer, *s.v.*) and Holy Baptism. For Holy Baptism is really of Christ and from Christ; and the power of the Mystic Blessing springs (ἀνέφυ) for us out of the Holy Flesh."

The recently discovered work of MACARIUS MAGNES has an interesting note on the passage, though the text is unhappily corrupt: "One of the soldiers pierced the side . . . in order that when blood flowed and water in a gushing stream, by the blood they may be delivered

who occupied the place of captivity, and by the water they may be washed who bear the stripes of sins. Certainly this hath been done not without a purpose, but of Providence, as though the divine forethought laid down that it should come to pass; for since [from the side came the origin of sin] it was necessary that from the side should flow the source of salvation: from the side came the sting (ἡ πληγή), from the side the spring (ἡ πηγή): from the side the malady, from the side the cure . . ." (I. 18).

The same thoughts occur in a homily *On the Passion* (§ 25), falsely attributed to Athanasius (IV. 186 ff., ed. Migne), as also in Apollinarius, Euthymius, Theophylact, and Tertullian, quoted below; and more particularly in a quotation from Antiochus of Ptolemais in Cramer's *Catena*, *ad loc.*

A very remarkable note of APOLLINARIUS [of Laodicea] is given in the *Catena* of Corderius upon the passage: "The Lord offered a side for a side: the woman [Eve] was a side, and the evil which came from her is undone (λύεται) by the Lord's Passion. For from that side proceeded the counsel which brought ruin on man; but from the holy side water is poured forth and blood, through which the world is cleansed, as we get ourselves washed of our sins, since the elements which were separated in the Law come together in Him. For there were [under the Law] sprinklings of blood for purification (πρὸς κάθαρσιν), and baptisms by water for sanctification (πρὸς ἁγνισμόν). Since, therefore, all things were devised beforehand in regard to Christ, the Body of the Lord furnished both these to the world, sacred blood and holy water, even when it was already dead in human fashion; for He hath in Himself great power of life."

JOHN OF DAMASCUS (*De Fide*, IV. 9) gives the same interpretation: Christ "caused to flow for us from His holy and undefiled side a fountain of remission: water for regeneration and washing (ἐπίκλυσις) of sin and corruption; blood as a drink to furnish life everlasting (πότον ζωῆς ἀϊδίου πρόξενον)."

EUTHYMIUS ZIGABENUS (*ad loc.*) gives both the interpretations, that of the two baptisms and of the two sacraments. The latter is given in the words of Chrysostom and may be an interpolation. The former has some details of interest. "The event (he writes) is supernatural, and clearly shows that He who was pierced was more than man. For blood will not proceed from a dead man, though one pierce the body ten thousand times. Further, the Saviour is pierced in the side by a spear because the side of Adam was pierced by sin, that is Eve, healing the wound of (Adam's) side by the wound of (His own) side. And He causes blood and water to issue, fashioning (καινουργῶν) two baptisms, that by blood (of martyrdom), and that by water (of regeneration), and by the stream of these He washes away the stream of sin."

THEOPHYLACT (*ad loc.*) gives the interpretation of Chrysostom, adding among other things the reference to Eve, and then connects the twofold issue with

"the mixed chalice": "Let the Armenians," he says, "be ashamed who do not mix water with the wine in the Mysteries. For they do not believe, as it seems, that water also was poured forth from the side, which is the more marvellous, but only blood; and hence they do away with the greater part of the marvel; I mean that the blood is a mark that the Crucified was man, but the water that He was more than man, that He was God." Compare Binterim, *Denkwürdigkeiten*, IV. 2, p. 55, where an opposite interpretation is quoted; and Anselm, *Ep.* CVII.

II. LATIN FATHERS:

TERTULLIAN regarded the twofold issue as typical of the two baptisms of water and of blood. "Martyrdom," he writes, "is another baptism . . . whence also water and blood, the elements of both washings (*utriusque lavacri paratura*), flowed from the wound in the Lord's side" (*De Pudic.* c. XXII. p. 435).

At the same time, while he fully develops this application, he appears also to indicate a reference to the Eucharist in the mention of "the blood." "We have also a second washing (*lavacrum*), itself a distinct one (*unum et ipsum*), namely, that of blood; of which the Lord says, 'I have a baptism to be baptized with' (Luke xii. 50), when He had been already baptized. For He had come 'through water and blood,' as John wrote (1 John v. 6), to be baptized by water, to be glorified by blood. Hence to make us 'called' by water, 'chosen' by blood, He sent forth these two baptisms from the wound of His pierced side; that so those who believed on His blood might be washed with water, and those who had been washed with water might also drink His blood. His [baptism of blood] is the baptism which both stands in place of (*repræsentat*) the baptism of water (*lavacrum*) when it has not been received, and restores [its blessing] when it has been lost." (*De Bapt.* c. XVI. p. 203; comp. c. IX.)

In another place he compares the death of Christ with the sleep of Adam (Gen. ii. 21 ff.), for He so died "that from the wound inflicted on His side the Church, the true Mother of the living, might be shaped." (*De An.* c. XLIII. p. 304.)

There is not, as far as I am aware, any reference to the incident in the genuine works of CYPRIAN. But in the works appended to his writings the water and blood are explained of the two baptisms (*De Singul. Apostt.* p. 392 Rig.), and more generally of the cleansing power of Christ's Passion both initially and through the whole life. (*De Pass. Chr.* p. 339.)

NOVATIAN (c. 10) sees in the sign a proof of the reality of Christ's Body.

AMBROSE starts from the main idea of Origen, and then interprets the sign generally. "After death the blood in our bodies coagulates; but from that body still incorrupt though dead the life of all flowed. For water and blood came forth: the former to wash, the latter to redeem" (*In Luc.* x. § 135).

And again: "Why water? why blood? Water to cleanse: blood to redeem. Why from the side? Because whence came the

20 Τῇ δὲ μιᾷ τῶν σαββάτων Μαρία[1] ἡ Μαγδαληνὴ ἔρχεται πρωὶ σκοτίας ἔτι οὔσης εἰς τὸ μνημεῖον, καὶ

[1] Μαριάμ ℵAL.

guilt, thence came the grace. The guilt was through the woman: the grace was through the Lord Jesus Christ" (*De Sacram.* v. 1).

JEROME follows Tertullian in referring the sign to the "two Baptisms." (Ep. LXIX. (ad Oceanum) § 6): "The side of Christ is wounded by the spear, and the sacraments of baptism and martyrdom are poured forth together (*pariter*)."

RUFINUS (*Comm. in Symb.* § 23) also interprets the sign of the two baptisms with the addition of some new thoughts. "This," he writes, "has a mystical meaning, for Christ had said that out of his belly shall proceed living waters (vii. 38). But He caused blood to issue also (*produxit*), which the Jews prayed to come upon themselves and upon their children. Hence He caused water to issue to wash the believing, and blood to condemn the faithless. It may also be understood to represent the twofold grace of baptism: the one which is given by the baptism of water, the other which is sought through martyrdom by the shedding of blood: for both have the name of baptism. Further, if the question is asked why it was from the side rather than from any other member that the Lord is said to have caused water and blood to issue, I think that the woman [Eve] is indicated in the side through the rib (Gen. ii. 21, 22). And so because the fountain of sin and death issued from the first woman, who was a rib of the first Adam, the fountain of redemption and life is made to issue from the rib of the second Adam."

AUGUSTINE interprets the issue of "the two Sacraments": "The sleep of the man" (Adam), he writes, "was the death of Christ; for when He hung lifeless on the Cross, His side was pierced by the spear, and thence flowed forth blood and water, which we know to be the sacraments, by which the Church [the antitype of Eve] is built up" (*De Civ.* XXII. c. 17).

And again (*ad loc.*): "The soldier did not smite or wound, but opened (*aperuit*, according to the false reading ἤνοιξεν) Christ's side, that in some sense the door of life should be laid open there, whence the Sacraments of the Church flowed, without which there is no entrance to the life which is true life. That blood was poured out for the remission of sins: that water tempers the cup of salvation (*salutare poculum*); this gives both the laver and the cup (*potus*)."

PRUDENTIUS, with a poet's license, represents the spear-wound as piercing through the breast of Christ from right to left, as C. a Lapide understands him. From one opening (the larger) flowed the blood, from the other, the water.

"O novum cæde stupenda vulneris miraculum!
Hinc cruoris fluxit unda, lympha parte ex altera:

20 Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the

Lympha nempe dat lavacrum,
tum corona ex sanguine est."
(*Cath.* IX. 85 ff. Compare Areval's note.)

"Ipse loci (sc. cæli) est dominus, laterum cui vulnere utroque,
Hinc cruor effusus fluxit et inde latex.
Ibitis hinc, ut quisque potest, per vulnera Christi,
Evectus gladiis alter, et alter aquis."
(*Peristeph.* VIII. 15 ff.)

"Trajectus per utrumque latus laticem atque cruorem
Christus agit: sanguis victoria, lympha lavacrum est."
(*Dittoch.* XLII.)

LEO applies the passage to illustrate the doctrine of Christ's Manhood and Deity (Ep. XXVIII. *ad Flav.* § 5). "When the side of the Crucified was opened (*aperto*) by the soldier's spear, let [the impugner of the true doctrine of Christ's Person] understand whence flowed the blood and the water, that the Church of God might be refreshed (*rigaretur*) both by the laver and by the cup . . . 'There are three that bear witness, the spirit and the water and the blood, and these three are one': the spirit, that is, of sanctification, and the blood of redemption, and the water of baptism, which 'three' are 'one' and remain undivided, and nothing in them is separated from its connexion; for the Catholic Church lives and advances in this faith, that neither is the manhood in Christ Jesus believed without His true divinity, nor His divinity without His true humanity."

One later comment may be added. RUPERT OF DEUTZ (*Comm. in Joh.* XIII. pp. 365 f.) explains the sign of the whole virtue of the Lord's Passion transferred to men: "We are redeemed by blood: we are washed by water. . . . The Lord was baptized in His own Passion, and when already dead by that issue enabled us to share in His saving death . . . Therefore not blood only, nor water only, flowed from the Saviour's side; because the divine order of our salvation requires both. For we were not redeemed for this that He should possess us such as we were before . . . In order then that there might be that by which we could be washed from our sins, water, which could only wash bodily impurities, was united to blood, which is the price of our redemption, and from that union obtained virtue and power to be worthy of co-operating with the Holy Spirit to wash away the invisible impurities of sins."

IV. THE NEW LIFE. (c. XX.)

1. St. John's record of the Resurrection corresponds with his record of the Passion. It is not simply a history, still less an exhaustive history, but a revelation of spiritual truth through outward facts. Writing in the centre of a Christian Church to those who were familiar with the historic groundwork of the

2 βλέπει τὸν λίθον ἠρμένον ἐκ τοῦ μνημείου. τρέχει οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον

Gospel, the Evangelist recounts from his own experience just those incidents which called out in the disciples the fulness of belief triumphant over personal sorrow, and common fear, and individual doubt. Each historical character is also typical: each detail has a permanent lesson. And as related to the whole plan of the Gospel St. John's narrative of the Resurrection is the counterpart and complement to his narrative of the Passion. His history of the Passion is the history of the descent of selfishness to apostasy: his history of the Resurrection is the history of the elevation of love into absolute faith. It lays open a new Life in Christ, and a new life in men.

2. The incidents recorded by more than one of the other Evangelists which are omitted by St. John are:

The angel's message to the two Marys and Salome (Matt., Mark).

The appearance to two disciples, not apostles (Luke, Mark).

The last charge and promise (Matt., Mark).

3. Other incidents omitted by St. John are recorded by single Evangelists:

St. Matthew

The earthquake: the descent of the angel who removes the stone: the panic of the guards.

The report of the guards, and the device of the high priests (xxviii. 1 ff.).

Words at the appearance on the Galilæan mount. (Comp. Mark xvi. 15 ff.)

St. Mark

Reproaches of the disciples for unbelief (xvi. 14).

St. Luke

An appearance to St. Peter (xxiv. 34; comp. 1 Cor. xv. 5).

The conversation on the way to Emmaus (xxiv. 13 ff.; comp. Mark xvi. 12 f.).

Words at the meeting with the eleven and others (xxiv. 36 ff.).

The appearance before the Ascension (xxiv. 44 ff.).

Compare also Acts i. 1—12, ii. 24—33, iii. 15, v. 30 ff., x. 40 ff., 1 Cor. xv. 5—8.

The enumeration of the appearances of the Lord "raised on the third day according to the Scriptures," which is given by St. Paul in this last passage, is of the deepest interest. The introduction of the phrase "he was seen" (ὤφθη) in *vv.* 5, 6, 7, 8, breaks them up into four groups, separated (as it may be reasonably concluded) in time and place.

(1) *To Peter: to the "twelve"* (Jerusalem).

(2) *To above five hundred brethren at once* (Galilee).

(3) *To James: to "all the apostles"* (Jerusalem).

(4) *To St. Paul himself.*

It will be observed that St. Paul says nothing of the appearance to Mary Magdalene. He is silent indeed as to all the events directly connected with the sepulchre.

The use of the phrase *he was seen* (ὤφθη) in no way limits the appearance to a vision as distinguished from a real personal

tomb, and seeth the stone taken away from the tomb.
2 She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and

manifestation of the Risen Christ. (Acts vii. 26. Comp. Acts xiii. 31.)

4. The main incidents peculiar to St. John are:

The gift of the power of absolution.

The appearance on the second Lord's day.

To these must be added the incidents of ch. xxi.

That, however, which is most characteristic of St. John here, as elsewhere, is the clear revelation of individual traits by the course of the events; St. Peter, St. John, Mary Magdalene, St. Thomas, stand out with a distinct personality in these last two chapters.

5. While there are very great differences in the details of the several Evangelic narratives, there are also remarkable points of agreement between them, both as to the general features of the history, and as to its circumstances.

All the Evangelists concur in the following main particulars:

No description is given of the act of Resurrection.

The manifestations were made only to believers.

(Contrast the account in the apocryphal "Gospel of Nicodemus.")

The manifestations were made not only to separate persons, but to companies.

They were determined by the Lord's pleasure, He showed Himself.

They were received with hesitation at first.

No mere report was accepted.

The Revelation issued in a conviction of the presence of the Living Lord with the disciples.

There is agreement also as to several characteristic circumstances:

The visit of women to the sepulchre in the early morning was the starting-point of hope.

The removal of the stone first raised questionings.

The revelations of angels preceded the manifestation of the Lord Himself.

The Lord revealed Himself to Mary Magdalene first.

6. It is most difficult to construct with any certainty a consecutive view of the few unconnected incidents which have been preserved. The following table gives a provisional arrangement of the facts connected with the first Easter-Day.

Approximate time.	
Just before	
6 *p.m.* *Saturday.*	*Mary Magdalene and Mary the [mother] of James go to view the sepulchre* (Matt. xxviii. 1).
After	
6 *p.m.* *Saturday.*	*The purchase of spices by Mary Magdalene, Mary the [mother] of James and Salome* (Mark xvi. 1).
Very early on Sunday.	*The Resurrection, followed by the earthquake, the descent of the angel, the opening of the tomb* (Matt. xxviii. 2—4).

μαθητὴν ὃν ἐφίλει ὁ Ἰησοῦς, καὶ λέγει αὐτοῖς Ἦραν τὸν κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ

Approximate time.

5 *a.m.* *Mary Magdalene, Mary the [mother] of James and Salome, probably with others, start for the sepulchre in the twilight. Mary Magdalene goes before the others, and returns at once to Peter and John* (John xx. 1 ff.).

5.30 *a.m.* *Her companions reach the sepulchre when the sun had risen* (Mark xvi. 2).
A vision of an angel. Message to the disciples (Matt. xxviii. 5 ff.; Mark xvi. 5 ff.).

6 *a.m.* *Another party, among whom is Joanna, come a little later, but still in the early morning* (Luke xxiv. 1 ff.). Comp. Mark xvi. 1.
A vision of "two young men." Words of comfort and instruction (Luke xxiv. 4 ff.).

6.30 *a.m.* *The visit of Peter and John* (John xx. 3—10). *A vision of two angels to Mary Magdalene* (John xx. 11—13). *About the same time the company of women carry their tidings to the apostles* (Luke xxiv. 10 f.).

7 *a.m.* *The Lord reveals Himself to Mary Magdalene* (John xx. 14—18; Mark xvi. 9).
Not long after He reveals Himself, as it appears, to the company of women who are returning to the sepulchre. Charge to the brethren to go to Galilee (Matt. xxviii. 9 f.).

4—6 *p.m.* *The appearance to the two disciples on the way to Emmaus* (Luke xxiv. 13 ff.; Mark xvi. 12).

After 4 *p.m.* *An appearance to St. Peter* (Luke xxiv. 34; comp. 1 Cor. xv. 5).

8 *p.m.* *The appearance to the eleven and others* (Luke xxiv. 36 ff.; Mark xvi. 14; John xx. 19 ff.).

The main difficulties are due to the extreme compression of St. Matthew's narrative, in which there is no clear distinction of points of time. The incidents and the spectators are brought together in a general picture. (Comp. Matt. xxviii. 9.)

7. It will strike the careful student that there is a remarkable order in the types of faith in the Lord's Resurrection which St. John notices successively. The "beloved disciple" "believes" in consequence of a triple sign, without any manifestation of the Lord Himself (xx. 8). Mary Magdalene believes, not through sight or even through sound, but through the personal voice of love (xx. 14—16). The "disciples" believe when they see the Lord's wounds (xx. 20). St. Thomas believes when his

saith unto them, They have taken away the Lord out of the tomb, and we know not where they have

own test is offered to him (xx. 27 f.). It seems impossible to regard these slowly widening victories of love without feeling the permanent significance of their common lesson. There is, however, a faith higher than all these which in various degrees depended on outward experience (xx. 29).

8. The main record of St. John falls into four divisions:

(1) *The actual facts. The triple sign verified* (xx. 1—9).

(2) *The revelation to personal love. The Lord transfigures devotion* (*vv.* 10—18).

(3) *The revelation to fearful disciples. The Lord gives peace and authority to His society* (*vv.* 19—23).

(4) *The revelation to the anxious questioner. The Lord gives conviction by sight and blessing to faith* (*vv.* 24—29).

The central thought of the whole is the passage from sight to faith.

After the narrative of the Resurrection is completed there follows a brief notice of the scope of the Gospel (*vv.* 30 f.).

1. *The actual facts. The triple sign verified* (*vv.* 1—9)

This section falls into two parts. The evidence of Mary Magdalene (*vv.* 1 f.), the evidence of St. Peter and St. John (*vv.* 3—9). Mary attests the first sign, the opened sepulchre; St. Peter and St. John attest the two other signs, the empty sepulchre, and the carefully ordered * grave-cloths. Comp. Matt. xxviii. 1 ff.; Mark xvi. 1 ff; Luke xxiv. 10—12.

* See note on *v.* 6.

CHAP. XX. **1.** Τῇ δὲ μιᾷ . . .] *una autem* . . . v.; *But on the* . . . Comp. Matt. xxviii. 1.

Μαρ. ἡ Μαγδ.] Comp. xix. 25. St. Luke alone of the Evangelists mentions her before the history of the Passion, Luke viii. 2.

σκοτ. ἔτι οὐσ.] Mary Magdalene appears to have reached the sepulchre before the other women of her company. Comp. Matt. xxviii. 1; Mark xvi. 2. St. Luke combines the varied ministry and testimony of all the women in one notice, xxiii. 55 f., xxiv. 10.

τ. λιθ. ἠρμ. ἐκ τ. μνημ.] *lapidem sublatum a monumento* v. All the Evangelists mention the removal of "the stone," and St. Mark notices this especially as the sight which first attracted the attention of the visitants to the sepulchre, Mark xvi. 4. The Synoptists speak of "rolling away" (ἀποκυλίειν) the stone (comp. Tristram, *Land of Israel*, pp. 396 f., ed. 3). The phrase used by St. John is very peculiar, "taken, lifted out of" (ἠρμένον ἐκ), as filling up the opening of the sepulchre.

2. τρεχ. οὖν . . .] *cucurrit ergo* . . . v. Apparently Mary Magdalene made no further search. She hastily (if rightly) concluded that the sepulchre must be empty from what she saw at a distance. The stone would not have been removed unless with the object of taking away the body. It is clear that she had no vision of angels before she returned, and received no message, as those

3 ἔθηκαν αὐτόν. Ἐξῆλθεν οὖν ὁ Πέτρος καὶ ὁ ἄλλος
4 μαθητής, καὶ ἤρχοντο εἰς τὸ μνημεῖον. ἔτρεχον δὲ οἱ
δύο ὁμοῦ· καὶ ὁ ἄλλος μαθητὴς προέδραμεν τάχειον
5 τοῦ Πέτρου καὶ ἦλθεν πρῶτος εἰς τὸ μνημεῖον, καὶ
παρακύψας βλέπει κείμενα τὰ ὀθόνια, οὐ μέντοι εἰσῆλ-
6 θεν. ἔρχεται οὖν καὶ[1] Σίμων Πέτρος ἀκολουθῶν αὐτῷ,

[1] Omit *καί* A(D)ΓΔ.

with whom she is associated by St. Mark (xvi. 1) and St. Matthew (xxviii. 1).

ἐρχ. πρ. Σιμ. Πετ.] In spite of his fall, which was by this time probably known, St. Peter was still regarded as one of the natural leaders among the disciples, comp. Luke xxii. 32.

τ. ἀλλ. μαθ. ὃν ἐφιλ. ὁ Ἰησ.] The word *ἐφίλει* (*amabat* v.) is different from that used in xiii. 23, xxi. 7, 20 (*ἠγάπα*, *diligebat* v.), and marks a personal affection (comp. xi. 3). At the same time the difference of this phrase (*τ. ἄλλον μαθητὴν ὅν . . .*) from the corresponding phrase (*ὁ μαθητὴς ἐκεῖνος ὅν . . .*, xxi. 7) leads to the conclusion that both disciples alike are described here as objects of the same feeling. Simon Peter was one marked by the personal affection of the Lord even as St. John was "the other."

The repetition of the preposition (*πρὸς Σιμ. Πετ. . . .*, *πρὸς τ. ἀλλ. . . .*) suggests some distinction in their place of lodging. The mother of the Lord, it cannot be forgotten, was with St. John.

Ἦραν] *tulerunt* v. The rapid boldness of the conclusion is characteristic of a woman's eager nature. The subject is indefinite: it may be "the Jews" (comp. xix. 4), or it may be "those who provided the temporary resting-place" (xix. 42, comp. *v.* 15).

τ. κυρ.] For her the dead body is still "the Lord." Comp. xix. 42. For the absolute use of the term see iv. 1, note.

οὐκ οἴδαμεν] By the plural Mary identifies herself with those who had started on the visit with her, though in fact she had not waited till they came to the tomb. Compare *v.* 13, *οὐκ οἶδα*, in connexion with *τὸν κύριόν μου*, spoken in her solitude to (apparent) strangers.

3. The form of the sentence is singularly expressive. Peter at once takes the lead (*ἐξῆλθεν*); *the other disciple* attaches himself, as it were, to his decisive guidance, then both are represented on their way, *and they went on their way toward* (not *and came to*, A.V.) *the sepulchre.* Comp. Matt. xxviii. 1. Compare xii. 22 for the singular, and iv. 30 for the combination of aor. and imp. See also vi. 17. For the incident compare Luke xxiv. 12, 24.

4. *ἔτρεχ. δ. οἱ δύο ὁμοῦ*] Literally, *But they began to run, the two together.* Mary is naturally forgotten in the description. St. John recalls that which was most vividly impressed upon him at the time.

3 laid him. Peter therefore went forth, and the other disciple, and they went on their way toward the
4 tomb. And they ran both together[1]: and the other disciple outran Peter[2], and came first to the tomb;
5 and stooping and looking in, he seeth the linen
6 cloths lying, yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths

[1] *lit.* But they began to run the two together.
[2] *lit.* ran on in front more quickly than Peter.

προέδραμεν . . .] *præcucurrit* v. Literally, *ran on in front more quickly than Peter*, as the younger man; starting on suddenly (so the tense seems to imply), perhaps when he came in sight of the sepulchre.

5. παρακύψας] *cum se inclinasset* v.; *stooping, and looking in.* The word παρακύπτω, which is thus paraphrased, occurs in *v.* 11 and in the parallel passage, Luke xxiv. 12, and again in 1 Pet. i. 12; Jas. i. 25. The idea which it conveys is that of looking intently with eager desire and effort (literally *bending beside*) at that which is partially concealed. Comp. Ecclus. xiv. 23, xxi. 23; Song of Sol. ii. 9.

βλεπ.] *seeth.* The simple sight here is distinguished from the intent regard (θεωρεῖ) of St. Peter when he entered the sepulchre; and in this connexion it is significant that St. John does not see "the napkin," the small cloth, lying apart.

οὐ μεντ. εἰσηλθ.] A natural feeling of awe would arrest one of the character of St. John. He had already seen enough to fill his soul with anxious thoughts.

6. ἐρχ. οὖν κ. Σ. Π.] *Simon Peter therefore also cometh*, while St. John still lingers outside.

εἰσηλθ.] *went into* at once without a look or a pause.

θεωρ. τ. ὀθ. κειμ. . . .] The abrupt change of tense marks a break in the progress of the thought. The entrance is courageously made: then follows the experience. The word θεωρεῖ * (see 12, 14) expresses the earnest intent gaze of the apostle as his eye passes from point to point.

* Bishop Westcott in a marginal note invites attention to Mr. Latham's interpretation of this passage (see Mr. Latham's *The Risen Master*). In a private letter to the Rev. H. O. Barratt, who had consulted him on this interpretation, he writes, "The explanation which you give of John xx. 8 ("passed through the heavy wrappings as He later passed through doors") is, I think, substantially correct. . . . I did not agree with his (*sc.* Mr. Latham's) interpretation of ἐντετυλιγμένον . . . Perhaps the separate treatment of the face cloth suggests the action of the living Lord."

In a further marginal note Bishop Westcott says: "The undisturbed grave-cloths show that the Lord had risen through and out of them. The face cloth carefully rolled up, the action of the living Lord."—A. W.

καὶ εἰσῆλθεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ τὰ ὀθόνια
7 κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ,
οὐ μετὰ τῶν ὀθονίων κείμενον ἀλλὰ χωρὶς ἐντετυλιγ-
8 μένον εἰς ἕνα τόπον· τότε οὖν εἰσῆλθεν καὶ ὁ ἄλλος
μαθητὴς ὁ ἐλθὼν πρῶτος εἰς τὸ μνημεῖον, καὶ εἶδεν
9 καὶ ἐπίστευσεν· οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν ὅτι
10 δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον οὖν πάλιν

7. τ. σουδ.] Compare xi. 44.

ἐπὶ τ. κεφ. αὐτ.] The absence of the name is noticeable. The mind of the writer is filled with the thought of Christ. Compare *v.* 15.

χωρ. ἐντετυλ. εἰς ἕνα τοπ.] *separatim involutum in unum locum* v. There were no traces of haste. The deserted tomb bore the marks of perfect calm. [The grave-cloths lay as the body had withdrawn from them.] It was clear, therefore, that the body had not been stolen by enemies; it was scarcely less clear that it had not been taken away by friends.

8. τότε οὖν εἰσηλθ. . . . κ. εἶδεν κ. ἐπίστευσεν] He no longer shrank from entering the grave which had been now certainly found empty. *He went in . . . and saw and believed.* All is gathered in one sentence without break or change of form (contrast *v.* 6).

The exact interpretation of the word "believed" is difficult.* It is not likely that it means simply "believed that the body had been removed as Mary Magdalene reported." Such a conclusion was rather a matter of natural and immediate inference from what he saw. The use of the word absolutely rather points to the calm patient acceptance of a mystery as yet in part inexplicable with full confidence in the divine love. The threefold sign of the stone removed, the empty sepulchre, the grave-cloths undisturbed, indicated something still to be more fully shown, and the apostle waited in trustful expectation for the interpretation. Perhaps the word may have even a fuller sense, and imply that St. John believed in some way that the Lord was alive. There is thus a sharp contrast between "believed" and "knew" (comp. vi. 69, note). In such a case there ought to have been no scope for faith; the fact should have been one of knowledge. If the apostles had really entered into the meaning of the Scriptures they would have known that the Life, the Resurrection, of Christ was a divine necessity for which death was a condition. But St. John, like the other disciples ("they knew not"), had failed to read the lesson of the Old Testament, even by the help of the Lord's teaching. Now he is in some sense separated from

* I have retained this note, which must, however, now be read in the light of Bishop Westcott's later conviction, *i.e.*, that St. John "saw" the undisturbed grave-cloths, and "believed" that the Lord lived.—A. W.

7 lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place
8 by itself[1]. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and
9 believed. For as yet they knew not the scripture,
10 that he must rise again from the dead. The disciples therefore went away again unto their own home.

[1] *lit.* apart in one place.

them (ἐπίστευσεν· οὐδέπω . . . ᾔδεισαν).

9. οὐδ. γ. ᾔδ. . . .] Comp. Luke xxiv. 21; Mark xvi. 14. The belief in the Resurrection was produced in spite of the most complete unreadiness on the part of the disciples to accept it. So far from being based on a previous interpretation of scripture, the fact itself first illuminated the sense of scripture. Comp. Luke xxiv. 25, 45. The chief priests knew of the Lord's words as to His rising again, and in their fear took measures to counteract them (Matt. xxvii. 63 ff.), while the disciples in their love failed to recall the same words for their consolation. This contrast is a revelation of character, and will be recognised as profoundly true, if account be taken of the different conceptions which unbelievers and disciples had of the Person and of the Death and of the Resurrection of Christ.

τ. γραφήν] The reference is probably to Ps. xvi. 10. Comp. Acts ii. 24 ff., xiii. 35. The Evangelist speaks of some express testimony (comp. xvii. 12, note), and not of the general contents of scripture (κατὰ τὰς γραφάς, 1 Cor. xv. 3 f.).

δεῖ] This divine necessity is shown to run through the last unexpected events of the Lord's earthly life; Matt. xxvi. 54; Mark viii. 31; Luke ix. 22, xvii. 25, xxii. 37, xxiv. 7, 26, 44, (46); John iii. 14, xii. 34, note; Acts i. 16. See also ii. 4 (ὥρα), note.

2. *The revelation to personal love. The Lord transfigures devotion* (*vv.* 10—18)

The details of this section are peculiar to St. John. The bare fact is mentioned, Mark xvi. 9. It is significant that the first manifestation of the Risen Lord was granted to the patient watching of love. In this sense, Prov. viii. 17 found fulfilment. The late tradition (Sedul. *Carm. Pasch.* v. 361 ff.) which represents the Lord as appearing first to His mother rests on no authority.

10. ἀπῆλθ. οὖν . . . οἱ μαθ.] *The disciples therefore* . . ., as feeling that nothing more could be learnt upon the spot.

The angels which had been seen by the women did not appear to the apostles. Such manifestations necessarily follow the laws of a spiritual economy. Comp. *v.* 12.

11 πρὸς αὐτοὺς οἱ μαθηταί. Μαρία[1] δὲ ἱστήκει πρὸς τῷ
μνημείῳ[2] ἔξω[3] κλαίουσα. ὡς οὖν ἔκλαιεν παρέκυψεν εἰς
12 τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθε-
ζομένους, ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσίν,
15 ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. καὶ λέγουσιν αὐτῇ
ἐκεῖνοι Γύναι, τί κλαίεις; λέγει αὐτοῖς ὅτι Ἦραν
14 τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. ταῦτα[4]
εἰποῦσα ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν
15 ἑστῶτα, καὶ οὐκ ᾔδει ὅτι Ἰησοῦς ἐστίν. λέγει αὐτῇ
Ἰησοῦς Γύναι, τί κλαίεις; τίνα ζητεῖς; ἐκείνη[5] δο-
κοῦσα ὅτι ὁ κηπουρός ἐστιν λέγει αὐτῷ Κύριε, εἰ σὺ

[1] Μαριάμ ℵ.
[2] πρὸς τὸ μνημεῖον ΧΓ; ἐν τῷ μνημείῳ ℵ.
[3] Omit ἔξω ℵ* (but not ℵ^{c} "*non mutato ἐν*").
[4] καὶ ταῦτα EGΓΔ.
[5] Insert δέ ℵ*.

11. Μαρ. δέ . . .] *But Mary*, whose return has not been noticed, remained when the apostles went away: "A stronger affection riveted to the spot one of a weaker nature" (Aug.). Yet she did not venture to enter the sepulchre, even after the apostles had done so. She *continued standing at the sepulchre without*, i. 35, note.

ὡς οὖν ἐκλ. παρεκυψ. . . .] *so as she wept, she stooped down, and looked* . . . just as St. John had done: *v.* 5.

12. θεωρ.] Both here and in *v.* 14 the word θεωρεῖ suggests the idea of a silent contemplation for a time.

δύο ἀγγ.] Comp. *v.* 10, note. This is the only place where angels are mentioned in the narrative of the Evangelist. Comp. i. 52, xii. 29 (v. 4 is an early interpolation).

ἐν λευκοῖς] *in albis* v. Matt. xxviii. 3; Mark xvi. 5; Acts i. 10. The same elliptical phrase is used Rev. iii. 4. Comp. Matt. xvii. 2, and parallels, Rev. iii. 5, 18, iv. 4, vi. 11, vii. 9, 13, xix. 14.

ἕνα πρ. τ. κεφ. . . . ἕνα πρ. τ. ποσίν] like the cherubim on the mercy-seat, between which the "Lord of hosts dwelt," Exod. xxv. 22; 1 Sam. iv. 4; 2 Sam. vi. 2; Ps. lxxx. 1, xcix. 1.

13. λεγ. αὐτ. ἐκεῖνοι] The pronoun, like the name which is inserted in *v.* 15, marks the pause during which Mary regarded those before her without speaking.

Mary repeats, with two significant variations, the words which she had addressed to the apostles (*v.* 2). It is easy to understand how they were repeated in her heart again and again as the sum of all her thoughts; but she now says τὸν κύριόν μου (not τὸν κύριον), and οἶδα (not οἴδαμεν); the relation and the loss are, in this case, regarded as personal, and not as general. The familiar boldness

11 But Mary was standing without at the tomb weeping:
so, as she wept, she stooped and looked into the
12 tomb; and she beholdeth two angels in white sitting,
one at the head, and one at the feet, where the body
13 of Jesus had lain. And they say unto her, Woman,
why weepest thou? She saith unto them, Because
they have taken away my Lord, and I know not
14 where they have laid him. When she had thus said,
she turned herself back, and beholdeth Jesus standing,
15 and knew not that it was Jesus. Jesus saith unto
her, Woman, why weepest thou? whom seekest thou?
She, supposing him to be the gardener, saith unto
him, Sir, if thou hast borne him hence, tell me

of the words, spoken without special excitement or alarm, shows how the whole soul of the speaker was absorbed in one object.

The extreme simplicity of the narrative, it may be added, reflects something of the solemn majesty of the scene. The sentences follow without any connecting particles till *v.* 19. (Comp. ch. xv.)

14. ταυτ. εἰπ. ἐστράφη . . .] *When she had thus said, she turned* . . . as unwilling to continue a conversation which promised no help. The vision of angels makes no impression upon her. We can imagine also that she became conscious of another Presence, as we often feel the approach of a visitor without distinctly seeing or hearing him. It may be too that the angels looking towards the Lord showed some sign of His coming.

κ. θεωρ. . . .] Comp. *vv.* 6, 12.

οὐκ ᾔδ.] She was pre-occupied with her own reflections. We see that only which we have the inward power of seeing. Till Mary was placed in something of spiritual harmony with the Lord she could not recognise Him. Comp. Luke xxiv. 16; Matt. xxviii. 17; ch. xxi. 4.

15. The first words of the Lord, His first recorded words after the Resurrection, are a repetition of the angel's words, but with an important addition. He partly interprets the grief of the mourner by asking, *Whom seekest thou?* She has lost some one (not something; i. 38). Comp. vi. 68.

ὁ κηπουρός] *hortulanus* v., and therefore a friend, Matt. xxvii. 60; ch. xix. 41 f. The conjecture was natural, both from the place and from the time.

εἰ σὺ ἐβαστ. αὐτ. . . . αὐτ. . . . αὐτ.] *if thou* (emphatic; "if thou and not our enemies,") *hast borne Him . . . Him . . . Him*; Mary makes no answer to the inquiry.

ἐβάστασας αὐτόν, εἰπέ μοι ποῦ ἔθηκας αὐτόν, κἀγὼ
16 αὐτὸν ἀρῶ. λέγει αὐτῇ Ἰησοῦς Μαριάμ. στραφεῖσα
ἐκείνη λέγει αὐτῷ Ἑβραϊστί[1] Ῥαββουνεί (ὃ λέγεται
17 Διδάσκαλε). λέγει αὐτῇ Ἰησοῦς Μή μου ἅπτου[2], οὔπω
γὰρ ἀναβέβηκα πρὸς τὸν πατέρα·[3] πορεύου δὲ πρὸς

[1] Omit Ἑβραϊστί ΑΕΓΓ. [2] ἅπτου μου Β. [3] Insert μου ALXΓΔ.

Her heart is so full of the Person to whom it referred that she assumes that He is known to her questioner: "palam omnibus esse credit, quod a suo corde nec ad momentum recedere potest" (Bern. *In Cant.* vii. 8). The trait is one of those direct reflections of life which mark St. John's Gospel.

κἀγώ . . .] Love makes her strength appear to be sufficient.

16. We must suppose a short pause, during which Mary resumes her former position, and, receiving no answer, becomes lost in her grief again. While she is thus lost Jesus "calleth her by name," Μαριάμ; and in that direct personal address awakens the true self (Luke viii. 2; Mark xvi. 9). What the word of common interest (γύναι) could not do, the word of individual sympathy does at once (comp. ch. x. 3).

στραφεῖσα . . .] *She turned* once again (as *v.* 14), but this time with a clear answer of reverent recognition, *and saith unto him, in Hebrew, Rabbuni, Master* (Teacher). Yet the title, while it reveals her devotion, reveals also the imperfection of her faith (contrast *v.* 28).

Ἑβρ.] The term Ἑβραϊστί is found only in St. John's Gospel and in the Apocalypse. The notice of this detail for Greek readers seems to mark clearly what was the language of the most intimate intercourse of the Lord and His disciples. Comp. Acts xxii. 2, xxvi. 14.

Ῥαββ.] *Rabbuni.* The word occurs also in Mark x. 51. It is strictly "my Master," but, as in Rabbi, the pronominal affix ceased to have any very distinct force. Here only is the term "Master" applied to the Lord after the Resurrection. The exact term (רַבּוֹנִי, or רִבּוֹנִי) is used as a title of respect in the Targums (Gen. xxiii. 15). The interpretation "Master" (διδάσκαλε), which is added by the Evangelist, fixes the meaning, and excludes the higher sense of "the divine Lord" (עלמא רבון), which has been sometimes given to it, as if it expressed a recognition of the Lord's higher Nature. The preservation of the form is one of those little touches which stamp the Evangelist as a Jew of Palestine (Delitzsch, *Ztschr. f. luther. Theol.* 1878, s. 7). It is said that the form Ῥαββουνεί (*Rabbuni*), which has been lost in the Vulgate and A.V. (*Rabboni*), is "Galilæan" (Böttcher, *Lehrb.* § 64): if this be so, the trait is more significant.

17. Μή μου ἅπτου, οὔπω γάρ . . .] *noli me tangere nondum enim . . .* v. The words imply, what a few copies here state by an interpolated clause, that Mary started up and ran to Christ, perhaps

where thou hast laid him, and I will take him away.
16 Jesus saith unto her, Mary. She turneth herself, and
saith unto him in Hebrew, Rabbuni; which is to say,
17 Teacher[1]. Jesus saith to her, Touch me not[2]; for
I am not yet ascended unto the Father: but go unto
my brethren, and say to them, I ascend unto my

[1] *or* Master.

[2] *or* Cling to me not.

to clasp His feet (comp. Matt. xxviii. 9), and the exact form implies further that she was already clinging to Him when He spoke. Thus she expressed in word and act the strength and the failure of her love, which the Lord disciplined and raised by His answer. The reason by which the Lord checked this expression of devotion can be differently apprehended. The γάρ may refer (1) to the whole sentence which follows (οὔπω . . . θεὸν ὑμῶν), or (2) only to the first clause (οὔπω . . . τὸν πατέρα). In the first case the imminent, though not realised, Ascension of the Lord would be regarded as forbidding the old forms of earthly intercourse. In the second case the Ascension would be presented as the beginning and condition of a new union. The latter seems to be unquestionably the true view, and falls in with the moral circumstances of the incident. Mary substituted a knowledge of the humanity of Christ for a knowledge of His whole Person: "Quod vides hoc solum me esse putas: noli me tangere" (Aug. *In Joh.* xxvi. 3). She thought that she could now enjoy His restored Presence as she then apprehended it. She assumed that the return to the old life exhausted the extent of her Master's victory over death. Therefore in His reply Christ said: "Do not cling to me, as if in that which falls under the senses you can know me as I am; for there is yet something beyond the outward restoration to earth which must be realised, before that fellowship towards which you reach can be established as abiding. *I am not yet ascended to the Father.* When that last triumph is accomplished, then you will be able to enjoy the communion which is as yet impossible ('Sic tangitur ab iis a quibus bene tangitur, ascendens ad Patrem, manens cum Patre, æqualis Patri.' Aug. *l.c.*). Meanwhile, this is the reward of thy love, that thou shalt bear the message of the coming and more glorious change to those to whom thou didst bear the tidings of what seemed to be thy loss and theirs." Comp. Bern. *Serm. in Cant.* xxviii. 9 f. The spiritual temper of Mary will be seen to be the exact opposite of that of Thomas. She is satisfied with the earthly form which she recognises. Thomas, having thought that the restoration of the earthly life was impossible, rises from the recognition of the earthly form to the fullest acknowledgement of the divine: v. 28.

τοὺς ἀδελφούς μου καὶ εἰπὲ αὐτοῖς Ἀναβαίνω πρὸς
τὸν πατέρα μου καὶ πατέρα ὑμῶν καὶ θεόν μου καὶ
18 θεὸν ὑμῶν. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἀγγέλλουσα
τοῖς μαθηταῖς ὅτι Ἑώρακα[1] τὸν κύριον καὶ ταῦτα
εἶπεν αὐτῇ.

19 Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων[2],

[1] ἑώρακε ADLΓΔ. [2] Insert τῶν DXΓΔ.

ἅπτου] The idea appears to be that of "holding," in the desire to retain, and not of "touching" with a view to ascertain the corporeal reality of the Presence. Under other circumstances the Lord invited the disciples to "handle" His Person; Luke xxiv. 39, *v.* 27; comp. 1 John i. 1.

τ. πατ.] *the Father.* The general conception of Fatherhood is given first, and this is afterwards defined and distinguished.

πορεύου δὲ πρ. τ. ἀδ. μου . . .] The new title (Matt. xxviii. 10) follows from the use of the words "the Father." Spiritual relationships now take the place of natural relationships. Comp. xix. 26, note; Matt. xii. 48 f. The title occurs very significantly in the record of the first action of the Christian society: Acts i. 15 (ἐν μέσῳ τῶν ἀδελφῶν).

Ἀναβαίνω . . .] Not "I shall ascend," but "I am ascending." In one sense the change symbolised by the visible Ascension was being wrought for the apostles during the forty days, as they gradually became familiarised with the phenomena of Christ's higher Life.

The message which Mary was charged to bear was one of promise as well as of fulfilment. Christ did not say "I have risen again," as though the disciples could as yet understand the meaning of the words, but "I ascend." The end was not to be grasped yet. The Resurrection was a beginning as well as a fulfilment.

τ. πατ. μ. κ. πατ. ὑμ.] He who is *the Father* is Father of Christ and Father of men in different ways; of Christ by nature, of men by grace. And just as the Lord separated Himself from men while He affirmed His true Humanity by taking to Himself the title of "the Son of Man," so here, while He affirms the true divine sonship of believers, He separates their sonship from His own. Comp. Heb. ii. 11; Rom. viii. 29.

θεόν μ. κ. θε. ὑμ.] In His perfect humanity Christ speaks of the Father as His God: Matt. xxvii. 46. Comp. Rev. iii. 2, 12 (not ii. 7).

In the epistles of St. Paul the compound title "the God and Father of our Lord Jesus Christ" is not infrequent: Rom. xv. 6; 2 Cor. i. 3, xi. 31; Eph. i. 3. Comp. 1 Cor. xv. 24.

18. ἐρχ. . . . ἀγγελ.] *venit . . . adnuntians* v.; *cometh and telleth.* The exact form of expression is remarkable: "cometh telling," and not "having come (or coming) telleth." The emphasis

Father and your Father, and my God and your God.
18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he said these things unto her.
19 When therefore it was evening, on that day, the

is thrown on Mary's immediate departure on her mission. For this purpose she was ready to leave the Lord at once. Her words are partly direct and partly oblique: *Mary . . . telleth, I have seen the Lord; and how that he said these things unto her.*

3. *The revelation to fearful disciples. The Lord gives peace and authority to His society* (*vv.* 19—23)

The details of this section are peculiar to St. John—the closed doors, the fear of the Jews, the absence of St. Thomas, the mission, the promise; but the fact of the appearance to the assembled disciples on the evening of the first Easter day is recorded by St. Luke, xxiv. 36, and St. Mark, xvi. 14 (ἀνακειμένοις).

The clauses in St. Luke which correspond most closely with St. John (Luke xxiv. 36 *b*, 40) appear to have been very early [apostolic] additions to his original text.

19. Οὐσ. οὖν . . .] The appearance to Mary Magdalene was (so to speak) necessarily supplemented by an appearance to the Church. The several revelations to individuals (Luke xxiv. 31, 34) prepared the way for this manifestation to the body; and gave occasion for the gathering of the disciples. It could not but be that the tidings, which must have been spread through the company of believers, should cause many to come together, and perhaps to the "upper room" where the Last Supper was held. Comp. Acts i. 13.

There are in the company those who had already seen the Lord, that is, the women, the two disciples, and Simon Peter. Rupert sees in this the reason of the closed doors. The disciples would guard against intruders when they were speaking of these great hopes (Luke xxiv. 33 ff.).

Οὔσης . . . ὀψ. . . . καὶ τῶν θ. κεκ.] *When therefore . . . and when . . .* Both details indicate the unexpectedness of the appearance. It was late, and it might have been thought that Christ, if He had purposed to reveal Himself, would not have delayed His coming. The doors were closed, and so the assembly seemed to be complete.

ὀψίας] Comp. Luke xxiv. 29, 33, 36. The hour was evidently late, about 8 *p.m.* Time must be allowed for the return of the disciples from Emmaus, who were not likely to leave Jerusalem till after the evening prayer (Acts iii. 1).

τ. ἡμ. ἐκ.] *on that day*, that memorable day, the birthday of Christian life. Comp. i. 39 (40), v. 9, xi. 53 (xiv. 20, xvi. 23, 26), xix. 27, 31, xxi. 3; Mark iv. 35. The phrase corresponds with τ. ἐνιαυτ. ἐκείνου; xi. 49, note.

καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ[1] διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη
20 εἰς τὸ μέσον, καὶ λέγει αὐτοῖς Εἰρήνη ὑμῖν. καὶ τοῦτο εἰπὼν ἔδειξεν καὶ τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς.[2] ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον.
21 εἶπεν οὖν αὐτοῖς [ὁ Ἰησοῦς[3]] πάλιν Εἰρήνη ὑμῖν· καθὼς

[1] Insert συνηγμένοι EGLXΓΔ.
[2] ἔδειξεν αὐτοῖς τ. χειρ. κ. τ. πλ. αὐτοῦ EGLXΓΔ.
[3] Omit ὁ Ἰησοῦς ℵDLX.

τ. θυρ.] Comp. *v.* 26. The clause can only have been added to mark the miraculousness of the Lord's appearance. He came not in any ordinary, natural way. So it was that the disciples thought "they saw a spirit" (Luke xxiv. 37; comp. Matt. xiv. 26, Luke xxiv. 31). It is vain to speculate as to the manner in which He came. All that is set before us is that He was not bound by the present conditions of material existence which we observe. The Evangelist, it must be added, simply states the facts. He does not, as some later commentators, represent the Lord as coming through the closed doors, or entering in any definite manner.

ὅπ. ἦσ. οἱ μαθ.] *where the disciples were*, "the eleven and they that were with them" in the words of St. Luke (xxiv. 33). Though St. Thomas was absent, the apostles as a body ("the eleven") were assembled.

For ὅπου, which by a natural idiom includes the demonstrative —of that room where—comp. vi. 62; xi. 32; Mark v. 40.

διὰ τ. φοβ. τ. Ἰουδ.] Comp. vii. 13. This clause explains the careful closing of the room. Rumours of the Resurrection had been spread, and it was as yet uncertain what policy the popular leaders would adopt.

ἔστη εἰς τὸ μ.] Luke xxiv. 36, ἔστη ἐν μέσῳ.

ἔστη . . . καὶ λέγει] The change of tense suggests the pause of silent, startled wonder before the words were spoken: *Jesus . . . stood . . ., and He saith* . . .

Εἰρ. ὑμ.] *pax vobis* v. This was the ordinary salutation (comp. Luke x. 5), which is still in use, but here it was employed with a peculiar force. The disciples were troubled, alarmed, fearful (comp. Luke xxiv. 37), and the Risen Lord by His Presence announced confidence and victory. Compare Gen. xliii. 23 and ch. xiv. 27, the last words spoken (and perhaps spoken in the same room) before the Lord "went out" to His Passion.

"Numquid casu talem salutationem attulit victor mortis regressus ab inferis? Quid enim? Nonne inimicitias quæ hactenus inter Deum et homines fuerant tunc primum in carne sua solverat et idcirco pertulerat mortem ut genus humanum Deo reconciliaret" (Eph. ii. 17). (Rup.)

καταλλήλως μὲν οὖν τοῖς ἀνδρασι διὰ τὸν πόλεμον, εἰρήνην, ταῖς δὲ γυναιξὶ διὰ τὴν λύπην εὐαγ-

first *day* of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and saith unto
20 them, Peace *be* to you. And when he had said this, he shewed unto them both his hands and his side. The disciples therefore were glad, when they
21 saw the Lord. Jesus therefore said to them again, Peace *be* to you: as the Father hath sent me,

γελίζεται χαράν (Matt. xxviii. 9). (Chrys.)

τοιγάρτοι καὶ ἐν ταῖς ἁγίαις μάλιστα συνόδοις ἤτοι συνάξεσι παρ' αὐτὰς τοῦ μυστηρίου τὰς ἀρχὰς τοῦτο καὶ ἡμεῖς ἀλλήλοις φαμέν. (Cyr. Alex.)

20. κ. τ. χειρ. κ. τ. πλευρ.] There is a solemn pathos in the full form of description. St. Luke notices "His hands and His feet" (xxiv. 40). St. John had specially recorded the piercing of the side, and hence he naturally recalled that wound.

ἐχαρ. οὖν οἱ μαθ.] *The disciples therefore were glad* . . . (comp. xvi. 22). At first "they believed not for joy" (Luke xxiv. 41); but the joy of kindled hope became only fuller when it was changed into the joy of conviction; *when they saw* (ἰδόντες, comp. xvi. 16) *the Lord*, and knew beyond all doubt (20) that it was He Himself.

Rupert speaks of the woundmarks as "caritatis et obedientiæ signa, veneranda nostræ causæ patrocinia, nostrique amoris æterna incitamenta, et honoris impiorum perpetua incendia."

They were a sign not to be mistaken. Comp. Sulpic. Sev. *Vit. Mart. Turon.* c. xxiv. ("ex ipso ore Martini cognovi").

"Martine quid dubitas credere cum videas? Christus ego sum. Tum ille revelante sibi Spiritu ut intellegeret diabolum esse non Deum Non Se, inquit, Jesus Dominus purpuratum et diademate renitentem venturum esse prædixit. Ego Christum nisi in eo habitu formaque quæ passus est, nisi crucis stigmata præferentem, venisse non credam."

τ. κυρ.] *v.* 2.

21. εἶπ. . . . παλ. Εἰρ. ὑμ.] The necessary preparation was now completed. When doubt was overcome the new work was announced. The first "Peace" was the restoration of personal confidence: the second "Peace" was the preparation for work. Both, however, are equally extended to all present. There is not the least indication that the second "Peace" was addressed to the apostles alone. Ipse quippe dat per prophetam promissam *pacem super pacem* (Isa. xxvi. 3).

καθ. ἀπέστ. μ. ὁ πατ. . . .] The mission of Christ is here regarded not in the point of its historical fulfilment (*sent*), but in the permanence of its effects (*hath sent*). The form of the fulfilment of Christ's mission was now to be changed, but the

22 ἀπέσταλκέν με ὁ πατήρ, κἀγὼ πέμπω[1] ὑμᾶς. καὶ τοῦτο εἰπὼν ἐνεφύσησεν καὶ λέγει αὐτοῖς Λάβετε πνεῦμα

[1] ἀποστέλλω ℵ^{ca}D*L ; πέμψω ℵ*.

mission itself was still continued and still effective. The apostles were commissioned to carry on Christ's work, and not to begin a new one. Their office was an application of His office according to the needs of men (2 Cor. v. 18 ff.). *τὸ ἔργον τὸ ἐμόν, φησίν ἀναδέχεσθε, ὥστε θαρρεῖτε ὅτι συνέσομαι ὑμῖν.* (Theophylact.) See Additional Note.

22. *ἐνεφυσ.*] *insufflavit* v. Comp. Gen. ii. 7 (LXX.). The same image which was used to describe the communication of the natural life, is here used to express the communication of the new, spiritual life of re-created humanity.

Rupert remarks: "Qui ergo tunc insufflavit ut fieret homo in animam viventem, nunc idem insufflavit ut anima viventis hominis spiritum sanctum acciperet."

So Cyril of Alexandria says: *γράφει ὁ Μωυσῆς περὶ τῆς ἀρχαίας ἡμῶν δημιουργίας ὅτι ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς. ὡς οὖν ἐξ ἀρχῆς ἐπλάσθη καὶ γέγονεν οὕτω καὶ ἀνακαινίζεται, καὶ ὥσπερ ἐμορφώθη τότε κατ' εἰκόνα τοῦ κτίσαντος οὕτω καὶ νῦν τῇ τοῦ πνεύματος μετουσίᾳ πρὸς ἐμφέρειαν μεταπλάττεται τοῦ ἰδίου ποιητοῦ.*

The "breath" (*πνεῦμα*) is an emblem of the Spirit, iii. 8; and by "breathing," as Augustine observes, the Lord showed that the Spirit was not the Spirit of the Father only but also His own. ("Insufflando significavit Spiritum sanctum non Patris solius esse Spiritum sed et suum").

The act is described as one (*ἐνεφύσησε*) and not repeated. The gift was once for all, not to individuals but to the abiding body.

αὐτοῖς] There is nothing to limit the pronoun to "the ten." It appears from Luke xxiv. 33, that there was a general gathering of the believers in Jerusalem (*those with them:* in *v.* 24, "the twelve" are evidently distinguished from "the disciples"). There is a Jewish legend that when Moses laid his hand on Joshua, God said, "In this world only individuals possess the gift of prophecy, but in 'the world to come' (the Messianic age) all Israelites shall be seers: Joel iii. 1" (*Midrash Tanchuma*, 65 c, quoted by Wünsche).

λάβετε] Literally, *Take.* The choice of word seems to mark the personal action of man in this reception. He is not wholly passive even in relation to the divine gift. The same word is used of "life" (x. 17 f.) and "words" (xii. 48). The phrase recurs Acts viii. 15, 17, 19 (x. 47, *ἐλ. τὸ π. τὸ ἅ.*), xix. 2.

πνεῦμα ἅγ.] *the Holy Spirit*, or rather, in order to express the absence of the article, *a gift of the Holy Spirit* (comp. vii. 39), even the power of the new life proceeding from the Person of the Risen Christ. The presence of this new life of humanity in the disciples communicated to them by Christ was the necessary condition for the descent of the Holy Spirit on the day of Pentecost. The Spirit which the Lord

22 even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive[1]

[1] *or* Take.

imparted to them was His Spirit, or, as it may be expressed, the Holy Spirit as dwelling in Him. By this He first quickened them, and then sent, according to His promise, the Paraclete to be with them, and to supply all power for the exercise of their different functions. The relation of the Paschal to the Pentecostal gift is therefore the relation of quickening to endowing (of Baptism to Confirmation). The one answers to the power of the Resurrection, and the other to the power of the Ascension (Godet); the one to victory and the other to sovereignty. The characteristic effect of the Pentecostal gift was shown in the exercise of supremacy potentially universal. The characteristic effect of the Paschal gift was shown in the new faith by which the disciples were gathered into a living society (comp. Luke xxiv. 45). All those interpretations of the words which limit them to a particular gift, as of working miracles, or of knowledge, or the like, fall completely short of the meaning which points to an endowment not occasional but perpetual. To regard the words and act as a promise only and a symbol of the future gift is wholly arbitrary and unnatural.

Rupert sees in the gift of the Holy Spirit proceeding from Christ the one remission of sins in Baptism: in the outpouring at Pentecost from the Father the manifold endowments of grace answering to the different capacities of believers.

The gift was for the body, and Cyril of Alexandria rightly argues that Thomas, though absent, shared in it.

23. The pronouns in this case are unemphatic. The main thought which the words convey is that of the reality of the power of absolution from sin granted to the Church, and not of the particular organisation through which the power is administered. There is nothing in the context, as has been seen, to show that the gift was confined to any particular group (as the apostles) among the whole company present. The commission therefore must be regarded properly as the commission of the Christian society and not as that of the Christian ministry. (Comp. Matt. v. 13, 14.) The great mystery of the world, absolutely insoluble by thought, is that of sin; the mission of Christ was to bring salvation from sin, and the work of His Church is to apply to all that which He has gained. Christ risen was Himself the sign of the completed overthrow of death, the end of sin, and the impartment of His Life necessarily carried with it the fruit of His conquest. Thus the promise is in one sense an interpretation of the gift. The gift of the Holy Spirit finds its application in the communication or withholding of the powers of the new Life.

"Ecclesiæ caritas quæ per Spiritum Sanctum diffunditur in cordibus nostris participum suorum peccata dimittit; eorum

23 ἅγιον· ἄν τινων[1] ἀφῆτε τὰς ἁμαρτίας ἀφέωνται[2] αὐτοῖς· ἄν τινων[1] κρατῆτε κεκράτηνται.

24 Θωμᾶς δὲ εἷς ἐκ τῶν δώδεκα, ὁ λεγόμενος Δίδυμος,
25 οὐκ ἦν μετ' αὐτῶν ὅτε[3] ἦλθεν Ἰησοῦς. ἔλεγον οὖν[4] αὐτῷ οἱ ἄλλοι[4] μαθηταί Ἑωράκαμεν τὸν κύριον. ὁ δὲ εἶπεν αὐτοῖς Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τὸν τύπον τῶν ἥλων καὶ βάλω τὸν δάκτυλόν μου εἰς τὸν τύπον[5] τῶν ἥλων καὶ βάλω μου τὴν χεῖρα εἰς τὴν πλευρὰν

[1] τινος . . . τινος B.

[2] ἀφέωνται ℵ°ADX; ἀφέονται L; ἀφείονται B*; ἀφίενται B²EGTΔ; ἀφεθήσεται ℵ*.

[3] Insert οὖν ℵ*. [4] Omit οὖν and ἄλλοι ℵ*. [5] τόπον A.

autem qui non sunt eius participes tenet." (Aug.)

The promise, as being made not to one but to the society, carries with it of necessity, though this is not distinctly expressed, the character of perpetuity; the society never dies (comp. *v.* 21). In this respect the promise differs essentially from that to St. Peter (Matt. xvi. 18 f.), which was distinctly personal. And the scope of the promise differs from that formerly given to the society (Matt. xviii. 18 f.), which concerns the enactment of ordinances and not the administration of that which is purely spiritual. At the same time this promise carries that forward to a higher region. As that promise gave the power of laying down the terms of fellowship, so this gives a living and abiding power to declare the fact and the conditions of forgiveness. The conditions, as interpreted by the apostolic practice, no less than by the circumstances of the case, refer to character (comp. Luke xxiv. 47). The gift, and the refusal of the gift, are regarded in relation to classes and not in relation to individuals. The use of the plural appears in some degree to indicate this (ἄν τινων, αὐτοῖς); and still more the necessity of giving to "retain" an application corresponding with that of "remit." It is impossible to contemplate an absolute individual exercise of the power of "retaining"; so far it is contrary to the scope of the passage to seek in it a direct authority for the absolute individual exercise of the "remitting." At the same time the exercise of the power must be placed in the closest connexion with the faculty of spiritual discernment consequent upon the gift of the Holy Spirit. Compare 1 John ii. 18 ff.

ἀφῆτε] *remiseritis* v. This is the only place in St. John's Gospel where the word occurs in this connexion. Comp. 1 John i. 9, ii. 12. The use is frequent in the Synoptists.

ἀφεωντ. . . . κεκρατ.] *remittuntur . . . retenta sunt* v. The use of the perfect in these two words

23 ye the Holy Spirit[1]: whose soever sins ye forgive,
they are forgiven unto them; whose soever *sins* ye
retain, they are retained.

24 But Thomas, one of the twelve, called Didymus,
25 was not with them when Jesus came. The other
disciples therefore said unto him, We have seen the
Lord. But he said unto them, Except I shall see
in his hands the print of the nails, and put my
finger into the print of the nails, and put my hand

[1] *or a gift of the* Holy Spirit.

expresses the absolute efficacy of the power. No interval separates the act from the issue. There is perfect harmony, perfect coincidence, between the divine voice through the society and the divine will.

κρατῆτε] *retinueritis* v.; hold fast, so that they may not pass away from him to whom they attach. The word κρατεῖν is used several times in the Apocalypse of "holding fast doctrine" and the like (ii. 13 ff., 25, iii. 11).

4. *The revelation to the anxious questioner. The Lord gives conviction by sight and blessing to faith* (*vv.* 24—29)

This section is entirely peculiar to St. John.

24. Θωμ.] Comp. xi. 16, note.

τ. δωδ.] Comp. vi. 67, note.

οὐκ ἦν μετ' αὐτ.] The cause of the absence of St. Thomas is not expressed or hinted at. It is easy to imagine that one of his temperament (see xi. 16) would prefer to wait in solitude for some light upon the mystery of the Passion.

25. ἐλ. οὖν αὐτ. . . .] The assurance of joy was of necessity conveyed to him who had not received it; and it was given in its completest form, Ἑωράκαμεν τὸν Κύριον, where the absence of a pronoun throws the stress upon the verb.

The reply of St. Thomas reveals how he had dwelt upon the terrible details of the Passion The wounds of the Lord are for him still gaping, as he had seen them. He must be able to reconcile that reality of death with life before he can believe. Just as before (xi. 16) he sets the most extreme case before himself and will face that. It is further to be remarked that the Lord had offered the test of touch to the disciples on the former occasion (Luke xxiv. 39, 40). It is likely, therefore, that St. Thomas shaped his words according to what they had told him (*v.* 20, χεῖρας, πλευράν). He must enjoy directly, so he argues, the same attestation as the others had had, and not simply receive it by hearsay. The correspondence is full of interest.

τυπ. . . . τυπ.] *fixuram* . . . *locum* v. The reading τόπον for τύπον in the second instance is nothing more than an early and natural mistake. The repetition

26 αὐτοῦ, οὐ μὴ πιστεύσω. Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν
ἦσαν ἔσω οἱ μαθηταὶ αὐτοῦ καὶ Θωμᾶς μετ' αὐτῶν.
ἔρχεται ὁ Ἰησοῦς τῶν θυρῶν κεκλεισμένων, καὶ ἔστη
27 εἰς τὸ μέσον καὶ εἶπεν Εἰρήνη ὑμῖν. εἶτα λέγει τῷ
Θωμᾷ Φέρε τὸν δάκτυλόν σου ὧδε καὶ ἴδε τὰς χεῖράς
μου, καὶ φέρε τὴν χεῖρά σου καὶ βάλε εἰς τὴν πλευράν
28 μου, καὶ μὴ γίνου ἄπιστος ἀλλὰ πιστός. ἀπεκρίθη[1]
Θωμᾶς καὶ εἶπεν αὐτῷ Ὁ κύριός μου καὶ ὁ θεός μου.

[1] καὶ ἀπεκρίθη AC³ΓΔ.

of the same word is significant; and the A.V. has obliterated another example of the same use by substituting, here and in *v.* 27, *thrust thy hand* for *put* (βάλω) *thy hand* in the second clause.

οὐ μὴ πιστ.] The emphatic denial (comp. vi. 37) corresponds with the temper which hopes at once and fears intensely. "Thou fool (Raca)," is a Jewish saying, "if thou hadst not seen thou wouldest not have believed: thou art a mocker" (*Baba Bathra*, 75 a, quoted by Wünsche).

26. μεθ' ἡμ. ὀκτ. . . .] During this interval, as far as appears, the disciples were left to ponder over and take into their hearts the facts of Easter Day. No fresh manifestations seem to have been made to them. At length, therefore, they were free, as the Festival and the Sabbath were over, to go to Galilee. Yet it was natural for them to look for some fresh token of hope on the first weekly return of the day of the Resurrection. Nothing is said of the time of their gathering. It may have been in the evening (*i.e.*, the beginning of the Jewish day) when they were preparing for their departure from Jerusalem on the morrow. However this may have been, Thomas, in spite of his unsatisfied misgivings, had not left their company. He showed faith in act if not in thought. On the other hand, the ten had not excluded him, though unconvinced, from their society.

πάλιν . . . ἔσω . . .] The words imply that the gathering was held in the same place and under the same circumstances as before. Yet it is perhaps not without meaning that the words "for fear of the Jews" (*v.* 19) are not repeated. The power of the new life had freed them from this, though their doors were closed. The phrase "his disciples" (*v.* 19 "the disciples"), when the Lord's name has not preceded, will be noticed. Comp. xix. 4, note. Rupert strangely supposes that this appearance took place "on the mountain" in Galilee, in Nazareth, and perhaps in the house of Mary.

ἐρχ. ὁ Ἰησ.] The unconnected phrase is very solemn: *Jesus cometh.*

27. εἶτα λεγ. . . .] By recalling St. Thomas' own words the Lord shows that He was present at the very time when St. Thomas was questioning His Resurrection.

26 into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace *be* to you.
27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.
28 Thomas answered and said to him, My Lord and

ἴδε] (*v.* 25). One look was enough.

μὴ γίνου . . .] *become not* . . . Belief and unbelief both grow. St. Thomas "was" not, but he "was on the way to be," faithless. And yet further the tense of the verb (μὴ γίνου) marks the process as continually going on. The transformation is regarded as present and not as a future result.

The exact correspondence of the two words ἄπιστος, πιστός cannot be adequately rendered in English: "unbelieving" . . . "believing," and "faithless" . . . "faithful," both fall short of the idea.

28. Everything combines to show that St. Thomas did not employ the test which he had himself proposed (*e.g.*, *hast seen*, not *hast touched*). The presence of the Lord enabled him to feel at once that what he had unconsciously desired was something more than could be assured to him by mere sensible testing. He recognised the Lord, but that was not all. So far the criterion which he imagined might have brought conviction. But he knew also that his Lord was more than man. Having set before himself distinctly the extent of his hope he was better able than others to perceive how the revelation of the Lord went beyond it. In his example it is seen that faith is not measured by sight, while it is the interpretation of actual phenomena. The conviction comes through the reading of thought. Comp. i. 48 f.

Ὁ κυρ. μ. κ. ὁ θε. μ.] The words are beyond question addressed to Christ (εἶπεν αὐτῷ), and cannot but be understood as a confession of belief as to His Person (comp. *Syn. Œc.* v. Can. 12, *De tribus capitulis*) expressed in the form of an impassioned address. The discipline of self-questioning, followed by the revelation of tender compassion and divine knowledge, enabled St. Thomas to rise to the loftiest view of the Lord given in the Gospels. His sublime, instantaneous confession, won from doubt, closes historically the progress of faith which St. John traces. At first (ch. i. 1) the Evangelist declared his own faith: at the end he shows that this faith was gained in the actual intercourse of the disciples with Christ. The record of this confession therefore forms the appropriate close to his narrative; and the words which follow show that the Lord ac-

29 λέγει αὐτῷ [ὁ [1]] Ἰησοῦς Ὅτι ἑώρακάς με πεπίστευκας; μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες.

30 Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐποίησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν [2], ἃ οὐκ ἔστιν γεγραμμένα ἐν τῷ
31 βιβλίῳ τούτῳ· ταῦτα δὲ γέγραπται ἵνα πιστεύητε ὅτι Ἰησοῦς ἐστὶν ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

[1] Omit ὁ B. [2] Insert αὐτοῦ CDGLT[d]XΓ.

cepted the declaration of His Divinity as the true expression of faith. He never speaks of Himself directly as God (comp. v. 18), but the aim of His revelation was to lead men to see God in Him.

"Videbat tangebatque hominem et confitebatur Deum quem non videbat neque tangebat." (Aug.)

The same words occur in Ps. xxxiv. (xxxv.) 23 (LXX.), *πρόσχες τῇ κρίσει μου ὁ θεός μου καὶ ὁ κύριός μου, εἰς τὴν δίκην μου.*

29. Ὅτι ἑώρακ. . . .] There is a power and clearness in the confession which rests on thought and vision, but the Lord shows a happier triumph. The first clause of His reply is half interrogative, half exclamatory (comp. xvi. 31). Then follows the great promise for all ages, based on the experience of the first week of the proclamation of the good tidings: *Blessed are they that saw not and yet believed*, believed not simply from the word of others but from actual experience, which told them that Christ was risen, because He was indeed with them. Report, like sight, is the occasion, and not the final stay of faith. The change of tense in the participle (πεπίστευκας . . . ἰδόντες) evidently marks the statement as realised already in the Christian society. There must have been many disciples who had only heard of the appearances on Easter Day, and of these some at least had believed. Their "happiness" (μακάριοι, comp. Matt. v. 3 ff.) lay in the fact that at once they were in sympathy with the facts of the unseen order.

This last and greatest of the Beatitudes is the peculiar heritage of the later Church. Comp. 1 Pet. i. 6 ff.

The close and purpose of the record (*vv.* 30, 31)

30. The particle of connexion in this verse is difficult to express (πολλὰ μὲν οὖν . . . ταῦτα δέ . . .). The Evangelist seems to say, looking back upon the representative events which he had related, crowned by the events of the Resurrection: "*So then*, as naturally might be expected by any reader who has followed the course of my narrative, *many other signs did Jesus . . . but* out of the whole sum *these are written . . .*" (For the construction see Mark xvi. 19 f.; Luke iii. 18 f.; Acts viii. 4 f., and often; the μέν answers to δέ in v. 31, and the

29 my God. Jesus saith to him, Because thou hast seen me, thou hast believed[1]: blessed *are* they that saw not, and *yet* believed.

30 So then many other signs did Jesus in the presence of the disciples, which are not written in this book:

31 but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.

[1] *or* hast thou believed?

οὖν marks the transition.) The "signs" referred to cannot be limited to those of the Risen Christ, though these illuminated and interpreted the remainder. The clause "in the presence of His disciples," however, belongs primarily to these, inasmuch as they were confined to the experience of believers. The statement is of primary importance in connexion with the scope of the Gospel. It was not St. John's purpose to write a "Life" of the Lord. His work was a Gospel and not a biography.

31. ἵνα πιστ. . . . κ. ἵνα . . . ζω. ἐχ. ἐν . . .] The object of the Gospel is described under its two main aspects, intellectual and moral. It was designed to produce a twofold conviction, and through this the enjoyment of a life-giving faith: *these things are written* in order that readers *may believe, that Jesus*—perfect man—*is the Christ*, the fulfiller of the hopes and promises of Israel (comp. Matt. i. 16), and also *the Son of God* (comp. Luke iii. 23, 38), the fulfiller of the destiny of mankind; and then, in virtue of this belief, held as a present power, *may have life in His name*, that is, in fellowship with Him as revealed in the fulness of His double nature. This declaration of the purpose of the Gospel corresponds most closely with the Apostle's declaration of the purpose of his Epistle, 1 John i. 3, 4. In both cases a historic message is made the spring of the highest blessing of "life," of divine "fellowship."

ζωὴν ἔχητε] Comp. 1 John v. 13. The general relation between the Christology of the Gospel and of the first Epistle of St. John is of the highest interest and significance. In the Gospel the Evangelist shows step by step that the historic Jesus was the Christ, the Son of God (opposed to mere "flesh"); in the Epistle he reaffirms that the Christ, the Son of God, was true man (opposed to mere "spirit": 1 John iv. 2). The correspondences and differences are equally striking.

ADDITIONAL NOTE ON CHAP. XX. 21

In this verse the tenses of the verbs (ἀπέσταλκε [not ἀπέστειλε] and πέμπω) (I.), and the difference of the verbs themselves (ἀποστέλλω—πέμπω), require to be noticed (II.).

21 Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν πάλιν Ἰησοῦς τοῖς μαθηταῖς ἐπὶ τῆς θαλάσσης τῆς Τιβεριάδος· ἐφανέ-

I. The mission of Christ is sometimes (1) contemplated in the one specific fact of the Incarnation (ἀπέστειλε *aor.*); sometimes (2) it is contemplated in its abiding issues (ἀπέσταλκε, *perf.*). A study of the passages in which the two forms are severally used will bring out their exact meaning.

1. In the following passages the aorist (ἀπέστειλε) is used; iii. 17, 34, viii. 42 (in combination with the perfect ἐλήλυθα), x. 36, xi. 42, xvii. 3, 8 (with ἐξῆλθον), 18 (with ἀπέστειλα of the disciples), 21, 23, 25. In these passages there is no variation of reading. In the following passages ἀπέστειλε is unquestionably the true reading, though the variant ἀπέσταλκε occurs in some early authorities: v. 38 (with πιστεύετε), vi. 29 (with ἵνα πιστεύητε), vi. 57 (with ζῶ), vii. 29 (with εἰμί); 1 John iv. 10.

In all these cases it will be found that the exact force of the teaching lies in the actual fact of Christ's mission.

2. The perfect (ἀπέσταλκε) is far more rare. It occurs without any variation in 1 John iv. 14 (with τεθεάμεθα and μαρτυροῦμεν). It is also unquestionably the true reading in v. 36, xx. 21; 1 John iv. 9, though the variant ἀπέστειλε is found in these passages.

The use of the perfect elsewhere is sufficiently frequent to show that it preserves its proper sense, and describes a mission which continues in its present effects. Comp. ch. v. 33, Luke iv. 18; Acts vii. 35 (read ἀπέσταλκεν σὺν χειρί), ix. 17, x. 20, xv. 27, xvi. 36; 2 Cor. xii. 17 (in connexion with ἐπλεονέκτησα, συναπέστειλα).

The combined use of the aorist and perfect in 1 John iv. 9 ff. is singularly instructive.

II. The contrast between the verbs (ἀποστέλλω, πέμπω) in the two clauses is obviously significant. Both verbs are used of the mission of the Son, and of the mission of believers, but with distinct meanings. The former (ἀποστέλλω) corresponds with the idea of our own words "despatch" and "envoy," and conveys the accessory notions of a special commission, and so far of a delegated authority in the person sent. The simple verb πέμπω marks nothing more than the immediate relation of the sender to the sent.

The passages in which ἀποστέλλω is used by St. John of the Mission of the Son have been already quoted.

It is used of the mission of the disciples: iv. 38, xvii. 18. Comp. Matt. x. 5, 16, xxi. 34, 36, xxiii. 37; Mark vi. 7; Luke ix. 2, xxii. 35.

The force of the word is illustrated by the other passages in which it is found: i. 6, 19, 24, iii. 28, v. 33, vii. 32, xi. 3. These passages help to bring out the meaning of the phrase in xviii. 24, by which it is implied that the Lord was "despatched" to Caiaphas as already bearing His condemnation, and stamped with the mark of Annas.

The usage of πέμπω in St. John as applied to the Mission of the Son is distinguished grammatically from that of ἀποστέλλω.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he mani-

Ἀποστέλλω is always used in finite tenses, and πέμπω is always used in the participial form (*e.g.*, ὁ πέμψας με, ὁ πατὴρ ὁ πέμψας), though ὁ ἀποστείλας is found elsewhere: Matt. x. 40; Mark ix. 37; Luke ix. 48, x. 16.

Πέμπω is used of disciples here and in ch. xiii. 20. It is also used of the Spirit, xiv. 26, xvi. 7.

The two words appear in close connexion, i. 19, 22, 24, iv. 34, 38 (a contrast to this passage), v. 36, 37, 38, vi. 29, 38, 44, 57, vii. 28, 29. In chapters xii.—xvi. πέμπω only is used; in ch. xvii. only ἀποστέλλω, and so also in Ep. 1.

The general result of the examination of these facts seems to be that in this charge the Lord presents His own Mission as the one abiding Mission of the Father; this He fulfils through His church. His disciples receive no new commission, but carry out His. Comp. Matt. xxviii. 20; Heb. iii. 1. They are not (in this respect) His envoys, but in a secondary degree envoys of the Father. Comp. 2 Cor. v. 20; Col. i. 24. Their work too begins with the reception of the new life (*I am sending*, not *I will send*. Compare *I ascend*).

Epilogue, ch. xxi

This chapter is evidently an appendix to the Gospel, which is completed by ch. xx. It is impossible to suppose that it was the original design of the Evangelist to add the incidents of ch. xxi. after ch. xx. 30 f., which verses form a solemn close to his record of the great history of the conflict of faith and unbelief in the life of Christ. And the general scope of the contents of this chapter is distinct from the development of the plan which is declared to be completed in ch. xx. The manifestation of the Lord which is given in detail in it is not designed to create faith in the fact of His Resurrection, but to illustrate His action in the Society; He guides and supports and assigns their parts to His disciples.

On the other hand, it is equally clear that xxi. 1—23 was written by the author of the Gospel. The style and the general character of the language alike lead to this conclusion; and there is no evidence to show that the Gospel was published before the appendix was added to it.

The occasion of the addition is probably to be found in the circulation of the saying of the Lord as to St. John (xxi. 23). The clear exposition of this saying carried with it naturally a recital of the circumstances under which it was spoken.

The contents of the chapter are peculiar to St. John.

The narrative falls into two main divisions:

I. The Lord and the body of disciples. Their work: His gift (xxi. 1—14).

II. The Lord and individual disciples. His determination of their work (xxi. 15—23).

The last two verses (24—25) contain an identification of the writer of the Gospel, and a renewed testimony (comp. xx. 30)

ρωσεν δὲ οὕτως. 2 Ἦσαν ὁμοῦ Σίμων Πέτρος καὶ Θωμᾶς
ὁ λεγόμενος Δίδυμος καὶ Ναθαναὴλ ὁ ἀπὸ Κανὰ τῆς
Γαλιλαίας καὶ οἱ τοῦ Ζεβεδαίου καὶ ἄλλοι ἐκ τῶν μαθη-
3 τῶν αὐτοῦ δύο. λέγει αὐτοῖς Σίμων Πέτρος Ὑπάγω
ἁλιεύειν· λέγουσιν αὐτῷ Ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.
ἐξῆλθαν καὶ ἐνέβησαν[1] εἰς τὸ πλοῖον[2], καὶ ἐν ἐκείνῃ τῇ
4 νυκτὶ ἐπίασαν[3] οὐδέν. πρωίας δὲ ἤδη γινομένης[4] ἔστη

[1] ἀνέβησαν Δ.
[2] Insert εὐθύς AC³PΓ.
[3] ἐκοπίασαν ℵ*.
[4] γινομένης ABC*EL; γενομένης ℵC²DPXΓΔ.

to the infinite multiplicity of Christ's works.

1. THE LORD AND THE BODY OF DISCIPLES (1—14). This section falls into two parts:

i. The work of the disciples first wrought of their own pleasure (1—3), and then in obedience to the Lord's directions (4—11).

ii. The Lord's gift of sustenance (12—14).

i. The Work of the Disciples (1—11).

CHAP. XXI. 1. Μετὰ ταῦτα] Comp. v. 1, vi. 1. Such an indefinite mark of time is not unsuitable to the character of this narrative as an appendix to the original plan of the Gospel.

ἐφαν. ἑαυτ.] The same word φανερόω is used of the appearances of the Lord after the Resurrection in the conclusion of St. Mark's Gospel, xvi. 12, 14. The active form, which occurs in this verse only (contrast *v.* 14), marks the appearance as depending on the Lord's will. He was so pleased to reveal Himself. Comp. ii. 11, vii. 4. This special manifestation of the Risen Christ is part of the whole "manifestation" through the Incarnation (ch. i. 31; 1 John i. 2, iii. 5, 8; comp. 1 Tim. iii. 16; 1 Pet. i. 20) which is consummated at the Return (1 John ii. 28, iii. 2; comp. Col. iii. 4; 1 Pet. v. 4).

πάλιν] The word does not exclude the idea of other intervening manifestations, but places the narrative which follows as parallel with the former narratives in being a manifestation to "the disciples" (xx. 19, 24 f.), that is, in all probability, the apostles, the disciples in the narrower sense, though "the twelve" were not all assembled on this occasion, but at most "seven" only. See note on *v.* 2.

ἐπὶ τ. θαλ. τ. Τιβ.] Comp. vi. 1. This name does not occur elsewhere in the Gospels. The return of the disciples to Galilee is indicated in Matt. xxviii. 7; Mark xvi. 7. Before the Ascension they came again to Jerusalem and continued there till after Pentecost (Acts i. 4). The words in Luke xxiv. 44 ff. appear to be a summary of teaching at different times during the forty days. It is important to observe that St. John takes account of both groups of appearances of the Risen Lord. St. Matthew only notices the appearance to "the eleven" in Galilee, and

2 fested *himself* on this wise. There were together
Simon Peter, and Thomas called Didymus, and Na-
thanael of Cana in Galilee, and the *sons* of Zebedee,
3 and two other of his disciples. Simon Peter saith
to them, I go a fishing. They say to him, We
also come with thee. They went forth, and entered
into the ship; and in that night they took nothing.
4 But when day was now breaking, Jesus stood on

St. Luke only appearances at Jerusalem.

ἐφαν. δ. οὐτ.] The repetition of a prominent word is characteristic of St. John's style. The Evangelist states the fact first, and then, as it were after a pause, goes back to recall the details of it. Comp. xiii. 1 ff.

2. Ἡσ. ὁμ.] The enumeration which follows seems to show that all present belonged to the same neighbourhood.

Θωμ.] In Acts i. 13, Thomas is joined with Philip, so that he may have been of Bethsaida (i. 44).

Ναθ.] See i. 45. The addition "of Cana" throws light upon the connexion of i. 45 ff. and ii. 1 ff., where the detail is not given.

οἱ τ. Ζεβ.] Matt. xx. 20, xxvi. 37, xxvii. 56.

ἄλλοι . . . δύο] The record of the first chapter suggests that these two may have been Andrew (i. 41) and Philip (i. 43 ff.). Yet it is more probable that these two were "disciples" in the wider sense, and that St. John places himself and his brother last among the apostles. Under any circumstances the position of "the sons of Zebedee" in the enumeration is not that which any other writer than St. John would have given to them.

3. Σιμ. Πετ.] Even here St. Peter takes the lead in action. The disciples seem to have continued their ordinary work, waiting calmly for the sign which should determine their future. Comp. Luke xxii. 36; 2 Thess. iii. 8; Acts xviii. 3.

ἐξῆλθ.] *They went forth* from the house, probably at Capernaum or Bethsaida, in which they were now staying.

τ. πλοῖον] Comp. vi. 17 ff. In the first place where the word occurs (vi. 17) there is no article according to the true reading. Here "the ship" is mentioned as part of the ordinary equipment for the fisher's work. It may be naturally supposed that when St. Peter "left all" (Luke v. 11) those who retained possession of his property respected his right when he reclaimed it. The word εὐθύς (*immediately* A.V.) must be omitted.

ἐν ἐκείνῃ τ. νυκ.] The emphatic pronoun perhaps implies that the want of success was unusual with them. The night was the most favourable time for fishing. Comp. Luke v. 5.

4. πρω. δ. ἠδ. γιν.] The true

Ἰησοῦς εἰς[1] τὸν αἰγιαλόν· οὐ μέντοι ἤδεισαν οἱ μαθηταὶ
5 ὅτι Ἰησοῦς ἐστίν. λέγει οὖν αὐτοῖς Ἰησοῦς Παιδία,
6 μή τι προσφάγιον ἔχετε; ἀπεκρίθησαν αὐτῷ Οὔ. ὁ δὲ
εἶπεν αὐτοῖς Βάλετε εἰς τὰ δεξιὰ μέρη τοῦ πλοίου τὸ
δίκτυον, καὶ εὑρήσετε. ἔβαλον οὖν, καὶ οὐκέτι αὐτὸ
7 ἑλκύσαι ἴσχυον[2] ἀπὸ τοῦ πλήθους τῶν ἰχθύων. λέγει
οὖν ὁ μαθητὴς ἐκεῖνος ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ
Ὁ κύριός ἐστιν. Σίμων οὖν Πέτρος, ἀκούσας ὅτι ὁ
κύριός ἐστιν, τὸν ἐπενδύτην διεζώσατο, ἦν γὰρ γυμνός,
8 καὶ ἔβαλεν ἑαυτὸν εἰς τὴν θάλασσαν· οἱ δὲ ἄλλοι
μαθηταὶ τῷ πλοιαρίῳ ἦλθον, οὐ γὰρ ἦσαν μακρὰν ἀπὸ

[1] εἰς BCEGPΓΔ; ἐπὶ ℵADLX. [2] ἴσχυσαν APXΓΔ.

reading γινομένης (not γενομένης) gives the more vivid picture: *when the day was now breaking*. The exact time is significant for the interpretation of the incident.

ἔστη Ἰησ. εἰς τ. αἰγ.] Came, as the phrase implies, from some unknown quarter, and stood on *the beach*. See Acts xxvii. 39 f., xxi. 5; Matt. xiii. 2, 48. Comp. xx. 19, 26. Interpreters at all times have pointed to the significant contrast in the positions of the Lord and the disciples, He on the firm ground, they on the restless waters.

οὐ μεντ. ᾔδ.] *howbeit . . . knew not . . .* The clause is added as something strange (μέντοι, iv. 27, xii. 42). It is vain to give any simply natural explanation of the failure of the disciples to recognise Christ. After the Resurrection He was known as He pleased, and not necessarily at once (ch. xx. 14 ff.; Luke xxiv. 31). Yet it is easy to understand that the disciples were preoccupied with their work, as Mary Magdalene with her sorrow (xx. 14, an exact parallel), so that the vision of the divine was obscured.

5. λεγ. οὖν αὐτ. Ἰησ. . . .] *Jesus therefore . . .* as desiring to bring them to a knowledge of Himself. The words might be taken as the question of one who wished to buy what they had.

Παιδ.] *pueri* v. The word παιδία marks the difference of age or position, and not the tie of relationship (τεκνία, xiii. 33). Comp. 1 John ii. 13, 18 (παιδία) with 1 John ii. 1, 12 (true reading τεκνία), 28, iii. 7, 18, iv. 4, v. 21. Here it is probably no more than a familiar address. The form of the question (μή τι, *numquid* v.) suggests a negative answer. See iv. 29.

προσφ.] *pulmentarium* v. Probably something to eat with bread (προσφάγιον answers to the Attic ὄψον). This was commonly fish, so that the synonymous word (ὀψάριον) came to be used for fish (vi. 9 f.).

6. εἰς τ. δεξ.] The definiteness

the beach: howbeit the disciples knew not that it
5 was Jesus. Jesus therefore saith to them, Children,
have ye aught to eat? They answered him, No.
6 And he said to them, Cast the net on the right
side of the ship, and ye shall find. They cast there-
fore, and now they were not able to draw it for the
7 multitude of fishes. That disciple therefore whom
Jesus loved saith to Peter, It is the Lord. Simon
Peter therefore having heard that it was the Lord,
girt his coat about him (for he was naked), and
8 cast himself into the sea. But the other disciples
came in the boat (for they were not far from the

of the command (contrast Luke v. 4) explains the readiness with which it was obeyed.

ἑλκύσαι] *to draw it* up into the boat, as contrasted with the "dragging" (σύρειν) it after the boat. In the end it was "drawn" up to the land (*v.* 11). Wilson speaks of the fish in the lake as being seen "in dense masses" (*Recovery of Jerusalem*, p. 341).

7. λεγ. οὖν ὁ μαθ. ἐκ. . . .] He was able to read in a moment by a certain sympathy with Christ the meaning of the sign. In this power of insight Christ's love to him was illustrated, so that the title becomes, as it were, a thanksgiving. See viii. 23.

Σιμ. οὖν Πετ. ἀκ. . . .] *Simon Peter therefore having heard* . . . The revelation came to him from without, and no longer from within (Matt. xvi. 17), but he at once acted upon it. He could not wait for the slow progress of the boat, but with swift resolve "cast himself into the sea" (contrast Matt. xiv. 28 ff.), having first "girt his coat" (ἐπενδύτης, an upper garment. See LXX. 1 Sam. xviii. 4, "robe"; 2 Sam. xiii. 18; the word was adopted in later Hebrew for the "frock" of labourers) about him," with instinctive reverence for the presence of his Master. While engaged in his work he was "naked," that is, probably, stripped of all but his light under-garment (comp. 1 Sam. xix. 24; Isa. xx. 2; Amos ii. 16), though at present the word applies literally to Galilæan fishermen; but these poor men, who have no boats, occupy a different position from the apostles (Tristram, *Land of Israel*, pp. 425 ff. ed. 3).

8. τ. πλοιαρ.] *in the boat.* The change of word may point to the use of some smaller vessel which was attached to the "ship," as the words are distinguished in vi. 22; or it may be a more exact description of the vessel.

οὐ γάρ . . .] The clause explains how they could easily do what is described, and soon gain

τῆς γῆς ἀλλὰ ὡς ἀπὸ πηχῶν διακοσίων, σύροντες τὸ
9 δίκτυον τῶν ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν
βλέπουσιν ἀνθρακιὰν κειμένην καὶ ὀψάριον ἐπικείμενον
10 καὶ ἄρτον. λέγει αὐτοῖς [ὁ [1]] Ἰησοῦς Ἐνέγκατε ἀπὸ τῶν
11 ὀψαρίων ὧν ἐπιάσατε νῦν. ἀνέβη [2] οὖν [3] Σίμων Πέτρος †
καὶ εἵλκυσεν τὸ δίκτυον εἰς τὴν γῆν [4] μεστὸν ἰχθύων
μεγάλων ἑκατὸν πεντήκοντα τριῶν· καὶ τοσούτων ὄντων
12 οὐκ ἐσχίσθη τὸ δίκτυον. λέγει αὐτοῖς [ὁ [5]] Ἰησοῦς
Δεῦτε ἀριστήσατε. οὐδεὶς [6] ἐτόλμα τῶν μαθητῶν ἐξε-
τάσαι αὐτόν Σὺ τίς εἶ; εἰδότες ὅτι ὁ κύριός ἐστιν.
13 ἔρχεται [7] Ἰησοῦς καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν

[1] Omit ὁ B. [2] ἐνέβη ℵL. [3] Omit οὖν ADPΓΔ.
[4] ἐπὶ τῆς γῆς EGΓ. [5] Omit ὁ B. [6] Insert δέ ℵADLXΓΔ.
[7] Insert οὖν AΓΔ; insert ὁ ℵALXΓΔ.

the shore. The distance was about a hundred yards.

9. Ὡς οὖν ἀπεβ. . . . βλεπ. . . .] *So when . . . they see . . .* They hasten to meet the Lord before they have secured their prize (*v.* 10). *The fire of charcoal* (ἀνθρακιά, xviii. 18), the *fish* (ὀψάριον), and the *loaf* (ἄρτος), are spoken of in such a way as to suggest the thought that they were provided supernaturally. The Lord provides as He will, through human labour naturally, or otherwise.

ὀψαρ. . . . ἀρτ. . . .] *A fish . . . a loaf . . .* Compare *v.* 13, τὸν ἄρτον . . . τὸ ὀψάριον . . . The thought of unity seems to be distinctly presented (1 Cor. x. 17).

10. The command was probably given in order to mark the gifts of the Lord as gifts to be used. Perhaps the use of ὀψάριον (fish as food) here as contrasted with ἰχθύς (fish generally) in the next verse emphasises the idea.

11. ἀνεβ. οὖν Σ. Π.] Peter at once—again first in action—enters the vessel to which the net was fastened, and then draws it up after him on to the land.

ἑκ. πεντ. τρ.] Jerome quotes an opinion that there were so many kinds of fish, and adds that one of each kind was taken to show the universality of the work of the apostles (*In Ezech.* xlvii. 9). For other interpretations see Additional Note. The record of the exact number probably marks nothing more than the care with which the disciples reckoned their wonderful draught. The significant differences between the circumstances of the miraculous draught of fishes at the beginning of the Lord's ministry (Luke v. 1 ff.), and of this after the Resurrection, have frequently been noted. Augustine draws them out very well. The one miracle, he says, was the symbol of the Church at present, the other of

land, but about two hundred cubits off), dragging
9 the net *full* of fishes. So when they got out upon
the land, they see a fire of charcoal there, and a
10 fish laid thereon, and a loaf. Jesus saith to them,
11 Bring of the fish which ye have now taken. Simon
Peter therefore went up, and drew the net to land,
full of great fishes, a hundred and fifty and three:
and for all there were so many, the net was not
12 rent. Jesus saith to them, Come *and* break your
fast. And none of the disciples durst inquire of
him, Who art thou? knowing that it was the Lord.
13 Jesus cometh, and taketh the loaf, and giveth them,

the Church perfected; in the one we have good and bad, in the other good only; there Christ also is on the water, here He is on the land; there the draught is left in the boats, here it is landed on the beach; there the nets are let down as it might be, here in a special part; there the nets are rending, here they are not broken; there the boats are on the point of sinking with their load, here they are not laden; there the fish are not numbered, here the number is exactly given (*In Joh.* CXXII. 7). It seems impossible not to acknowledge that there is a spiritual meaning in these variations of the two narratives which consistently converge to distinct ends.

ii. The Lord's Gift (12—14)

The completion of the apostles' work, hallowed now by the offering of first-fruits, is followed by the bestowal of the Lord's blessing. As He had made their labour fruitful, so now He gives them of His Own. The absence of connecting particles in the true text of *vv.* 12 f. gives a peculiar solemnity to the description.

12. ἀριστ.] *prandete* v. The ἄριστον was the morning meal, as contrasted with δεῖπνον the afternoon meal. Comp. Luke xiv. 12. In St. Matt. xxii. 4 ff., the guests invited to "the breakfast" refuse the invitation and go away to their day's work.

The Lord seems to have been still standing at some little distance when He gave the invitation. The disciples held back in awe. They "knew that it was the Lord"; and still it is evident that He was in some way changed.

οὐδ. ἐτολ. . . . ἐξετ.] The word ἐξετάσαι describes precise and careful inquiry and examination, Matt. ii. 8, x. 11. There is a conviction of reality which (in a sense) precludes certain forms of investigation as unfitting.

13. ἐρχ. Ἰησ. . . .] As the disciples hang back *Jesus cometh*,

14 αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως. Τοῦτο ἤδη τρίτον ἐφανερώθη Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν.
15 Ὅτε οὖν ἠρίστησαν λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς Σίμων Ἰωάνου[1], ἀγαπᾷς με πλέον τούτων; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας ὅτι φιλῶ σε. λέγει αὐτῷ Βόσκε

[1] Ἰωνᾶ AC[2 et 3]ΧΓΔ.

and gives to them of *the bread* and *the fish* which He had Himself provided. The articles (τὸν ἄρτ., τὸ ὀψαρ.) point back to *v.* 9. Nothing is said either as to the use of the fish caught (*v.* 10) or of the Lord Himself sharing the meal. He appears only as the Giver of the food which He brings, and this fact probably explains the absence of the customary "blessings" or "thanksgiving" (vi. 11; Luke xxiv. 30).

14. Τοῦτο ἤδ. τριτ. . . .] 2 Pet. iii. 1. Comp. *v.* 1. The "third" time most probably refers to manifestations to "the disciples" in a body. St. John himself relates three appearances before this, the first being to Mary Magdalene, xx. 11 ff. Perhaps the form of expression (τοῦτο ἤδη . . .) may be chosen with a view to distinguish this appearance, which was not preserved in the popular tradition, from the later appearances which were preserved in it. It is possible also that "the third time" may describe "groups" or "days" of appearances; the appearances on the first day being reckoned as one appearance; but the exact interpretation of the words seems to be more natural.

II. The Lord and Individual Disciples (15—23)

This section also falls into two parts:

i. The work of St. Peter: to act (15—19).

ii. The work of St. John: to wait (20—23).

The contents are peculiar to St. John.

i. The work of St. Peter. The apostolic charge (15—17); the personal issue (18, 19).

15. Ὅτε οὖν ἠριστ. . . .] After the common meal the personal charge followed naturally.

λεγ. τ. Σ. Πετ. . . . Σ. Ἰωαν.] *saith to Simon Peter, Simon, son of John* (see i. 42, note). The contrast of the names is significant. The address of the Lord, thrice repeated, recalls the first words addressed to St. Peter (i. 42), when he received the surname Cephas (Peter). At the same time it must be observed that the Lord never addresses St. Peter by his new surname; nor does St. Paul speak of him by the Greek form of it (Peter) according to the true text, but only as Cephas. On the other hand, the surname is commonly used either alone or with Simon in the narrative of the Gospels, and always in the Greek form. This varying usage, which exactly corresponds with the circumstances under which the title was substituted for the original name, is a striking indication of the exactness of the records, and specially of the exactness of the record of the Lord's words (Matt.

14 and the fish likewise. This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

15 So when they had broken their fast, Jesus saith to Simon Peter, Simon, *son* of John, lovest thou me more than these? He saith to him, Yea, Lord; thou knowest that I love thee. He saith to him,

xvi. 17, xvii. 25; Mark xiv. 37; Luke xxii. 31; comp. Acts x. 5 ff.).

Ἰωάνου] *Johannis* v. The mention of St. Peter's natural descent here (comp. i. 42; Matt. xvi. 17) appears to direct attention in the first place to the man in the fulness of his natural character, as distinguished from the apostle.

ἀγ. μ. πλ. τουτ.] *lovest thou me more than these*? *i.e.*, more than these, thy fellow disciples, love me. The reference is probably to St. Peter's words (xiii. 37; Matt. xxvi. 33), in which he had claimed for himself the possession of supreme devotion (comp. xv. 12 ff.). In the record of St. Matthew (*l.c.*) this profession is placed in immediate connexion with the Lord's promise of an appearance in Galilee after His Resurrection, which gives peculiar force to the question. It is unnatural to suppose that τούτων is neuter, and that the Lord refers to the instruments or fruits of the fisher's craft.

ἀγαπᾷς] *diligis* v. It will be noticed that the foundation of the apostolic office is laid in love and not in belief. Love (ἀγάπη) in its true form includes Faith (comp. 1 Cor. xiii. 13).

Ναί, κύριε . . .] St. Peter in his answer affirms his personal attachment to the Lord, appealing to the Lord's own knowledge; but his profession differs in two important points from the question proposed. He does not assume any superiority over others (πλέον τούτων): and he lays claim only to the feeling of natural love (φιλῶ σε, *amo te* v.), of which he could be sure. He does not venture to say that he has attained to that higher love (ἀγαπᾷν) which was to be the spring of the Christian life (xiii. 34, xiv. 15, 21, 28, etc.). Moreover now he says nothing of the future, nothing of the manifestation of his love (xiii. 37). Comp. Bernard, *Serm. de Div.* XXIX. fin.

σὺ οἶδ.] Experience had taught St. Peter to distrust his own judgement of himself. Even when the fact is one of immediate consciousness he rests his assertion on the Lord's direct insight.

Βόσκε τ. ἀρν. μ.] In response to the sincere confession the Lord imposes a charge which shows that He accepts the apostle's answer. The privilege and the work of love are identical. The image is now changed. The fisher's work is followed by the shepherd's work. Those who are brought together and taken out of "the many waters" need to be fed and tended. This office of the shepherd with which

16 τὰ ἀρνία[1] μου. λέγει αὐτῷ πάλιν δεύτερον Σίμων
Ἰωάνου, ἀγαπᾷς με; λέγει αὐτῷ Ναί, κύριε, σὺ οἶδας
ὅτι φιλῶ σε. λέγει αὐτῷ Ποίμαινε τὰ προβάτιά[2] μου.
17 λέγει αὐτῷ τὸ τρίτον Σίμων Ἰωάνου, φιλεῖς με; ἐλυ-
πήθη ὁ Πέτρος ὅτι εἶπεν αὐτῷ τὸ τρίτον Φιλεῖς με;
καὶ εἶπεν αὐτῷ Κύριε, πάντα σὺ οἶδας, σὺ γινώσκεις
18 ὅτι φιλῶ σε. λέγει αὐτῷ Ἰησοῦς Βόσκε τὰ προβάτιά[3]
μου. ἀμὴν ἀμὴν λέγω σοι, ὅτε ἦς νεώτερος, ἐζώννυες

[1] πρόβατα C*D. See note.
[2] προβάτια BC; πρόβατα ℵADXΓΔ. See note.
[3] προβάτια ABC; πρόβατα ℵDXΓΔ. See note.

St. Peter is entrusted is regarded under three different aspects. The first portrayed here is the simplest and humblest. The little ones in Christ's flock need support, which they cannot obtain of themselves; this the apostle is charged to give them.

Βόσκε] The word *βόσκειν*, which occurs again in *v.* 17, is found elsewhere in the New Testament only of swine (Matt. viii. 30, 33; Mark v. 11, 14; Luke viii. 32, 34, xv. 15). As distinguished from the word *ποιμαίνειν* which follows (*v.* 16) it expresses the providing with food.

16. A short pause, as we must suppose, followed; and then the question was repeated *a second time*, but so that the thought of comparison is omitted: *Simon, son of John, lovest thou me?* St. Peter's answer is identically the same as before. He still shrinks from taking to himself the loftier word. In reply the Lord lays upon him a new part of the shepherd's duty: *Tend*—be shepherd of—*my sheep*. The lambs require to be fed; the sheep require to be guided. The watchful care and rule to be exercised over the maturer Christians calls for greater skill and tenderness than the feeding of the young and simple.

Ποίμαινε] *Tend*, Acts xx. 28; 1 Pet. v. 2; Matt. ii. 6. Comp. Rev. ii. 27, etc.; Jude 12. The Vulgate does not distinguish *βόσκε* and *ποίμαινε* (*pasce, pasce*).

17. φιλεῖς με;] *amas me?* v. When the Lord puts the question "the third time," He adopts the word which St. Peter had used. Just as the idea of comparison was given up before, so now the idea of the loftiest love is given up. It is as if the Lord would test the truth of the feeling which St. Peter claimed.

The three questions could not but recall the three denials; and the form of this last question could not but vividly bring back the thought of the failure of personal devotion at the moment of trial. So *Peter was grieved* not only that the question was put again, but that this *third time* the phrase was changed; that the question was not only put once again, but at the same time put so as to raise a doubt whether he could indeed rightly

16 Feed my lambs. He saith to him again a second time, Simon, *son* of John, lovest thou me? He saith to him, Yea, Lord; thou knowest that I love thee. 17 He saith to him, Tend my sheep. He saith to him the third time, Simon, *son* of John, lovest thou me? Peter was grieved because he said to him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things; thou seest that I love thee. Jesus saith to him, Feed my sheep. 18 Verily, verily, I say to thee, When thou wast young[1], thou girdedst thyself, and walkedst whither

[1] *lit.* younger.

claim that modified love which he had professed. His "grief" lay in the deep sense that such a doubt might well be suggested by the past, even if it were at the time ungrounded. Men might reasonably distrust his profession of sincerity after his fall, but he appealed to the Lord (σὺ οἶδας . . .).

The answer of St. Peter meets the points in the changed question. He leaves out the affirmation (Ναί, κύριε) of his former reply and throws himself wholly on the Lord, upon His absolute knowledge, and upon His special knowledge. *Lord, Thou knowest all things*, and at this moment *Thou seest that I love Thee.* The knowledge to which he appeals is not only that of divine intuition, but of immediate observation. Comp. ii. 25, note. The Vulgate again fails to distinguish the two words (οἶδας, γινώσκεις).

In reply the Lord completed His commission, *Feed my sheep.* The mature no less than the young Christians require their appropriate sustenance. Provision must be made for their support as well as for their guidance. And this is the last and most difficult part of the pastor's office.

τ. ἀρν. μου . . . τ. προβ. μου . . . τ. προβ. μου . . .] It will be noticed that the Lord retains His own right to those who are committed to the apostle's care. Comp. 1 Pet. v. 2 f. Augustine paraphrases admirably: "Si me diligis, non te pascere cogita, sed oves meas sicut meas pasce, non sicut tuas; gloriam meam in eis quære, non tuam, dominium meum non tuum . . ." (*In Joh.* CXXIII. 5).

18. The threefold apostolic charge resting on the assurance of personal love was given. The revelation of the personal issues of that love followed. There was a most true sense in which the bold declaration of the apostle (xiii. 37) was destined to find a literal fulfilment: *Verily, verily, I say to thee* . . .

ἀμ. ἀμ.] The Risen Christ

σεαυτὸν καὶ περιεπάτεις ὅπου ἤθελες· ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σου, καὶ ἄλλος ζώσει σε[1] καὶ οἴσει
19 ὅπου οὐ θέλεις. τοῦτο δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν. καὶ τοῦτο εἰπὼν λέγει αὐτῷ Ἀκο-
20 λούθει μοι. Ἐπιστραφεὶς ὁ Πέτρος βλέπει τὸν μαθητὴν ὃν ἠγάπα ὁ Ἰησοῦς ἀκολουθοῦντα, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τὸ στῆθος αὐτοῦ καὶ εἶπεν Κύριε, τίς

[1] ἄλλοι σε ζώσουσι ℵ*C²D.

uses once more His familiar formula.

ὅτε ἦς νεωτ.] *cum esses junior* v. The earlier outward freedom of St. Peter in his youth is contrasted with his final complete outward bondage. At the moment he stood between the two states. Perhaps the thought of a converse growth of spiritual freedom underlies the image.

ὅταν δὲ γηρ.] *cum autem senueris* v. The martyrdom of St. Peter is placed in the year A.D. 64, and he seems to have been already of middle age (Matt. viii. 14).

ἐκτεν. τ. χειρ.] as helpless and seeking help.

ζώσει σε] bind thee as a condemned criminal.

ὅπ. οὐ θελ.] The way to a violent death must always be terrible, because unnatural; and that exactly in proportion as the violation of nature by such an end is realised. Comp. xii. 27.

19. τουτ. δ. εἰπ. σημ. . . .] *Now this he spake signifying* (comp. xii. 33, xviii. 32) *by what manner of death* . . . The crucifixion of St. Peter at Rome is attested by Tertullian (*Scorp.* 15) and later writers. Origen further stated that he was crucified with his head downwards at his own request (Euseb. *H. E.* III. 1). Though the language of the Lord has very commonly been adapted to the details of crucifixion, it does not appear that it points directly to anything more than martyrdom, when "another girded him," and he was taken "whither he would not." The "stretching forth the hands" can hardly be referred primarily to the position on the cross, since this detail is placed first.

δοξ. τ. θ.] Literally, *he shall glorify*. The construction in xviii. 32 is different. The Evangelist throws himself back to the time when the death of St. Peter was as yet future. As martyrdom was a "glorifying God," so conversely the martyr himself was said to be "glorified" by his death. Comp. vii. 39, xii. 23, and Suicer *s.v.* δοξάζειν.

Ἀκολ. μ.] The end of martyrdom having now been shown, the Lord repeated the command given before under different circumstances to others (i. 43; Matt. viii. 22, ix. 9, xix. 21), *Follow me*. What had been impossible before the apostle's fall became possible for him now (xiii. 36 ff.).

The command itself, as given before and after the Resurrection, has necessarily different though

thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.
19 Now this he spake, signifying by what manner of death he shall glorify God. And when he had
20 spoken this, he saith to him, Follow me. Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth

analogous meanings. During the Lord's earthly life following Him implied the abandonment of previous occupations (Matt. ix. 9) and duties (Matt. viii. 22); attendance upon Him even when He entered on strange and mysterious paths; participation in disgrace and danger (Matt. x. 38). Now to "follow Christ" required further the perception of His course; the spiritual discernment by which His movements can still be discovered; and yet further the readiness to accept martyrdom as the end.

These different thoughts appear to have a place in the words Ἀκολούθει μοι, but the command had also, as appears from the next verse (ἀκολουθοῦντα), a literal meaning, though it is impossible to decide for what purpose the Lord called St. Peter away from the other disciples.

Augustine's comment on the promise of the glory of future martyrdom to the penitent and restored apostle is pregnant with thought: "Hunc invenit exitum ille negator et amator; præsumendo elatus, negando prostratus, flendo purgatus, confitendo probatus, patiendo coronatus; hunc invenit exitum ut pro ejus nomine perfecta dilectione moreretur, cum quo se moriturum perversa festinatione promiserat. Faciat ejus resurrectione firmatus, quod immature pollicebatur infirmus. Hoc enim oportebat ut prius Christus pro Petri salute, deinde Petrus pro Christi prædicatione moreretur. Præposterum fuit quod audere cœperat humana temeritas, cum istum disposuisset ordinem veritas. Animam suam se positurum pro Christo Petrus putabat, pro liberatore liberandus; cum Christus venisset animam suam positurus pro suis ovibus in quibus erat et Petrus; quod ecce jam factum est . . . Jam pretio pro te fuso, nunc est [Petre] ut sequaris emptorem, et sequaris omnino usque ad mortem crucis" (*In Joh.* CXXIII. 4).

ii. The work of St. John

20. Ἐπιστρ. ὁ Πετ.] The command of the Lord appears to have been accompanied by some symbolic action. As St. Peter literally obeyed the call thus expressed under a figure, and moved away from the group of the apostles, something attracted his attention, and he "turned

21 ἐστιν ὁ παραδιδούς σε; τοῦτον οὖν[1] ἰδὼν ὁ Πέτρος
22 λέγει τῷ Ἰησοῦ Κύριε, οὗτος δὲ τί; λέγει αὐτῷ ὁ
Ἰησοῦς Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς
23 σέ; σύ μοι ἀκολούθει. Ἐξῆλθεν οὖν οὗτος ὁ λόγος
εἰς τοὺς ἀδελφοὺς ὅτι ὁ μαθητὴς ἐκεῖνος οὐκ ἀπο-
θνήσκει. οὐκ εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς ὅτι οὐκ ἀπο-
θνήσκει, ἀλλ' Ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί
πρὸς σέ;

[1] Omit οὖν AΧΓΔ.

about" to the direction indicated (ἐπιστραφείς, Mark v. 30). The whole picture is full of life.

τ. μαθ. . . .] Comp. xiii. 23, note.

ὃς κ. ἀνεπ. . . .] *qui et recubuit* . . . v. The reference is to the special act of the apostle (ἀνέπεσεν), and not to the position which he occupied at the table (ἦν ἀνακείμενος, xiii. 23). The notice is added here to explain the close connexion of St. John with St. Peter, and the confidence with which St. John ventured to follow even without a special invitation.

21. τοῦτον οὖν . . .] No question could be more natural. The fact that St. John was following was itself an unspoken question as to the future, an asking of the Lord's will.

Κύριε, οὗτος δὲ τι;] *Domine, hic autem quid?* v. The phrase is singularly brief and pregnant, *Lord, and this man, what?* What of him? What shall he suffer or do? what shall be his lot?

22. In the Lord's answer the emphasis is laid upon the pronouns αὐτόν and σύ (ἐὰν αὐτὸν θ. . . . σύ μοι ἀκ.). The thought is of the individual offices of disciples. St. Peter's fortune corresponded with his work, and so too St. John's.

Ἐὰν αὐτ. θελ. (comp. xvii. 24, note) . . .] The hypothetical form of the sentence veils the divine counsel. Experience has shown what that was.

μεν. ἕως ἐρχ.] *manere donec veniam* v. The exact force of the phrase is rather *abide while I am coming.* The "coming" is not regarded as a definite point in future time, but rather as a fact which is in slow and continuous realisation. The prominent idea is of the interval to be passed over rather than of the end to be reached. Comp. ix. 4, xii. 35 f.; Mark vi. 45 (ἀπολύει); 1 Tim. iv. 13; Luke xix. 13 (ἐν ᾧ); Matt. v. 25. "Abiding" is the correlative to "following"; and according to the manifold significance of this word it expresses the calm waiting for further light, the patient resting in a fixed position, the continuance in life.

The "coming" of the Lord is no doubt primarily "the second coming" (παρουσία, 1 John ii. 28); but at the same time the idea of Christ's "coming" includes thoughts of His personal coming in death to each believer. And

21 thee? Peter therefore seeing him saith to Jesus,
22 Lord, and this man, what? Jesus saith to him, If
I will that he abide till I come[1], what *is that* to
23 thee? follow thou me. This saying[2] therefore went
forth among the brethren, that that disciple should
not die: yet Jesus said not to him, that he should
not die; but, If I will that he abide till I come[1],
what *is that* to thee?

[1] *or* while I am coming. [2] *or* word.

yet further the coming of Christ to the Society is not absolutely one. He "came" in the destruction of Jerusalem. Thus St. John did tarry till the great "coming," nor is there anything fanciful in seeing an allusion to the course of the history of the Church under the image of the history of the apostles. The type of doctrine and character represented by St. John is the last in the order of development. In this sense he abides still. Comp. xiv. 3, note; and Rev. ii. 5, 16, iii. 11, xvi. 15, xxii. 7, 12, 20.

τί πρὸς σέ;] The arrangement of the various parts in the whole body of the Church does not concern men. That rests with the divine will, and the divine will is unfolded in the course of life.

23. Ἐξῆλθ. οὖν οὗτ. ὁ λογ. . . .] *exivit ergo sermo iste* v. *This saying (word) therefore went . . .* the words which the Lord had spoken. These were inexactly repeated, and taken to affirm "that that disciple dieth not." The tradition that St. John was sleeping in his grave at Ephesus, and that the moving dust witnessed to the breathing of the saint beneath, survived for a long time. Augustine mentions it doubtfully "on the authority of grave men" (*In Joh.* CXXIV. 2).

εἰς τ. ἀδελφ.] This use of the phrase which is common in the book of the Acts (ix. 30, etc.) is found here only in the Gospels (compare ch. xx. 17; Luke xxii. 32).

οὐκ εἶπ. . . . ὁ Ἰησ. . . .] The manner in which the error is corrected seems to show clearly that it had not been refuted by fact, or, in other words, that this Epilogue to the Gospel was written by St. John. The apostle, still alive and looking to the uncertainty of the future, rests on the simple repetition of the precise language of the Lord. He does not claim to know all that He meant; he repeats what He said. The true interpretation of the words was for history.

It is obvious that St. Peter and St. John occupy in this narrative representative positions both as to their work and as to the issue of their work. The one is the minister of action whose service is consummated by the martyrdom of death: the other is the minister of thought and teaching whose service is

24 Οὗτός[1] ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ
ὁ[2] γράψας ταῦτα, καὶ οἴδαμεν ὅτι ἀληθὴς αὐτοῦ ἡ
μαρτυρία ἐστίν.

25 [3]Ἔστιν δὲ καὶ ἄλλα πολλὰ ἃ[4] ἐποίησεν ὁ Ἰησοῦς,
ἅτινα ἐὰν γράφηται καθ' ἕν, οὐδ' αὐτὸν οἶμαι τὸν
κόσμον χωρήσειν[5] τὰ γραφόμενα βιβλία.[6]

[1] Καὶ οὗτος B.
[2] καὶ ὁ BD; ὁ καὶ ℵ*; omit ὁ ℵ²ACXΓΔ.
[3] "*Non addidimus hunc versum cum* ℵ*."—Tischendorf. See note.
[4] ὅσα AC²D.
[5] χωρῆσαι AC²D.
[6] Add ἀμήν EGXΓΔ.

perfected in the martyrdom of life. Augustine (*In Joh.* cxxiv. 3) has a very interesting comparison of the two charges, which is thus summed up: "Perfecta me sequatur actio, informata meæ passionis exemplo: inchoata vero contemplatio maneat donec venio, perficienda cum venero." See also the Preface to the Commentary of Rupert of Deutz.

Concluding Notes: *vv.* 24, 25

These two verses appear to be separate notes attached to the Gospel before its publication. The form of *v.* 24, contrasted with that of xix. 35, shows conclusively that it is not the witness of the Evangelist. The words were probably added by the Ephesian elders, to whom the preceding narrative had been given both orally and in writing. See Introduction, p. lxxiii. The change of person in *v.* 25 (οἶμαι, compared with οἴδαμεν) marks a change of authorship. It is quite possible that this verse may contain words of St. John (comp. xx. 30), set here by those who had heard them.

24. ὁ μαρτ. . . . ἡ μαρτ.] The witness is spoken of as present, but the form of the phrase (ὁ μαρτυρῶν, contrast ὁ γράψας) does not in itself show conclusively that the apostle was alive at the time when the note was written (comp. i. 15), though this is the most natural interpretation (comp. v. 32, 33).

περὶ τουτ. . . . ταῦτα] The phrase may be referred to the whole contents of the Gospel (xx. 31), or be limited to the narrative of ch. xxi.

οἴδαμεν] The plural (contrast xix. 35) taken in connexion with οὗτός ἐστιν ὁ μαθητής and οἶμαι (*v.* 25) seems to be undoubtedly a true plural, and not a usage like 1 John i. 1. Compare Col. iv. 3, where there is a corresponding change from the apostolic group (Col. i. 1) to St. Paul himself.

ἀληθής] *true* in fact. The thought is not brought out here as in xix. 35, that it satisfies the ideal conditions of testimony (ἀληθινή). The words read like an echo of 3 John 12.

25. οὐδ. αὐτ. . . . χωρήσειν] *nec ipsum . . . capere* v. The bold ex-

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

25 And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

pression answers to a deep truth. A complete account (καθ' ἕν) of the perfect human (ὁ Ἰησοῦς) life of the Lord would be practically infinite.

οἶμαι] *arbitror* v. This word is rare in the New Testament (comp. Phil. i. 17; James i. 7). From the form of the sentence (ἐὰν γράφηται . . . χωρήσειν) it appears that the recollection of the other deeds was still fresh, so that the record of them was possible.

ADDITIONAL NOTES ON CHAP. XXI

11. The precise statement of the number has naturally attracted the attention of commentators from early times, and the interpretations which have been assigned to it do more than form a sample of ingenious combinations. They illustrate a method of viewing Scripture which, however different from our own, was at one time nearly universal. It will then be not without use and interest to notice one or two of the prominent explanations of the number which have been offered.

There is, as far as I have noted, no explanation of the number preserved in the great ante-Nicene fathers, Clement, Irenæus, and Origen, Tertullian, and Cyprian. But Cyril of Alexandria († 444) and Augustine († 430) have probably preserved earlier interpretations in their own comments.

CYRIL OF ALEXANDRIA (*in loc.*), followed by AMMONIUS the PRESBYTER (Cramer *Cat. in loc.*), Euthymius (doubtfully) and Theophylact (*ad loc.*), regards the number as being significant in its three simple elements: 100 + 50 + 3. The 100, he says, represents the fulness of the Gentiles, for 100 (= 10 × 10) is "the fullest number," and as such it is used to describe the Lord's full flock (Matt. xviii. 12) and full fertility (Matt. xiii. 8). The 50 represents "the remnant of Israel according to election," which falls short of completeness $\left(50 = \frac{100}{2}\right)$. The 3 indicates the Holy Trinity, to whose glory all alike are gathered.

AUGUSTINE (*In Joh. Tr.* CXXII.) adopts a more complicated interpretation. *Ten*, he says, is the number of the Law. But the Law without grace kills. To the number of the Law therefore we add *seven*, the number of

the Spirit, in order to obtain the fulness of the divine revelation as a power of life. But, he then adds, the sum of the numbers from one to seventeen inclusive is one hundred and fifty-three ($1 + 2 + 3$, etc. $+ 17 = 153$). So that the number 153 signifies all those who are included in the saving operation of divine grace, which makes reconciliation with the Law. Nor is this all. The *three* is the symbol of the Trinity; and the triple fifty brings out the idea of unity in the Spirit, who is revealed in a sevenfold operation ($50 = 7 \times 7 + 1$).

GREGORY THE GREAT adopts in part the symbolism of Augustine, but employs it even more ingeniously. The Evangelist, he writes, would not have given the exact number unless he had deemed that it contained a mystery. All action under the Old Testament is ruled by the Decalogue; and under the New Testament by the *seven* gifts of the Spirit (Isa. xi. 2). Our action, therefore, under both aspects can be represented by $10 + 7$. But it is by faith in the Holy Trinity that action is made effectual. We therefore multiply 17 by 3 and obtain the number 51, which expresses the idea of true rest, being unity added to the number of the year of jubilee. This symbol of rest (51) is again multiplied by three and we gain the result 153, the symbol of the elect citizens of the heavenly country, the final heirs of rest (*Hom.* XXIV. 4).

RUPERT of DEUTZ (*In Joh.* XIV.) regards the three numbers as representing the proportions of three different classes united in one faith. The "hundred" are the married, who are the most numerous, the "fifty" the widowed or continent who are less numerous, the "three," the least in number, are the virgins. "But," he adds, "there is much that has been profitably written on this 153 by learned divines, which the careful reader will easily find."

BRUNO ASTENSIS (xi.—xii. cent.; the homilies were wrongly published under the name of Eusebius of Emesa) adopts a simpler view. "Three," he says, "has the same significance as $150 = 3 \times 50$. There are three parts of the world, Asia, Africa, Europe. Therefore $150 + 3$ represents the sum of all the faithful throughout the world." (*In loc.* [Hom. LXXI.] Migne, *Patrol.* CXLV. 599).

It may be worth while to add, if such interpretations seem alien from our way of thinking, that Volkmar has recently surpassed them in extravagance. He gravely argues (*Mose Prophetie*, 61 f.) that the number represents *Simeon Bar Jona Kepha*. To obtain this result he is obliged to leave out one letter in *Kepha*, and to give the Hebrew letters values inconsistent with ancient usage.

NOTE ON THE READINGS IN *vv.* 15 ff.

The readings in the three charges of the Lord are somewhat perplexed.

15. Βόσκε τὰ ἀρνία μου. So ℵABLX and almost all: Vulg. *agnos*. But C*D read πρόβατα, and old Lat. *oves*. In this case, however, the reading cannot be doubtful. The substitution of πρόβατα shows the tendency of scribes.

16. Ποίμαινε τὰ προβάτιά μου. So BC, "some old copies."

But ℵADX and nearly all others read *πρόβατα*. Old Lat. *oves*. Vulg. *agnos*.

The reading here may be fairly considered doubtful. The force of the diminutive is seen below.

17. Βόσκε τὰ *προβάτιά μου*. So ABC.

But ℵDX and nearly all others *πρόβατα*. Lat. *oves* (some *agnos*). Λ *ἀρνία*.

In this case there can be little doubt that *προβάτια* is the true reading. The diminutive, which is a form of tender endearment, goes naturally with *βόσκε*. In the second charge there is no special fitness in the diminutive, though the use of the diminutive throughout has an appropriateness to the circumstances.

[NOTE ON TISCHENDORF'S OMISSION OF *v.* 25.*

25. According to Tischendorf in ℵ this verse, with the concluding ornament and subscription, is not from the hand of the scribe (A) who wrote the rest of this Gospel, but of another (D) who wrote a small part of the Apocrypha and acted as corrector (*διορθωτής*) of the New Testament, of which he likewise wrote a few scattered entire leaves; the same scribe in fact to whom he with much probability (see *Introduction* § 288) ascribes the writing of the Vatican MS. Tregelles, who examined the MS. in Tischendorf's presence, believed the difference in handwriting to be due only to a fresh dip of the pen. At the same time, however, he disputed the difference of scribes throughout the MS., apparently on insufficient grounds. It seems on the whole probable that the verse and its accompaniments were added by the corrector; but it does not follow that the scribe A intended to finish the Gospel at *v.* 24, that is, that his exemplar ended there. Some accident of transcription may well have caused the completion to be left to the scribe D, who in like manner, if Tischendorf is not mistaken, yielded up the pen to the scribe A after writing two thirds of the first column of the Apocalypse: for it is not likely that A would have left what he considered to be the end of the Gospel without any indication to mark it as such. He concludes Mt with the ornament, and Lc with the ornament and subscription: the last leaf of Mc, which likewise has the ornament and subscription, is by D.

According to various scholia an unnamed writer stated this verse to be a marginal note of some careful person (*τινὸς τῶν φιλοπόνων*), which was incorporated by mistake with the text. Abulfaraj (Nestle *Theol. L.Z.* 1878, 413) likewise mentions the verse with v 4 as said 'by some' not to have been written by the evangelist. The omission seems, however, to have been conjectural only, arising out of comparison with v 24. Verse 25 stands not only in all extant MSS. and vv. but in a considerable series of Fathers, including Orig Pamph Eus Cyr. al.]

* I have taken this note from the Appendix on Select Readings (pp. 90 f.) in Vol. II. of the Westcott and Hort Greek Testament.—A. W.

ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ [1]

[Κατὰ Ἰωάνην, vii. 53—viii. 11]

INTRODUCTORY NOTE

External and internal evidence combine to show beyond all reasonable doubt that this remarkable narrative is not a genuine portion of the Gospel of St. John.

A. External Evidence

The external evidence against its genuineness may be briefly summed up:

1. It is omitted by all the oldest Greek MSS. with one exception, and by a considerable number of those later MSS. which generally give a very ancient text: ℵ[A]B[C]LTXΔ, 33, 131, 157, 2*pe*, etc. [A and C are defective, but it is certain that they did not contain the passage from an estimate of the contents of the missing pages; L (eighth cent.) and Δ (ninth cent.) indicate a knowledge of the existence of the narrative, which was evidently not found in their archetypes, by leaving a small gap.]

2. The passage is marked by asterisks or obeli in many MSS. which contain it. Euthymius Zigabenus [more correctly, Zygadenus †1118], the earliest Greek commentator who writes upon it, observes that it is not found in "the accurate copies" or is obelised in them, and that therefore it is not to be accounted genuine.

3. It is inserted in other places:
   (*a*) At the end of the Gospel by 1 and about ten other MSS.
   (*b*) After vii. 36 by 225.
   (*c*) After Luke xxi. by 69 and three other MSS.

4. It is omitted by important Latin copies, *af*, etc., by the Egyptian versions, by the old Syriac (the Berlin fragment), by the Gothic version, and by the best MSS. of the Peshito and of the Armenian versions.

5. It was certainly not read as a part of the Gospel by Tertullian, Origen, Theodore of Mopsuestia, Chrysostom, Cyril of Alexandria; nor is there any evidence that it was known by Cyprian or Hilary.

6. The earliest Greek text (that in D) differs very considerably from the common text; and the variations in the section generally are far more considerable than in portions of the authentic text of St. John.

In other words, it is omitted by the oldest representatives of every kind of evidence (MSS., versions, fathers); and the critical character of the text is such as to distinguish it from the rest

[1] Περικοπή is a section of Scripture marked off for an Ecclesiastical Lection or Lesson.

of the book with which it is connected.

On the other hand,

1. It is found in D and in the mass of the later uncial and cursive manuscripts.

Jerome mentions that it was found in his time "in many Greek and Latin MSS. in the Gospel according to John" (*adv. Pelag.* II. 17). And Augustine suggests that the passage was removed from the [Latin] text by "some who were of slight faith, or rather hostile to the true faith," to avoid scandal (*De Conj. Adult.* II. 7). Several scholia which notice its omission remark that it was found in "ancient" or "most ancient" copies.

2. It is found in most Latin copies, *bc*, etc., Vulg.; in the Jerusalem Syriac; in the Æthiopic, and in some later versions.

3. It was read as part of the Gospel by Augustine, Ambrose, and many later Latin Fathers; and it is quoted in the Apostolic Constitutions (II. 24).

4. It is found in the Calendar of Lessons in K (ninth cent.); and it has been read in the Greek Church, partially but not universally, at the Festivals of several saints from a date earlier than the eighth century. It was also read in the service at Rome in the time of Gregory the Great.

On this evidence several observations offer themselves.

1. The text of D is conspicuous for additions similar in character to this narrative, though less in extent (*e.g.* Luke vi. 5); and some of these (*e.g.* Matt. xx. 28) obtained a wide currency, though they cannot be considered to be a part of the authentic evangelic text.

2. The statement of Jerome is, of course, beyond question; but even he implies that the majority of copies were on the other side; and it is clear from other similar statements that he did not speak on critical questions after a very large examination of authorities. The general assertions of late MSS. as to "the ancient copies" are neutralised by opposite assertions in other MSS.

3. The early Latin copies are just those which admitted interpolations most freely (*e.g.* Matt. xx. 28); and it is easily intelligible that if Jerome found any Greek authority for the narrative he would not remove the history from the text. The fact therefore that he left it in the Latin text (he did not insert it) proves no more than that he did not feel bound to expunge it.

The Jerusalem Syriac is a lectionary, and though it abounds in very ancient readings, the MS. is not earlier than the eleventh century.

4. The date of the present text of the Apostolic Constitutions is too uncertain to admit of the conclusion being drawn that the narrative was found by the writer in the Greek text of St. John in the third century. He may have quoted the narrative (*e.g.*) from St. Luke or from tradition. It is, however, not improbable that the narrative may have found a place in some Greek texts of the Gospel in the third century, though there is no direct evidence of the fact.

5. The evidence of the liturgical use of the passage does not carry its existence as a part of the Gospel beyond the date given by direct documentary evidence.

6. Augustine's assertion as to the removal of the passage from

the text of St. John, on prudential grounds, which has been maintained by the modern scholars who defend the genuineness of the passage, is wholly at variance with the cardinal facts of the history of the text of the New Testament. Wilful corruptions of the apostolic writings, however recklessly they were imputed in controversy, are happily in fact all but unknown. Changes, and even such a change as the insertion of this passage, can be accounted for without recourse to the assumption of dishonesty.

Thus the only natural explanation of the unquestioned facts is that the narrative was current in the third century in a Greek but not in a Latin text, though over a narrow range; that towards the end of the fourth century it was introduced in various places, but particularly where it now stands, and was thence taken into the Latin texts; that from the sixth century onwards it was found more and more frequently in the Constantinopolitan texts and all but universally in the Latin texts, and in the course of time was partially introduced into other versions.

B. Internal Evidence

The internal evidence leads forcibly to the same conclusion.

1. The language of the narrative is different from that of St. John both in vocabulary and in structure.

Thus St. John nowhere uses the terms τὸ ὄρος τῶν ἐλαιῶν, οἱ γραμματεῖς, κατακρίνω, which are found in all the Synoptists; nor again, πᾶς ὁ λαός, which is common in St. Luke, while λαός occurs in St. John only in a special sense in xi. 50, xviii. 14; nor ὄρθρου (St. Luke), but πρωΐ or πρωΐας; nor καθίσας ἐδίδασκεν; nor πορεύεσθαι in the simple sense of "to go" without the subsidiary notion of a purpose (even in iv. 50).

In structure the continuous connexion of the sentences by δέ (*vv.* 2, 3, 6, 7, 9, 10, 11) is wholly without example in St. John's narrative. Contrast (for example) xx. 1—9 (οὖν, *vv.* 2, 3, 6, 8; δέ, *vv.* 1, 4), or iv. 1—26 (οὖν, 1, 5, 6, 9; δέ, 4, 6. Most of the clauses are unconnected).

2. The general "tone" of the narrative is alien from St. John, and akin to the tone of the common Synoptic basis.

But it may be asked how the narrative came to be inserted where we find it? The answer can, I believe, be given with tolerable certainty. A narrative very similar to this was preserved by Papias, and was found also in the Gospel according to the Hebrews (Euseb. *H. E.* III. 40). The object of Papias was to collect traditions illustrative of "the oracles of the Lord." It is then a most natural conjecture (Lightfoot, *Contemporary Review*, October, 1875, p. 847) that this incident was given by Papias in illustration of ch. viii. 15; and so was inserted in the text, on which it had been originally a marginal note, in the nearest convenient place. Comp. Ewald, *Joh. Schr.* I. p. 271.

The incident appears to belong to the last visit to Jerusalem, so that the position which it occupies in St. Luke is perhaps historically correct.

ΠΕΡΙ ΜΟΙΧΑΛΙΔΟΣ ΠΕΡΙΚΟΠΗ

[Κατὰ Ἰωάνην, vii. 53—viii. 11]

53 Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ, Ἰη-
½ σοῦς δὲ ἐπορεύθη εἰς τὸ Ὄρος τῶν Ἐλαιῶν. Ὄρθρου
δὲ πάλιν παρεγένετο[1] εἰς τὸ ἱερόν[, καὶ πᾶς ὁ λαὸς[2]
ἤρχετο πρὸς αὐτόν, καὶ καθίσας ἐδίδασκεν αὐτούς[3]].
3 Ἄγουσιν δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι[4] γυναῖκα
ἐπὶ μοιχείᾳ[5] κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ
4 λέγουσιν[6] αὐτῷ Διδάσκαλε, αὕτη ἡ γυνὴ κατείληπται[7]
5 ἐπ' αὐτοφώρῳ μοιχευομένη· ἐν δὲ τῷ νόμῳ [ἡμῖν[8]]

[1] ἦλθεν UΛ. Insert ὁ Ἰησοῦς U.
[2] Omit ὁ λαός Γ; ὁ ὄχλος GSU.
[3] Omit καὶ πᾶς . . . ἐδίδασκεν αὐτούς 13, 69. Omit καὶ καθίσας ἐδίδασκεν αὐτούς D.
[4] Insert πρὸς αὐτόν EGHKΠ.
[5] ἐν μοιχείᾳ EGHKΠ; ἐπὶ μοιχείᾳ MSUΓΛ; ἐπὶ ἁμαρτίᾳ D.
[6] εἶπον UΛ.
[7] κατειλήπται D; εἰλήπται MSΛ; κατελήφθη EGHKΓΠ.
[8] Omit ἡμῖν D.

The episode of the woman taken in adultery (vii. 53—viii. 11)

This account of a most characteristic incident in the Lord's life is certainly not a part of St. John's narrative. The evidence against its genuineness, as an original piece of the Gospel, both external and internal, is overwhelming (see Introductory Note); but on the other hand it is beyond doubt an authentic fragment of apostolic tradition. Probably its preservation was due to Papias. The incident seems to belong to the last visit to Jerusalem; and it is placed in this connexion in some MSS. of St. Luke (after Luke xxi.).

The special importance of the narrative lies in the fact that it records the single case in which the Lord deals with a specific sinful act. And this He does (1) by referring the act to the inward spring of action, and (2) by declining to treat the legal penalty as that which corresponds with the real guilt. So there is opened to us a glimpse of a tribunal more searching, and yet more tender, than the tribunals of men.

53. ἐπορευθ. ἕκαστ. . . . Ἰησ. δέ . . .] *they went every man . . . but Jesus* (viii. 1) . . . Thus the contrast between the whole gathering in the temple (not the members of the Sanhedrin only) and Christ is made more complete.

The Section concerning an Adulteress

vii. 53—viii. 11

53 And they went every man unto his own house:
1 2 but Jesus went unto the mount of Olives. And
early in the morning he came again into the temple,
and all the people came unto him; and he sat down,
3 and taught them. And the scribes and the Pharisees
bring a woman taken in adultery; and having set
4 her in the midst, they say unto him, Master, this
woman hath been taken in adultery, in the very act.
5 Now in the law Moses commanded us to stone such:

Chap. VIII. **1.** τὸ Ὄρος τ. Ἐλαιῶν] *montem Oliveti* v. The Mount of Olives is nowhere mentioned by name in St. John's Gospel. It is mentioned several times in each of the other Gospels in connexion with the last scenes of the life of the Lord.

2. Ὀρθρου] *diluculo* v. Compare Luke xxi. 38 (ὤρθριζεν).

καθίσας] He assumed the position of the authoritative teacher. Compare Matt. v. 1, xxiii. 2; Mark ix. 35.

3. Ἄγουσιν] *adducunt* v. We may suppose that the guilty woman had been brought first to them as a preparatory step to her trial.

οἱ γραμμ. κ. οἱ Φαρ.] *the scribes and the Pharisees.* This is a common title in the Synoptists for the body summarily described by St. John as *the Jews.* Compare Luke v. 30, vi. 7, xi. 53, xv. 2. St. John never names "the scribes."

4. κατείληπται] *modo deprehensa est* v.; *hath been taken.* The exact phrase brings the present reality of guilt vividly before the reader.

5. ἐν δ. τ. νομ. Μωυ . . . τοιαυτ. λιθαζ.] *Now Moses in the law . . . to stone such* (*hujus modi lapidare* v.). Deut. xxii. 23 f. The punishment of stoning was specified in the case of a betrothed bride. The form of death in other cases was not laid down, and according to Talmudic tradition it was strangulation. It seems better therefore to suppose that this exact crime had been committed than to suppose any inaccuracy in the statement. It is said also that a priest's daughter was stoned if she committed adultery; but this was not a provision of the Law. Compare Lightfoot, *ad loc.*

σὺ οὖν τί λεγ.;] Assuming this enactment as explicit, what conclusion canst thou draw for the guidance of our action in the present case? Thou claimest to speak with authority and to fulfil the Law: solve our difficulty now.

6 Μωυσῆς ἐνετείλατο τὰς τοιαύτας λιθάζειν·[1] σὺ οὖν[2] τί
λέγεις[3]; [τοῦτο δὲ ἔλεγον πειράζοντες αὐτόν, ἵνα ἔχωσιν
κατηγορεῖν αὐτοῦ.[4]] ὁ δὲ Ἰησοῦς κάτω κύψας τῷ δακ
7 τύλῳ κατέγραφεν[5] εἰς τὴν γῆν[6]. ὡς δὲ ἐπέμενον
ἐρωτῶντες [αὐτόν[7]], ἀνέκυψεν καὶ εἶπεν [αὐτοῖς[8]] Ὁ
ἀναμάρτητος ὑμῶν πρῶτος[9] ἐπ' αὐτὴν βαλέτω λίθον[10].
8 καὶ πάλιν κατακύψας τῷ δακτύλῳ[11] ἔγραφεν εἰς τὴν γῆν.
9 οἱ δὲ ἀκούσαντες[12] ἐξήρχοντο εἷς καθ' εἷς ἀρξάμενοι ἀπὸ
τῶν πρεσβυτέρων[13], καὶ κατελείφθη μόνος ὁ Ἰησοῦς[14],

[1] λιθάζειν DMSUΛ; λιθοβολεῖσθαι EGHKΠ; λιθάζεσθαι Γ.
[2] σὺ δὲ νῦν D.
[3] Insert περὶ αὐτῆς MSUΛ.
[4] Omit τοῦτο δέ . . . κατηγορεῖν αὐτοῦ DM.
[5] κατέγραφεν DEGHMS; ἐγράφεν KUΓΛ.
[6] Insert μὴ προσποιούμενος EGHK.
[7] Omit αὐτόν D.
[8] Omit αὐτοῖς M; πρὸς αὐτούς EGHK.
[9] πρῶτον EGH.
[10] Insert τὸν EGHKMS.
[11] So D 28, 74, ff[2] Hier. read. Others omit τῷ δακτύλῳ.
[12] Insert καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι EGHKS.
[13] Insert ἕως τῶν ἐσχάτων SUΛ. Insert ὥστε πάντας ἐξελθεῖν D. See WH Appendix ii. 91.
[14] D omits ὁ Ἰησοῦς.

6. τουτ. δέ . . . πειραζ. αὐτ.] *hæc autem . . . temtantes eum* v. Compare Matt. xxii. 18. The dilemma corresponds with that in the question as to the tribute money. To affirm the binding validity of the Mosaic judgement would be to counsel action contrary to the Roman law. To set the Mosaic judgement aside would be to give up the claim to fulfil the Law. In either case there was material for accusation, practically fatal to the assumption of the Messiahship to which the Lord's teaching evidently pointed. He might be carried away into a premature declaration of His claims, and fall under the civil power; or he might disparage Moses, and lose the favour of the people. The "temptation" lay in the design to lead the Lord to one of these two answers.

κατέγραφεν] Both here and in *v.* 8 (ἔγραφεν), the tense presents the action as going on before the witnesses. It is quite vain to conjecture what was written, if indeed we are to understand anything more than the mere mechanical action of writing. The attitude represents one who follows out his own thoughts and is unwilling to give heed to those who question him. The very strangeness of the action marks

what therefore sayest thou of her? And this they said, tempting him, that they might have *whereof* to accuse him. But Jesus stooped down, and with his
7 finger wrote on the ground. But when they continued asking him, he lifted up himself, and said to them, He that is without sin among you, let
8 him first cast a stone at her. And again he stooped down, and with his finger wrote on the ground.
9 And they, when they heard, went out one by one,

the authenticity of the detail. The words added in italics in A.V. ("as though he heard them not") represent a gloss found in many MSS. (*μὴ προσποιούμενος*).

7. Ὁ ἀναμάρτητος . . .] *qui sine peccato est* . . . v. The colour of the word "sinless" is caught from the context. Though it would be unnatural to assume that all in the group of accusers were actually guilty of adultery, there is nothing unnatural in supposing that each could feel in himself the sinful inclination which had here issued in the sinful act. In this way the words of the Lord revealed to the men the depths of their own natures, and they shrank in that Presence from claiming the prerogative of innocence. At the same time the question as to the woman's offence was raised at once from a legal to a spiritual level. The judges were made to feel that freedom from outward guilt is no claim to sinlessness. And the offender in her turn was led to see that flagrant guilt does not bar hope. The Law as in a figure dealt with that which is visible; the Gospel penetrates to the inmost soul.

πρῶτος] *first* taking, as it were, the place of the witness; Deut. xvii. 7. For here the guiltless was required to take the place of a witness in a higher sense. There is nothing in the words which disparages legal punishment. These men were not the appointed instruments of the law.

8. πάλιν κατακυψ. ἐγραφ.] *again he stooped down* . . . *and wrote* . . . as unwilling to speak more.

9. οἱ δὲ ἀκουσαντ. ἐξηρχ. εἷς καθ' εἷς] *audientes autem unus post unum exiebant* v.; *and they when they heard went out one by one*, as they felt the power of Christ's sentence. The interpolated clause (*being convicted by their own conscience*, A.V.) is a true explanation of the sense.

ἀρξ. ἀπὸ τ. πρεσβυτ.] *incipientes a senioribus* v.; *beginning from the elders*, whose sorrowful experience of life was the fullest. The word is not a title of office, but simply of age.

ἡ γυν. ἐν μεσ. οὖσα] *mulier in medio stans* v.; *the woman being in the midst.* She still remained bound as it were by her sin in the presence of Christ. Augustine

INDEX TO THE NOTES

Abraham's vision of Messiah's day, ii. 27
Absolution, power of, granted to the Church, ii. 351 f.
Angels, i. 59; ii. 342
Annas, ii. 272 f.
Anointing at Bethany, the, ii. 111, 113
"Ascending up" of Christ, the, i. 247

ἀγαγεῖν, ii. 59
ἀγαπᾶν, i. 190
ἀγάπη, ἡ, τοῦ θεοῦ, i. 202
ἁγιάζω, ii. 71
ἁγνίζω, ii. 108
ἀγωνίζω, ii. 284
οἱ ἀδελφοί, ii. 373
ὁ ἀθετῶν, ii. 140
αἴρειν, i. 40; ii. 64
αἰώνιος, i. 117
αἰῶνος, ἐκ τοῦ, ii. 42
ἀκολούθει μοι, ii. 370 f.
ἡ ἀλήθεια, ii. 170, 253, 286
ἀληθής, ii. 4
ἀληθινός, i. 159, 272; ii. 5
ἀληθῶς, i. 55
ἁλλομένου, i. 152
ἁμαρτία, ii. 22
ἁμαρτίαν ἔχειν, ii. 211
ἀμὴν ἀμήν, i. 58; ii. 49 f.
ἀναβαίνω, ii. 346
ἀναγγέλλειν, i. 161
ἀναμάρτητος, ii. 385
ἀνέβλεψα, ii. 36
ἀνήρ, i. 41
ἀνθρακιά, ii. 275
ἀντλήσατε νῦν, i. 84
ἄνωθεν, i. 136; ii. 303
ἀπ' ἀρχῆς, ii. 214
ἀπέρχομαι, i. 275
ἀπορεῖσθαι, ii. 154
ἀποστέλλω, i. 121
ἀποσυνάγωγος, ii. 39
ἄπτου, ii. 346
ἀριστήσατε, ii. 365
ἁρπάζω, ii. 58
ἄρτι, ii. 161
ἀρχή, i. 4
ἀρχιερεῖς, i. 274
ὁ ἀρχιερεύς, ii. 273
ἀρχιτρίκλινος, i. 84
ἄρχων, i. 104
ὁ ἄρχων τοῦ κόσμου τούτου, ii. 128
αὐλή, ii. 74 f., 274 (τ. ἀρχ.)
ἀφίημι, i. 143; ii. 352

Beatitude, the last, ii. 365
Betrayal, narrative of the, ii. 265 f.
Birth, the new (of water and spirit), i. 107 ff.
Blood and Water, the issue of, ii. 319, 328 ff. (Patristic interpretations)
"Booths" of the sons of Hanan, ii. 289 f.
Brazen serpent, the, i. 137
Bride and Bridegroom, image of, i. 129

βάλλειν, i. 184
βασιλεία τοῦ θεοῦ, i. 106
βασιλεύς τοῦ Ἰσραήλ, i. 57; τῶν Ἰουδαίων, ii. 283
βασιλικός, i. 171
βαστάζω, ii. 69, 112, 223
βοᾶν, i. 36
βόσκειν, ii. 368

Living Water, i. 149
Lord's Supper, record of institution omitted, ii. 143 f.

λάθρα, ii. 93
λαλεῖν, i. 162; ii. 2
λαμβάνειν, i. 128, 133; ii. 225, 350
λαός, ii. 106
λατρεία, ii. 216
λῃστής, ii. 50, 288
ὁ Λόγος, i. 5
λόγος, ii. 247
λόγχη, ii. 319
λύειν, i. 187; ii. 70
λύσατε τὸν ναὸν τοῦτον, i. 93

Manifestation of Glory, i. 100
Manna, Jewish expositions of the, i. 226
Messiah's coming, unexpectedness of, i. 271
Mission of Christ, words used to denote the, ii. 357 ff.
Moral Impossibility, i. 263
Mother of the Lord, later life of, ii. 314

μάχομαι, i. 239
μετά (εἶναι), i. 6
μετὰ ταῦτα, i. 181
μεταβαίνω, ii. 145
μιανθῶσιν, ii. 280
μονή, ii. 167, 181
μονογενής, i. 23

Nathanael (identified with Bartholomew), i. 53
Necessities, two divine, i. 117
New birth, image of, ii. 229
"New Commandment," the, ii. 161 f.

Ναζωραῖον, ii. 268
ναός, i. 90
οἱ νεκροί, i. 194
νύξ, ii. 33, 82, 157

ὁδηγήσει, ii. 178
ἡ ὁδός, ii. 170
ὄζει, ii. 99
ὀθόνια, ii. 323
οἶμαι, ii. 374
ὁμολογεῖν, i. 33
ὀνάριον, ii. 117
ὄνομα, i. 17
ὄντως, ii. 16
ὄξος, ii. 316
ὅπου (includes demonstrative), ii. 348
τὸ ὄρος, i. 211
Ὄρος τῶν Ἐλαιῶν, ii. 383
ὀρφάνους, ii. 178
οὐκ ὤν, ii. 57
οὐ μή . . . εἰς τὸν αἰῶνα, i. 151
ὁ ὄχλος, i. 268
ὀψάριον, i. 213, 364
ὀψίας, ii. 347
ἡ ὥρα, ii. 145

Parousia of Christ, the, ii. 168 (372)
Passion and Resurrection, narrative of, compared with Synoptists, ii. 261 ff.
Peace, salutation of, ii. 349
"Pilate, the Acts of," ii. 326 ff.
Prayer, true nature of, ii. 101, 207
Prayer in Christ's name, ii. 175
Prayer of Consecration, the Lord's, ii. 238 ff.
Prologue, reflections on the, i. 29 f.
Prostration of the Lord's assailants, the, ii. 269

παιδία, ii. 362
πάντα, i. 7; ii. 147
πάντα ἄνθρωπον, i. 14
πάντες, i. 12; ii. 129
παρά (εἶναι), i. 6
παράγειν, ii. 30
παραδιδόναι, i. 249
παράκλητος, ii. 188 ff.
παρακύπτω, ii. 339
παραλαμβάνειν, i. 15; ii. 307
παρέδωκεν τὸ πνεῦμα, ii. 316
παροιμία, ii. 52

παρρησία, i. 265
πᾶσα σάρξ, ii. 242
πατρίς, ἡ ἰδία, i. 170
πειράζων, i. 212; ii. 384
πέμπειν, i. 121
ὁ πέμψας, i. 192
περιπατεῖν, i. 261; ii. 131
περισσὸν ἔχειν, ii. 55
πηγή, i. 145
πιάσαι, i. 280
πιεῖν αὐτοῦ τὸ αἷμα, i. 241
πίστευέ μοι, i. 157
πιστεύειν εἰς τὸ ὄνομα, i. 98
πιστεύειν, πιστεύειν εἰς, i. 193; ii. 13
πιστικός, ii. 111
πλανᾷ, i. 265
πλήρωμα, i. 25
πλοιάριον, ii. 363
πλοῖον, ii. 361
τὸ πνεῦμα, i. 109
ποιεῖν, i. 7, 123
ποιεῖν εἰς, ii. 210
ποιεῖν τὴν ἁμαρτίαν, ii. 15
ποίμαινε, ii. 368
ποίμνη, ii. 60, 74 f.
ὁ πονηρός, ii. 252
πορεύομαι, i. 275
πορφυροῦν, ii. 298
τὸ πραιτώριον, ii. 280
πράσσειν, i. 123
πρὸ καταβολῆς κόσμου, ii. 259
πρός (εἶναι), i. 6
προσφάγιον, ii. 362
προσφέρειν, ii. 216
προφήτης, i. 155
πρωί, ii. 280
πτωχοῖς, ii. 112
πώποτε, i. 229
πωρόω, ii. 135

φαίνει, i. 9
φαῦλα, i. 123
φιλεῖν, i. 190; ii. 234, 368
φίλοι, ii. 205
φυλάσσειν, ii. 251
φωνεῖ, ii. 51
φωνή, i. 112
τὸ φῶς, i. 13
φωτίζει, i. 13 f.

ψυχή, ii. 123

Rabbi, i. 104
Reclining at meals, Jewish mode of, ii. 155
Resurrection, St. John's record of the, ii. 333 ff.
Resurrection, Jewish doctrine of the, ii. 89
Resurrection and Life, ii. 90

Ῥαββουνεί, ii. 344
ῥάπισμα, ii. 277
ῥήματα, i. 248; ii. 247

Sabbath activity of God, i. 186 f.
Samaria, work of Christ in, i. 174 ff.
Shekinah, i. 22
Shepherd, the Good, ii. 56 f.
Sign, representative value of the first, i. 87
Signs, i. 86
Siloam, Pool of, ii. 34
Son of Man, the, i. 74 ff.
Spirit, gift of the Holy, ii. 350 f.
Spirit and Truth, in, i. 159
Spirit of Truth, the, ii. 177
Sychar, i. 144

σάρξ, i. 18, 19, 21, 110
σκανδαλισθῆτε, ii. 215
σκελοκοπία, ii. 318
σκηνόω, i. 21
σκληρός, i. 246
σκοτία, i. 9, 122; ii. 3
σκότος, i. 122
σπεῖρα, ii. 266
σπήλαιον, ii. 99
σταύρωσον, ii. 300
στήκει, i. 37
σὺν (εἶναι), i. 6
συνήχθη, ii. 265
συγχρῆσθαι, i. 147
σφραγίζειν, i. 133, 224 f.
σώζειν, ii. 84, 125 (ἐκ)
σωτὴρ τοῦ κόσμου, i. 169

Thoughts interpreted by the Lord, i. 55

Tiberias, Sea of, i. 210
Title on the Cross, multilingual, ii. 309
Trial, traditional Jewish procedure of, ii. 288 f.

ταράσσω, ii. 97, 124, 154
τεκνία, ii. 362
τέκνον, i. 17; ii. 18
τελειόω, i. 165; ii. 257, 315
τέρας, i. 172
τεταρταῖος, ii. 100
τετέλεσται, ii. 316
τετράμηνος, i. 178
τηρεῖν, ii. 251
τρώγειν, i. 241
τυφλοὶ γένωνται, ii. 44

θάνατον θεωρεῖν, ii. 24
θαρσεῖτε, ii. 237
θαυμάζειν, i. 195, 269
θέλειν, i. 183, 202
θεωρεῖν, i. 154, 231
ἡ θύρα, ii. 53
θυρωρός, ii. 51

Unbelief of the Jews, the difficulty of the, ii. 132, 136 ff.
Unity of believers, the, ii. 255
Unity of the Father and the Son, the, ii. 68

υἱοί, ii. 18
υἱοὶ φωτός, ii. 132
ὁ Υἱός, i. 188

ὑπάγειν, i. 219, 274
ὑπερ, ii. 81
ὑπηρέται, ii. 266
ὑπόδειγμα, ii. 151
ὑψωθῆναι, i. 117

Victory of Christ and of believers, ii. 237
Vine, the True, ii. 198
Vision of God, the Son's, ii. 17
Voice, the (in relation to the Word), i. 36
Voice out of heaven, a, ii. 127

Waterpots of stone, i. 83
Will of Christ for His people, the, ii. 258
Will of God, the, i. 267
Wine, deficiency of, i. 81
Withdrawal of the Lord, the, i. 209 f.
Witness, the twofold, ii. 214
Women by the Cross, the, ii. 312 f.
Words from the Cross, the seven, ii. 317
World, antagonism of the, ii. 209
World, the, excluded from the Prayer of the Lord, ii. 248
Wrath of God, the, i. 135

ζητεῖν, i. 160; ii. 7, 161
ζήτησις, i. 126
ἡ ζωή, ii. 170

Printed by Hazell, Watson & Viney, Ld., London and Aylesbury.

BS2615 .W4 1908 vol.2

Westcott, Brooke Foss, 1825-1901.
The Gospel according to St.
John : the Greek text with intr

39967001130827

DEMCO